

**MAKERERE**



**UNIVERSITY**

**THE ROLE OF THE LAITY IN EVANGELISATION OF PAROMBO CATHOLIC  
PARISH IN LIGHT OF THE APOSTOLIC EXHORTATION *CHRISTIFIDELES*  
*LAICI***

**BY**

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## DECLARATION

I **Kakura James** hereby declare that this research paper is my original work arrived at through intensive library and field research. All the ideas of other people that are found in this work have been duly acknowledged.

Signature

  
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**APPROVAL**

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## **DEDICATION**

With due respect, I dedicate this piece of work to all the faithful of Parombo Catholic Parish, I thank you all for providing useful information that enabled successful completion of this noble piece of work. May this work help you accomplish your goal of taking all souls to heaven.

## **ACKNOWLEDGEMENT**

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## **LIST OF ABBREVIATIONS**

AA : Apostolicam Actuositatem

AAS : Acta Apostolicae Sedes

AM : Antiquum Ministerium

AMECEA : Association of Member Episcopal Conference in East Africa.

Can : Canon

CCC : Catechism of the Catholic Church

CIC : The Code of the Canon Law

CL : Christifideles Laici

Cor : Corinthians

EG : Evangelii Gaudium

EN : Evangelii Nuntiandi

Fr : Father

Gen : Genesis

LG : Lumen Gentium

Lk : Luke

Mt : Mathew

PPC : Parish Pastoral Council

RM : Redemptoris Missio

SCC : Small Christian Community

SD : Spiritus Domini

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## **ABSTRACT**

At baptism, every Christian faithful receives the mandate to proclaim the Gospel to the whole world for the salvation of souls. As a result, the laity in a special way have an important role to perform in the work of evangelisation. However, it can be observed that many laity neglect this duty and leave it to the clergy who are then taken as the major actors in evangelisation. Since Parombo Catholic Parish has celebrated 50 years of existence as a parish, the laity are expected to show some maturity in their understanding and exercise of their roles in evangelisation. On the contrary, only a few do so with mediocrity and majority do not do it at all and so, it is important to find the proper roles of the laity and discover some challenges that affect their involvement then exploit the possible solutions. Guided by these objectives, appropriate methodology and procedures were used to gather the data for instance, the use of qualitative and quantitative approach was adopted, and there was purposive sampling, then the use of questionnaire and interview. All these are intended to open the eyes of the laity to take up their roles. However, the research found out that there are so many challenges like ignorance of their roles, clericalism, disunity, spiritual and doctrinal immaturity and many others, all these hinder the lay active involvement and therefore, these challenges could be overcome by empowering the laity majorly through integral formation, fostering love and unity, fighting poverty and many others. After fighting these challenges, the laity are expected to fully and actively take up their roles in evangelisation of Parombo Catholic Parish.

## CHAPTER ONE

### INTRODUCTION AND BACKGROUND OF THE STUDY

#### 1.0 Introduction

This chapter deals with the introduction of the research. It explores the background of the study, statement of the problem, the research objectives, it states the research question, the content and geographical scope of the study, significance of the study and then the limitations of the study.

#### 1.1 Background of the Study

The Vatican Council II Fathers in the document *Apostolicam Actuositatem*: The Decree on the apostolate of the laity elaborated that the duty of bringing the Good News of salvation to the whole world belongs to all the baptized men and women. This is because, the lay people are by baptism in a special way made to share in the priestly, kingly and the prophetic office of Jesus Christ; they therefore have their particular assignment in the mission of the Church. This apostolate is done for the evangelization and the sanctification of men, as they also strive to make sure the Gospel is spread for the improvement of the temporal order of the world, yet bearing witness to Jesus Christ. This life is characterised by being lived amidst the world within secular affairs. They live their vocation in the vigour of spirit as a leaven in the world, (Vatican II 1965, AA 1).

The heartfelt desire of the Synod of Bishops of 1987 was that; the lay faithful hearken to the call of Jesus Christ to work in His vineyard, to take an active, conscientious and responsible part in the mission of the Church at this great moment in history, hence acquiring a new state of affairs that does not permit anyone to remain idle but requires that everyone makes an urgent response, (John Paul II, 1988, *Christifideles Laici* 34). As we continue to read in the

parable (Mt 20:6-7), the “householder” goes out even at the eleventh hour and with greater urgency repeats his invitation again: “you too go into my vineyard” (John Paul II, 1988, CL 51).

The lay faithful are called to live their faith with a lively awareness of their responsibility of fostering to the world a truly Catholic spirit by spending their forces in the work of evangelization which is a basic duty of the people of God and thus all should cooperate in the expansion of the Church in order to bring it to fulfilment, (Vatican II 1965, *Ad Gentes* 35-36). This is because by baptism all were made kings, prophets, and priests and so are capable of participating in the Christ’s sanctifying, ruling, and preaching office on the mission for the salvation of all souls (John Paul II, 1988, CL 34). This is later further confirmed in the theme of the synod of synodality in its theme on communion that states that;

The communion we share finds its deepest roots in the love and unity of the Trinity. Together, we are inspired by listening to the Word of God, through the living Tradition of the Church, and grounded in the *sensus fidei* that we share. We all have a role to play in discerning and living out God’s call for his people. (Synod 2012-2023, <https://www.synod.va/en/what-is-the-synod-21-23/about.html#> Retrieved 3<sup>rd</sup> Feb 2022).

According to Uganda Episcopal Conference, there cannot be a serious work of evangelization and moral rehabilitation without the involvement of the lay people, for every baptized person has received the mission of proclaiming the Good News for the salvation of all. One can never be a true Christian without being an apostle, for everyone is called to his special responsibility in the field, (Uganda Catholic Bishops, 1986: 84). With the above note, it can be quickly noticed that Uganda has a long history of lay apostolate, right from the time of the missionaries, to the time of the martyrs of Uganda, and then the lay apostolate movements, and many other individual evangelizers of today.

Therefore, the mandate; “You go into my vineyard too” (Mt 20:3-4), and then, “Go therefore and make disciples...” (Mt 28:19), is a calling for a more urgent response from the laity who in their secular life ought to be a leaven to the world. In so doing, they order the temporal affair of the world by witnessing to Christ, living in holiness, and making their daily activities an occasion for uniting themselves with God by fulfilling His will, serving others and leading them to communion with God in Christ. This can be achieved when everyone is taking part and is actively involved. For instance, the Parish Pastoral Council (PPC), Small Christian Communities (SCC), the lay apostolate movements and associations, families, and different individuals are all expected to know what they should do.

In Parombo Catholic Parish, it is visible that the lay faithful are involved in this work of God. There are also some movements and associations which are meant to help and guide them carry on the mission more effectively. However, it can also be clearly seen that this evangelisation has been hindered because most of the lay faithful are not informed about their roles and how to carry out these roles. This could have been due to so many reasons which this study aims at discovering. It is therefore from this background that the researcher was inspired to take a study on *“The role of the laity in evangelization of Parombo Catholic Parish in light of Christifideles Laici.”*

## **1.2 Statement of the Problem**

After celebrating 50 years of existence as a parish, Parombo Catholic Parish is expected to show some high level of maturity in the participation of the laity in the evangelization of its people: the PPC, SCC, the apostolic movements and associations, families and individuals are expected to highly participate in evangelization and to stand on their own while expecting only some minimal guidance, and direction in form of patronage from the hierarchy.

However, many people have not actually taken on the mantle, those who have taken up their roles are inactive, less effective and some actually do not know what to do, when to do what, and where to do it, some end up assuming the roles of the others or even colliding with the hierarchy. This has resulted into a clear ineffectiveness which can be seen in the high rate of disbelief, religious indifference, syncretism, secularism, under development and others. This leaves one wondering what is wrong and what the contribution of the laity could be or how best the laity could be involved in the evangelization of the parish. This then compelled the researcher to carry out this work.

### **1.3 Objectives**

The objective of the study was divided into general and specific objectives

#### **1.3.1 General Objective**

To find out the role of the lay faithful in the evangelization of Parombo Catholic Parish

#### **1.3.2 Specific Objective**

- a) To find out how the laity can be best involved in active evangelisation.
- b) To assess the obstacles to lay active participation in evangelization.
- c) To find the remedy to the obstacles blocking the laity from active participation in evangelisation.

### **1.4 Research Questions.**

- a) What are the roles of the laity in the evangelization?
- b) How can the laity be best involved in evangelization?
- c) What are the obstacles blocking the laity from active participation in evangelization?
- d) What remedy could best remove these obstacles?

## **1.5 Scope of the Study**

The scope of the study is meant to provide the area of demarcation that the work encompassed be it within the content, geographical area and the time frame.

### **1.5.1 Content Scope**

In the entirety of this work, efforts were devoted majorly to the understanding of the participation of the laity in the work of evangelization. This was broken down into themes of; what their roles are, how to best involve them, and then to see how to cope up with some of the challenges they meet in the course of evangelization. The researcher delved deeper into the baptismal dignity of the laity and their secular character.

This work was guided by the apostolic exhortation of John Paul II entitled *Christifideles Laici* written in 1988 after the Extra Ordinary Synod of Bishops of 1985.

### **1.5.2 Geographical Scope**

This study was conducted in Parombo Catholic Parish found in Nebbi Catholic Diocese, within the locality of Parombo Sub County and among the Alur speaking people. Parombo Parish shares borders with Angaba Parish to the South, Panyimur Parish to the East, Erussi Parish to the West, and Angal Parish to the North.

### **1.5.3 Time Frame**

The study was intended to cover the academic year 2021/2022. The study took into concern the past, present and future context of the lay faithful and their role in the evangelization of Parombo Catholic Parish.



## **1.6 Operational Definition**

### **1.6.1 The Laity**

The Dogmatic Constitution of the Church *Lumen Gentium* defines the laity as all the faithful apart from those in holy orders and those in the state of religious life specially approved by the Church, (Vatican II, 1964, LG 31). They are therefore the people of God who have been incorporated in the Church through baptism by which they share in their own way in the Christ's priestly, prophetic and royal functions, and are called to exercise the mission which God entrusted to the Church to fulfil in the world in accord to condition proper to each, (CIC, Can. 204 § 1).

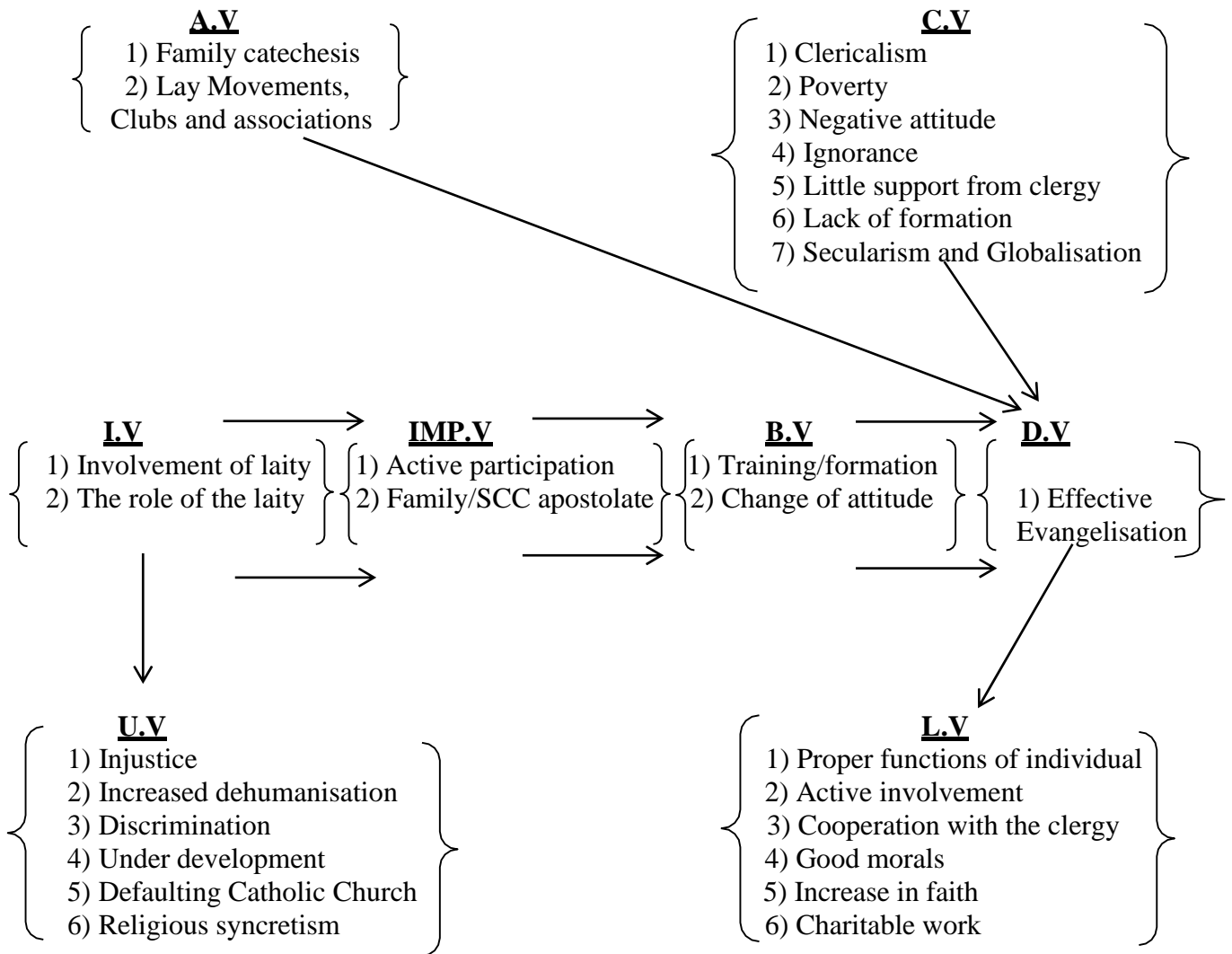
### **1.6.2 Evangelization**

Evangelization is a shared responsibility of proclaiming the Good News of Jesus Christ. This follows the mandate in Mt 28:19 "go and make disciples of all nations" (Vatican II, 1965, AA 1). Also, Pope Francis in his apostolic exhortation *Evangelii Gaudium* described evangelization as a response to the missionary mandate of Jesus Christ, that is, to go and baptize in the name of the Father, and of the Son and of the Holy Spirit. Besides, there cannot be a true evangelization without an explicit proclamation of Jesus Christ as Lord (Francis, 2013, EG 110).

### **1.6.3 Role**

Oxford Advanced learner's dictionary (2006: 1269) defines the term role as the function or a position that somebody has or is expected to have in an organisation, in society or in a relationship. In this study therefore, the researcher will look into the function and position that the laity should have in the evangelization of Parombo Parish.

## 1.7 Conceptual Framework



**KEY:** I.V = Independent Variable, D.V = Dependent Variable, IMP.V= Implementation

Variable, B. V = Bridging Variable, C.V = Constraining Variable, L.V = Latent Variable,

U.C = Undesirable Variable. A.V = Alternative Variable

### **1.7.1 Explanation**

Conceptually, it can be easily hypothesized that, the involvement of the laity would really lead to an effective evangelization of Parombo parish which can be best achieved through the formation and training of the members through; a focussed struggle to change people's attitude towards the role/involvement of the laity in evangelization and involvement in the active apostolate in the SCC and the families to enhance their efficiency and active participation. This can therefore lead to effective evangelization of the parish. On the other hand, the laity can also be best involved to carry on their roles of evangelization by involving them in activities of the different apostolic lay clubs, movements, and association. All these would desirably lead to increase in perfection of charity, faith, good morals, and the development of the parish.

However, evangelization has never been sufficiently effective in Parombo because of different factors like; ignorance of the laity on their roles, religious indifferences, negative influence of secularism and globalization, lack of training, poverty as most of the time they concentrate on earning their daily bread at all costs available at their disposal at the expense of making those chances an evangelization plat form, and in most cases there have been limited support and guidance from the hierarchy on what the laity should do. This is therefore the reason why after celebrating 50 years, there still exist; Luke warmness, dehumanization, injustice, underdevelopment, discrimination, religious syncretism, defaulting the catholic faith and increase in new churches, poor mobilization skills, and many others.

### **1.8 Significance of the Study**

- i. The study will help the laity understand well their position and roles in the Church.
- ii. It will also help to discover how the laity can be involved in an active work of evangelization.
- iii. It will deepen the love of the work of evangelization in the laity
- iv. It will also point out the challenges/obstacles of active participation of the laity in evangelization and then seek the possible solution.
- v. This study will help provide recommendation for future studies.

### **1.9 Conclusion**

This chapter has introduced the entire study and laid a stable ground for a deeper and an elaborate study on the role of the laity in the evangelisation of Parombo Catholic Parish.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

This chapter gives the review/examination of the different literature with information relevant to the study. The literature review will help the researcher to acquire a thorough understanding of the existing body of knowledge and trends that have been put down as far as lay participation in evangelisation is concerned. It is therefore organised according to the themes and reviewed in line with the objectives of the study.

#### 2.1 Evangelisation

In the document *Apostolicam Actuositatem*, the Vatican Council II defined evangelization as simply a shared responsibility of proclaiming the Good News of Jesus Christ (Vatican II, 1965, AA 1). This probably defines why the 1987 Synod of Bishops on “The Vocation and Mission of the Lay Faithful in the Church and the World” called for an urgent response of the laity in sharing this responsibility, (John Paul II, 1988, CL 34). More still, evangelization can be understood to mean the announcement of the salvation of individuals and of man’s history as achieved by Jesus Christ (Power John, 1971: 119-120). But also, evangelization means doing what is possible to see to it that salvation message is passed on to the people (John H, McIntosh, 2000: 67).

In the encyclical *Evangelii Gaudium*, evangelization is described as a positive response to the missionary mandate of Jesus (Francis, 2013, EG 19). The example of this mandate can be found in the gospel according to St. Mathew, “go and make disciples of all nations...” (Mt 28:19-20). Such a mandate can be achieved by explicitly proclaiming Jesus as Lord (Francis, 2013, EG 110). All these efforts are the action of the Church which *Christifideles Laici*,

understood as the ability to fulfil the fundamental apostolate of the Church (John Paul II, 1988, CL 51).

## **2.2 The Laity**

*Christifideles Laici* (John Paul II, 1988, CL 9) took on the definition of *Lumen Gentium* (Vatican II, 1965, LG 31) that looks at the laity as; all the un-ordained faithful who by baptism are incorporated into communion with Christ and are placed in the people of God, the Church. In so doing, they share in the priestly, kingly and the prophetic office of Jesus Christ the head.

### **2.2.1 The Vocation of the Laity**

Precisely because they are members of the Church, the lay faithful have the vocation and mission of proclaiming the Gospel. They are prepared for this work by the sacraments of Christian initiation and by the gifts of the Holy Spirit (John Paul II, 1988, CL 33). And as sharers in the mission of Jesus Christ as priests, prophets and kings, the lay faithful have an active part to play in the life and activity of the Church. This can be manifested by their active participation in the liturgical life and apostolic works of the community through which they lead to the Church, people who are perhaps far removed from it by earnestly cooperating in presenting the word of God, especially by means of catechetical instruction, offering their special skills for the care of souls and then through efficient administration of the temporal goods of the Church (John Paul II, 1988, CL 33).

From the biblical point of view, the vocation of the laity can be believed to have been derived from the commissioning of the “**seventy-two others**” (Lk 10:1-11). By saying that Jesus sent out 72 disciples, Luke implies that, the Gospel is not reserved only for the few but it is for all

peoples and nations. The 72 others are understood to be distinct from the 12. The former stands for the laity and the latter for the hierarchy, (Dallen James & Eaton Evelyn, 1995: 45).

### **2.3 Roles of the Laity in Evangelization**

The Second Vatican Council described the unique character of the vocation of the laity as one that is to seek the kingdom of God by engaging in temporal affairs and ordering them according to the plan of God, (Vatican II, 1965, AA 4). Therefore, influenced by this, the Holy Father, John Paul II emphasised that, “the world” is made the place and the means for the lay faithful to fulfil their Christian vocation. After all, baptism does not take them out of the world at all, (1 Cor 7:24) rather, it is a way through which God entrusts to them a vocation that properly concerns their situation in the world. Led by the Spirit of the Gospel they are to contribute to the world’s sanctification as from within like leaven. Through their situation in the world, God manifests his plan and communicates to them their particular vocation of seeking the Kingdom of God by ordering temporal affairs to that plan, (John Paul II 1988, CL 15). Yves Cognar (1965:116) states that the lay people each according to the condition of their life and state in the Church brings something to it and help build it up.

Church’s mission of salvation of souls is not only realised by ordained ministers but also by the laity. For by their baptism and special vocation, they participate in the kingly, priestly and prophetic mission of Jesus Christ, (John Paul II, 1988, CL 10-11).

The roles of the laity in evangelisation can therefore be best understood and discussed basing on the three roles acquired at baptism, that is to say; *the priestly, kingly and the prophetic role.*

### **2.3.1 The Priestly Role of the Laity**

Bonaventure Kloppenburg (1974:315) re-echoes the teaching of *Lumen Gentium* (Vatican II, 1965, LG 10 &34) stating that, the baptismal rebirth consecrates the laity into the spiritual house and a holy priesthood which unites them with the eternal high priest in an intimate way with His own life and mission thus granting them a share in his personal priestly function of spiritual worship in order to glorify God and bring to the salvation all men.

Therefore, a properly priestly action of the laity include; offering spiritual sacrifices through all the works befitting the Christian man, proclaiming the power of Him who has called them from darkness to light, persevering in prayer and praising God together, offering themselves as a living sacrifice wholly to God, taking part in the offering of the Eucharist, and receiving the sacrament and more explicitly praying, giving thanks, witnessing by a holy life, practicing self-denial and active charity, (Bonaventure Kloppenburg, 1974:316).

The lay faithful fulfil their priestly mission by their constant endurance of hardships in life and their daily activities. By the anointing of the Spirit, they received the grace to endure and offer the hardships of their daily labour, prayers, apostolic endeavours, ordinary married and family life, mental and physical relaxation as a special spiritual sacrifice acceptable to God through Jesus Christ. These offerings are made through their positive living while in hardships but also offered together in their participation and celebration of the Eucharist. In so doing, the laity consecrates the world, (Bonaventure Kloppenburg, 1974:316).

The priestly people have a role of living a life of holiness in hope, faith, and in perfect charity and above all living a morally up right life (Yves Conger, 1965:191). After being rendered truly holy, they have to bring to perfection in their lives this holiness of the chosen people and hence ought to put on the sentiment of compassion, generosity, humility, mildness, and patient endurance that will end up producing the fruits of the spirit which are love, joy,



patience, chastity which will make apostolate more effective yet depending on the union with Jesus Christ the high priest and the light of the world, (Bonaventure Kloppenburg, 1974:318).

### **2.3.2 The Prophetic Roles of the Laity**

According to Charles Moeller (1967:84), the prophetic functions of the Church include all her activities which the Holy Spirit moves, and through which it makes God and His purpose known. This may include mystical knowledge and announcement of the future, prophetic explanation of what happens within time, and then the teachings. This corresponds to the teachings of *Christi fideles Laici* which encourages the laity to make their daily activities occasion to join themselves to God, fulfil his will, serve other people and lead them to communion with God in Jesus Christ, (John Paul II, 1988, CL 16). This way, they earnestly cooperate in presenting the word of God, especially by means of catechetical instruction, (John Paul II, 1988, CL 33).

Jesus Christ as a prophet proclaimed His Father's kingdom by the testimony of His life and the power of his words. In so doing, He left behind witnesses and gave them understanding of faith and the grace of speech so that the power of the Gospel may shine in their daily life and family life, (Bonaventure Kloppenburg, 1974:319). Knowing that not only the hierarchy but also the laity are bound to bear this witness, the Vatican Council II Fathers put forth some areas of prophetic concern and witness of the laity, that is to say, everywhere on earth they must bear witness to Jesus Christ and give an answer to those who seek an account of that hope of eternal life which is in them, they should offer the witness of a holy life, confession of faith before men, through the Holy Spirit they must defend the faith by words and deeds as true prophets and witness of Jesus Christ, they have to show Jesus Christ to others through their testimony of life lived in faith, hope and charity, and that they should be instruments of the mission of the Church, (Vatican II, 1965, LG 10-11 & 31).

Biblically speaking, the prophetic duty of Christ was prophesied in prophet Isaiah 61:1-3 “the spirit of the Lord is upon me, because He has anointed me, He has sent me to bring glad tidings to the lowly... proclaim liberty to the captives, and release to prisoners...comfort all who mourn” (Lk 4:16-19). This shows clearly what the laity ought to do as prophets by following the footsteps of Jesus Christ who healed the sick, comforted those in distress, consoled the poor, stayed with sinners (Mt 8:16, Mk 1:32-34, Lk 4:40-41). Also, the laity can try as much as possible to imitate the Good Samaritan (Lk 10:32-34).

For Wuerl (2010: 241), the lay faithful have to devotedly strive to acquire a more profound grasp of revealed truth and should insistently beg for wisdom which will portray the eschatological nature of Christian living yet pointing out the great need for effective witness to the life to come after this world too confused in secularism yet close to transcendence. The laity must for this reason renew their love for Jesus Christ and share their faith with the lost ones and those who had never heard the Good News.

The lay faithful, in virtue of their participation in the prophetic mission of Jesus Christ, are fully part of the work of the Church. Their responsibility, in particular, is to testify how the Christian faith constitutes the only fully valid response-consciously perceived and stated by all in varying degrees to the problems and hopes that life poses to every person and society. This will be possible if the lay faithful will know how to overcome in themselves the separation of the Gospel from life, to again take up in their daily activities in family, work and society, an integrated approach to life that is fully brought about by the inspiration and strength of the Gospel (John Paul II, 1988, CL 34).

### **2.3.3 The Kingly Role of the Laity**

Just as Christ the King made all things subject to Him and He later subjected Himself and all created things to the Father, the faithful too are required to be conquerors and to rule over the

reign of sin by self-denial and living a holy life leading to inner freedom. This mastery of self is the basic requirement to participating in Christ's Kingly mission, (Vatican II, 1964, LG 12).

Biblically speaking, the kingship of Jesus Christ is the one of service and that is why he mandated all his followers to keep in service (Mk 9:33-37, Lk 22:24-30, Jn 13:13-14). God revealed His son for the service of humanity that they may be raised to the eternal kingdom. This service character can also be shown when the laity cooperates in taking on duties in collaboration with the hierarchy for the salvation of all, (Vatican II, 1964, LG 12).

According to Cognar (1957: 238) the laity can reign even without holding authoritative positions but just by remaining lowly at service. This would best be done in ordering the world for salvation, this ordering reflects back to creation when man was ordered to have dominion over all (Gen 1:28). The lay faithful are called to restore creation to its original value. In ordering creation to the authentic well-being of humanity in an activity governed by the life of grace, they share in the exercise of the power with which the risen Jesus Christ draws all things to Himself and subjects them along with Himself to the Father, so that God might be everything to everyone, (1 Cor 15:28; Jn 12:32).

#### **2.4 The Roles of Women in Evangelization**

The contributions of women to the building up of the Church and the development of society are very indispensable and cannot be left unnoticed. The 1987 Synod of Bishops on the vocation and mission of the lay faithful saw it necessary to work on a more specific analysis of women's participation in the life and mission of the Church. They thus noticed that, though not called to the apostolate of the twelve, and the ministerial priesthood, many women, nevertheless, accompanied Jesus in his ministry and assisted the group of apostles ( Lk 8:2-3), were present at the foot of the Cross (Lk 23:49), assisted at the burial of Christ (Lk 23:55)

received and transmitted the message of resurrection on Easter morning (Lk 24:1-10), and prayed with the apostles in the Cenacle awaiting Pentecost (Acts 1:14), (John Paul II, 1987, CL 49). Therefore, one can use the words of Pope Paul VI to conclude that, If the witness of the Apostles founds the Church, the witness of women contributes greatly towards nourishing the faith of Christian communities, (Paul VI, 1975, EN 35).

Demetrius R. Dumn (1968:644) writes looking at the example of Judith in the Old Testament, a widow who led Israel into triumph over Nebuchadnezzar through her mediating role with God for Israel. This greatly portrays how women could help mediate for the Church and her mission.

Women greatly contribute to the Church through their natural endowment of sensitivity and intuition which can be felt in their expression of motherhood. Women share most pastoral responsibility with priests by helping to guide people in families and groups yet offering a new theological reflection, (Francis, 2013, EG 103).

According to Burt, Code, and Dorney (1988: 103), the family and the frequent changes can only be understood after understanding the position of the women in the family right from the present to the past then to the future. Women's role in the community is based in the family simply because of the social role they play in the family. This then points to the different levels and steps of evangelization they already carry at home since they have a very high influence in the family.

## **2.5 The Involvement and Participation of the Laity in the Work of Evangelization.**

The lay faithful have always been involved in the work of evangelization in many ways, either knowingly or unknowingly. However, their involvement and participation in evangelisation would actually yield more fruit when deliberately and consciously carried out

in a planned manner. This therefore would lead one to pose a question on how best the laity could be involved in the work of evangelisation.

The code of the canon law supports the lay involvement in evangelisation by giving them opportunity to be involved in the exercise of the ministry of the word.

In virtue of their baptism and confirmation, lay members [...] are witness to the gospel message by word and by example of Christian life; they can also be called upon to cooperate with the bishop and the presbyters in the exercise of the ministry of the word (CIC, Can. 759).

According to Patricia, A. Parachini (1999: 37), every lay faithful has a duty to exercise the ministry of the Word by either words or deeds right from their homes up to their work places. It becomes incumbent on them to carry on the responsibility especially in places where the ordinary ministers are not able to reach.

In the document *Spiritus Domini* issued *motu proprio*, Pope Francis changed the wordings of the canon 230 §1 in order to give room for women to be formally installed as lectors and acolytes. He emphasised that this will encourage a shared responsibility of spreading the word of God. He wrote stating that;

A consolidated practice in the Latin Church has confirmed, in fact, that such lay ministries, being based on the sacrament of baptism, can be entrusted to all the faithful who are suitable, whether male or female, (Francis, 2021, SD).

Fulton Sheen (1935:306) described the Church as the mystical body of Christ with the spirit of Jesus Christ being its soul without which the Church cannot be, yet having its body comprised of all those incorporated by baptism. Therefore, both the body and the soul can

only grow depending on the activities of the members who all have indispensable obligations to do so. Therefore, the people can only do this apostolate by simply walking, talking, and doing like Jesus Christ did, that is to say, bearing witness by both words and deeds.

In fulfilling the mission of the Church, the laity exercises apostolate both in Church and in the world, both in spiritual and temporal world orders. These orders distinct though, they are so much connected in the singular plan of God to raise the entire universe in Jesus Christ and make it a new creation both here on earth and after here. This calls the laity to act in the same Christian conscience that will sanctify the world in their day to day living, (Vatican II, 1966, AA 5).

Quoting from the bible, the creation story shows how God mandated all men to be fruitful, multiply, and subdue the earth (Gen 1:28-29, 2:15). This is a call for all men to be as productive as possible as they cooperate in God's creative work. Man's care for the environment shows his friendliness and love for nature which in itself is a proclamation of God's message and fulfilment of His mandate. Much later however, Jesus too mandated His followers to go out and make disciple of all nations (Mt 28:19-20) which has been metaphorically put in the parable of sending the labourers to the vineyard when he said "you too go..." (Mt 20: 6-7).

Thus, the lay faithful in their calling to serve God are not simply a group of anonymous or passive class but they are those who have received a ministerial justification in baptism and are thus capable of exercising all ministries except those reserved for priests by the virtue of their priestly ordination, (Vito Del Prete, 2006: 215).

### **2.5.1 Individual Apostolate**

Regardless of the circumstances, every Christian faithful is called to this type of apostolate because it can contribute to a more extensive spreading of the Gospel and it is capable of reaching far and wide and as many places as there are the activities in the daily lives of individual members of the lay faithful, (Vatican II, 1966, AA 16). Much as they carry individual apostolate in their respective states, it ought to be remembered that man is a social being and it pleases God to unite the believers into the people of God and into one body, (1 Cor 12:12, 1 Pt 2: 5-10).

The Church in her wisdom sees it wise that lay faithful who are found suitable, with necessary knowledge, prudence and integrity are according to the norm of law capable of assisting pastors as advisors (CIC, Can. 228 §1), can exercise ministry of the Word, presiding over liturgical prayers, to confer baptism and distributing Holy Communion especially when their proper ministers are not available (CIC, Can. 230 §3).

### **2.5.2 Group Apostolate**

The undertaking of individual apostolate finds its fullness and expression in the lay faithful working together in groups such as of; youths, pioneers, teachers, catechists, legionaries and so on. All these are in the activities done with others in the course of their responsible participation in the life and mission of the Church, (Vatican II, 1966, AA 17). This group apostolate then in turn corresponds to both human and Christian need yet signifying the communion and unity of the Church in Jesus Christ following his assurance that “For where two or three are gathered together in my name, there am I in the midst of them.” (Mt 18:20).

The sprouting of the movements and associations bring forth solidarities. Besides, they have their numerous features and purposes, so great is their richness and the versatility that the

Holy Spirit nourishes in the ecclesial community, and so wonderful is the creativity the generosity of the members. These associations, movements/groups are very different from one another in their internal and external structures, procedures, and training and the fields they take on their works from, (John Paul II, Angelus talk 23<sup>rd</sup> August, 1987). However, they all come together in an inclusive and profound convergence when viewed from the understanding of their common purpose that is the renewal of man for the salvation of souls. All these are however justified and concretised by the belief that group apostolate is a sign of communion and of unity of the Church of Jesus Christ, (Vatican II, 1966, AA 18).

### **2.5.3 Promotion of the Temporal order**

God's plan for the world is that all men should work together for the renewal and perfection of the temporal order. All that makes up temporal order, that is, the good things of life and the prosperity of the family, culture, economic matters, the arts and professions, the laws of the political community, international relations and others of this kind with their developments and progress which not only aim the attainment of man's ultimate goal but also should result into the transformation of their intrinsic goodness and value, (John Paul II, 1988, CL 15).

The laity whose particular vocation places them in the midst of the world and in charge of the temporal tasks must exercise a very special form of evangelization; the renewal of the temporal order is a special obligation undertaken directly and definitely as led by the light of the Gospel, they must cooperate with each other offering their particular skills and talents seeking the justice of the kingdom of God, (Pope Paul, VI 1975, *Evangelii Nuntiandi* 35). This temporal order must be renewed in such a way that without detriment to its own proper laws, it may be brought to conformity with the higher principles of the Christian life and adapted to the shifting circumstances of time, place and peoples,



With the advancement in technologies that has led to improved communication and other facilities which have brought the world into a one village, charitable works have become more urgent and universal and should really reach out to all in need. In all instances where man lack the basic necessities; medicine, food, drinks, housing, road networks, employment, education, affliction and distress, and others, Christian charity must therefore seek them out and in order to find consolation. It is thus the obligation of every lay man and woman to aid the charity services, project for social assistance both public and private, (John Paul II, 1988, CL 59)

Having a secular quality proper to the laity means that they are the members of the Church who have a special call and responsibility to evangelization in the transformation of all that pertains to this world and life; this is aimed at leading the world to Jesus Christ. People will be overwhelmingly drawn to Jesus Christ if the lay faithful do whatever they do with a genuine spirit of service, living their professional and business life with integrity and honesty, their social life with sincerity and genuine friendship, their married life and human love with generosity and self-giving, chastity, trust and faith, (John Paul II, 1988, CL 59).

The basis of the social doctrine of the Church is the principle of the universal destination of goods. God planned that the goods of the earth be offered to all individuals as a means towards the development of a truly human life. At the service of this destination of goods is private property which possesses an intrinsic social function, the laity has the responsibility of working in the forefront to reach a solution to serious problems like the unemployment, injustices, promote favourable working environment by promoting human dignity, and so forth, (John Paul II, 1988, CL 47).

It is the duty of the laity to participate in both the secular and theological education of the Church. This concentrates on the visions of the Church and the affirmation of the life and the

relationship of the communities which inspires and also rebuilds these very communities, (Richard Mc Garr, 1972:45). This is to aim at preparing leaders of the community who would inspire new life, renew and transform the community. This doesn't target the training of the religious leaders alone but aims at equipping the entire people of God to enable them become proper and true living witnesses of the Gospel of the kingdom God, (AMECEA Catechetical Congress, 1973).

It is far impossible to exclude the laity from the financial matters of the Church. After all, money, and properties, donations, and grants are never an end in themselves for the Church, and rather they are a means and aid for performing her real mission, an aid in human needs. It is therefore right for the laity to participate fully in the duty to maintain these sectors for the smooth running of the Church and for its financial development while making sure they are not over driven by the passion of these possessions at the expense of the kingdom, (William Basset, 1979: 81). The laity must thus take the considerable opportunities to extend their influence to financial affairs, by giving advice, and also by giving financial assistance to the Church (<http://www.Michealjournal.org/poverty.html>. Retrieved 10<sup>th</sup> March 2020).

## **2.6 Factors Hindering the Active Participation of the Laity in Evangelization**

J. R. W Scott (1975:11) states that lay participation in evangelisation in most cases is hindered by their widespread loss of confidence in the truth, relevance and the power of the Gospel. To Scott, the widespread secularism among the laity has made the Good News to be taken lightly and simply as rumours of God and as a result, most of them can never manifest the required zeal and enthusiasm in evangelisation. This has also resulted into an increasing challenge of lack of faith in God. It is also easily noticeable that the actions and the day to day way of life of many lay faithful is more and more influenced by the social, economic and technological considerations rather than God's sovereignty. Consequently, it can be explained

that, money, social class, quest for power and other temporal things have taken away the mind of the people and very little energy is put in the work of evangelization. (Elison Craig, 1974: 64-65)

Andre Regnier (2012: 35) identifies lack of unity as a major challenge to lay participation in evangelization. He further explains that it is not a possibility for different ministries (take example of different lay apostolate associations and movements or even individual persons) to work in isolation or in opposition to each other. It can be clearly seen that opposition, tension and division can never favour evangelization and it is for unity sake that Jesus himself sent the disciples two by two (Mk 6:7).

According to Arinze F (2013:70), the clergy have been regarded as generally the most learned in society. Being put in a very high position, most of them have eventually blocked the laity from participating actively in Church affairs. Besides, most lay faithful are considered ignorant and incapable. Paul Moore (1965:59) argues not so far away from this when he explained that clergy often times look at the laity as dignified servants, pupils or clients other than fellow workers in one vineyard. They forget that the lay faithful are fellow servants of God who have special duties to undertake.

The world today being a complex society characterized by religious and cultural pluralism makes mission very difficult for the laity since most of them are not even trained in view of evangelizing in such a complex reality, (Francis, 2013, EG 44-45). Also, the fact that the world has become a global village has with it many challenges like; economic exclusion; to many, money has become equal to God which actually leads to inequality and discrimination which are a great barrier to evangelisation (Francis, 2013, EG 46-47).

According to John Mary Waliggo (2002:118-119), the major reasons why many laity and especially women have never actively been involved in the evangelization was the hindrance

by the traditions since women were not allowed to take part or give initiatives in meetings. In many cultures, men are seen as pioneers of important innovations.

According to Ellison Craig (1974: 64-65), Spiritual immaturity has been a major challenge to evangelisation by the laity. On one hand, there is great crisis of lack of faith in God and on the other hand, the few who show some sign of faith actually show it with much lip service. This is contrary to the way of witnessing to the faith as presented by Jesus Christ that is to witness and preach by both words and deed.

According to Paul Moore (1965: 61), many people have actually been taken away by the demands of the social pressure as they have ignored the daily need to pray. It is well known therefore that no one can successfully take on the mission of the Church without enough time for prayers and being deep rooted in the relationship with God through having a constant communication with Him in prayers, (Mk 9:28-29).

## **2.7 Way forward to Promote Active Involvement of the Laity**

After identifying some of the major hindrances to lay involvement in evangelisation, the following could be some of the possible ways to curb down the hindrances and also actively involve them.

As emphasised by the theme of the synod on synodality the major solution these problems deeply lie in; communion, mission, participation as a means of fostering journeying together. That is to say, in communion the people of God get deeply rooted in the love and unity of the Trinity. Together, they are inspired by listening to the Word of God, through the living Tradition of the Church, and grounded in the *sensus fidei* they share. They all have a role to play in discerning and living out God's call for his people. By participation all realise the fact that all the faithful are qualified and are called to serve one another through the gifts they

have each received from the Holy Spirit in baptism. In a synodal Church the whole community is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will. And then by mission, every baptised notices that their mission is to witness to the love of God in the midst of the whole human family. This Synodal Process has a deeply missionary dimension to it. It is intended to enable the Church to better witness to the Gospel, especially with those who live on the spiritual, social, economic, political, geographical, and existential peripheries of our world. (Synod 2021-2023, <https://www.synod.va/en/what-is-the-synod-21-23/about.html#> Retrieved 3<sup>rd</sup> Feb 2022).

The hindrances to lay participation in evangelisation can be solved by officially involving women in the exercise of the ministry of the Word. Pope Francis in the letter *Motu proprio: Spiritus Domini*, declares that the office of the lector and acolyte can also be given to the women (not only men) who have been appropriately prepared and have shown great capability and faith. The Pope made this recommendation reconsidering the fact that many ecclesial communities are in need and yet there are vast number of people who when strengthened can exercise their charisms received at baptism. It is therefore from this background that the Pope amended canon 230 §1 to allow the official installation of women as lectors and acolyte so that they officially get actively involved in the ministry of the word, (Francis, 2021, SD).

It is important to understand the anthropological and theological concept of creation in order to ensure that the dignity of women and other marginalized members are protected. It is a question of finding true meaning of why God created man and women in order to find the greatness in promoting the vocation and dignity of the women, (John Paul II, 1988, *Mulieris Dignitatem* 8) for in so doing, it would be easy to involve them in the work of evangelisation.

According to the decree on the apostolate of the laity, emphasis is put on the need to work together especially those who have the good will on national and international levels in order to achieve and promote the common good which will liberate the society from the problem of economic inequality while promoting the spirit of interdependence, (Vatican II, 1964, AA 14).

There is also the need to take the mission to the poor and those in need of charity. Everyone is reminded to be informed and confronted with the situations and conditions of the brothers in need, there is thus urgent need for a full attention to respond and take responsibility because the Church's role to live with the poor must be embodied within the Church itself. This also entails giving witness for justice and equal rights for all members of the society, (Vatican II, 1964, AA 8 & 36).

John Paul II (1988, CL 39) explains that, as an expression of her mission, the Church must stand firmly against all forms of discrimination and abuse of women and other marginalised groups, it must be ensured that, the dignity of women gravely wounded in public esteem must be restored through effective respect for the rights of the human person and by putting the teaching of the Church into practice. This will highly enhance the Zeal and enthusiasm of women towards their involvement in the Church because many women scarcely participate in the Church because they feel ignored, others feel trampled on while others feel inferior.

The parish should emphasise and foster the growth of various Basic Christian Communities, which can become outreach centres for evangelization. In this way, the pastors can easily access the flock and their conditions, many people will be granted chance to participate in the leadership of the different communities, (Pietro Tiboni, 2000: 25-26).

There is need for a *metanoia* for every Christian. This refers to personal internal self-conversion. For a proper evangelization, there is need for everyone to be involved to

experience a personal conversion to which everyone is called. This requires leaving behind all the worldly way of living, thinking and acting. This is clearly stated in the scriptures that “the old man must die and the new man must be renewed in full knowledge after the image of the creator” (Col 3:9-10). It is thus through a personal conversion and the encounter of Christ that our life is profoundly impacted upon as we experience mercy, healing, grace and love. It is also in this deep encounter that we can be moved to speak out and share our experience, (Paul Moore, 1965: 180).

There is also need to make strong the different movements and associations present in the Church for the good of the lay involvement in the different pastoral activities of the Church. These movements have different apostolic purposes for the good of the Church and her mission; evangelizing and sanctifying, infusion of Christian spirit into the temporal order, bearing witness through charity. These movements and associations also foster concrete unity among the members. And thus Christians are encouraged to join these movements for effective evangelization in the Church, (John Paul II, 1988, CL 19).

It is a necessity that there should be schools of apostolate opened up. These schools are to offer something that will be different from the curriculum offered by other ordinary schools. This will help in the preservation of the doctrine as it will be imparted right from childhood, it will also help balance the humanistic and technological education offered by these ordinary public schools because it will offer learning springing on spiritual value. This will help to balance their mental and spiritual development and live basing on Catholic moral and spiritual principles, (John XXIII, 1959, *Princeps Pastorum* 47).

There is need for a proper formation of the laity. As the popular saying goes, “Knowledge is wealth” it is therefore a better decision to overcome some of the hindrances of the lay involvement in the evangelization by granting them the education and formation necessary

for their proper functioning in the ministry. As proposed by the John Paul II in his different writings, the laity needs to be given an on-going doctrinal and spiritual formation. For instance, the laity needs to understand beyond what is natural to faith dynamism, they should rather grasp deeper and be able to put clearly their reasons for hoping in the view of the world and its grave and complex problems. This requires a systematic approach to catechesis that is specially geared to age and the diverse situations of life. Also, they must be grounded in the doctrines of the Church in order that they are to carefully, systematically and properly pass it on to others. It is very necessary that the laity should have exact knowledge on the precisely presented social doctrines of the Church which contains principles of reflection, criteria for judging and practical directives, (John Paul II, 1988, CL 60).

*Redemptoris Missio* gives emphasis on the formation of the catechists who are placed in the foundation of the mission, these and even other lay evangelizers help in the implementation of the mandate of the Church through their wonderful inputs. The catechists in particular are a direct witness and in fact irreplaceable agents of evangelization who bring forth and make visibly present the strength of the Christian community for instance in young Churches, they therefore need a more grounded doctrinal, intellectual, and spiritual training to help them practice well their mandate, (John Paul II, 1990, RM 73).

The formation of the laity must be granted to priests who are able to properly impart in them the desired or the ideal form of apostolate and also make sure that they are properly trained. Putting into account the dangers of clericalism, the trainer should help bridge the gap between the clergy and the laity, should also help them to adhere always to the call to nourish their spiritual life and to put on an apostolic attitude yet not forgetting their secularity (John Paul II, 1988, CL 25).



In the letter issued *Motu proprio*, Instituting the Ministry of the Catechist: *Atiquum Ministerium*, Pope Francis draws attention to the importance of formation of the catechists. He emphasised that, it is the duty of the pastors of the Church to recognise the gifts of each baptised person, to guide them towards specific ministries, promoting and coordinating them in order to ensure that they contribute to the growth of communities and to the mission entrusted to the disciples. He further added that, it is the responsibility of the Episcopal Conference to establish an appropriate criterion for discernment and preparation of men and women candidates to the different ministries, (Francis, 2021, AM).

With regards to spiritual life, the most important aspect of the lay formation is to make the laity spiritually matured in order to be able to conform to/be configured to the realm of the spiritual reality. By baptism, all are called to holiness and to grow in the intimate relationship with Jesus Christ in conformity with the Father's will and to learn devotion to others' need in charity and justice, (John Paul II, 1988, CL 60). This spiritual development is achievable if the lay people are encouraged to always participate in the liturgy. It is this constant participation that will help them to be in a continuous connection with Christ while taking part in their secular duties, (Vatican II, 1964, AA 4).

## **2.8 Conclusion**

It can be concluded that, evangelisation is a conscious act of every man and woman who by baptism are commissioned to carry out the work of saving souls. This work can be well done within the different situation of the participants (the lay faithful) who can only be properly involved after a proper training and formation.

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This chapter presents a detailed description of the research methods; the research design, population and sampling technique used, data collection procedures, quality control, data analysis, assumptions and limitations to the study and also some ethical considerations made in the research especially as far as data collection and analysis is concerned.

#### **3.1 Research Design**

For effectiveness, the researcher did a triangulation. This is where both qualitative and quantitative designs are employed in order to ensure proper description of the facts and the situations and also to be as exact as possible as far as numbers are concerned.

#### **3.2 Geographical area of the Study**

The study was carried out in Parombo Catholic Parish. This parish is largely occupied by the Catholics who constitute about 80% of the population with the 20% distributed among the various Christian and non-Christian denominations. These people are mostly the Alur with some few immigrants from other tribes who live there because of work.

#### **3.3 Population**

This research was conducted among the Christian faithful in Parombo Catholic Parish, Nebbi Catholic Diocese. These are comprised of all the baptized, that is; the laity (with the religious inclusive), and the clergy working in the parish.

### **3.3.1 Target Population**

This study had a target population of 170 out of the total Christian faithful; these are both formally educated and informally educated. This was to enable the researcher find out views from both parties to avoid being partisan and biased.

### **3.3.2 Population Sample**

The sample for the study consisted of 150 people, those who have gone through formal education and those who have not had a chance to do so. This covered people who are participating in the activities of the different clubs and movements and those who are not.

### **3.4 Sampling Techniques**

This study was done using cluster and also purposive sampling techniques.

#### **3.4.1 Cluster Sampling**

In this technique, the researcher divided the population into relatively smaller groups and used part of the clusters randomly selected as the sample to study all the members. This technique was used to select groups rather than individuals. The researcher intended to use this technique because of its cost and time effectiveness.

#### **3.4.2 Purposive Sampling**

Since not all could be very knowledgeable and aware of the changes taking place about the topic, the researcher used this technique as well to decide on whom to include in which group as some are educated and others are not. Purposive sampling helped the researcher to collect only focussed information from people thought to be informed about the topic.

With this sampling, the researcher thought it would be easier to select typical and useful cases only and that it would help save time and other costs especially financially.

### **3.5 Tools for Data Collection**

The researcher used different tools/instruments for the collection of data for the study, and this was majorly facilitated by the composition of the target population. The accessible population was made up of both educated and uneducated participants. Two major data collection techniques were used in this study; questionnaire and the use of interviews as the main tools for collecting data but not withstanding observation and discussions sometimes. The choice of these tools was guided by the nature of the data to be collected, available time and also the objectives of the study. The researcher was actually mainly concerned with the views and opinions of the respondents as regards the topic under study. Questionnaires were used mainly for those who have undergone formal education since they can read and write though they were also interviewed at certain times when conditions demanded. One of these conditions was that one was so fixed and committed and had not enough time to sit and go through the questionnaire. Questionnaire also helped the respondents to feel free to express their views when they had enough time to think.

The researcher used interviews for those who could not express their views in writing because they have not gone to school to learn literacy yet they had the required information for the research. These were interviewed one at a time and on different days and times.

### **3.6 Data Analysis**

The researcher logically employed both quantitative and qualitative methods of data analysis which involved the use of tables, frequency percentages, and then by description.

The data collected was organised in relation to the research specific objectives and the research questions.

### **3.7 Quality Control**

The researcher controlled the quality of the work and made it both reliable and valid. The researcher used randomisation instrument to control the quality of the research. The researcher made a random selection of participants in order to select a sample from the populace. The researcher saw this instrument as the simple best way to control the many extraneous variables both known and imagined.

### **3.8 Limitations to the Study**

The study was greatly affected by the following limitations.

1. Some respondents were unwilling to give information for the research yet they were very important in the smooth flow of the research.
2. The researcher also felt the pinch of limited finance.
3. Some respondents never returned the questionnaire given to them
4. Some of the information from some respondents was not essential to the research especially in line with its specific objectives.

### **3.9 Conclusion**

As explained in this chapter, the researcher applied all the mentioned techniques. The research methodologies used by the researcher were thought to be appropriate for collecting the data needed for the topic under study. The research instruments, procedures, and techniques that were used for data presentation and analysis made it easier for the researcher to handle presentation of data in chapter four.

## CHAPTER FOUR

### PRESENTATION OF FINDINGS

#### 4.0 Introduction

In this chapter, the researcher presented the data collected from the field in an organised way. It is categorised, qualified and processed. This is done using qualitative and quantitative methods by use of tables and graphs of different frequency distribution to show the different patterns of the data category which are then explained and described accordingly for a better understanding. This data is presented according to the research questions and the objectives of the study.

#### 4.1 Quality of Respondents.

**Table I: Personal Details and Category of the Respondents.**

	<b>Category</b>	<b>Frequency</b>	<b>Percentage</b>	<b>Sample size</b>
Age group	Below 18	10	6.7%	150
	19-39	60	40%	
	40-49	61	40.6%	
	Above 50	19	12.6%	
Gender	Male	90	60%	150
	Female	60	40%	
Status in Church	Cleric	10	07%	150
	Laity	140	93%	

*Source: Field Research, 2022*

The majority of the participants were male comprising of 60% while 40% were female. The respondents were chosen from among different age groups ranging from the young, middle age and the elderly. This helped in finding information that cuts across different experiences of the different age categories.

#### **4.2 Return of Questionnaires and Respondents Interviewed**

<b>Instrument</b>	<b>Number issued/interviewed</b>	<b>Number returned</b>
Questionnaire	130	120
Interview	20	20

*Source: Field Research, 2022*

Out of the 130 questionnaires that were sent out, 120 were returned and 10 were not returned this was because some of the respondents could not be found out and others never got time to fill them. However, 20 respondents were successfully interviewed and the researcher managed to gather useful information from them.

#### **4.3 Findings Based on the Research Question and the Objectives of the Study**

##### **4.3.1 The Role of the Laity and how the Laity can be Best Involved in Evangelisation.**

In order to achieve this objective and answer the research question, the researcher brainstormed the respondents with a question of whether the laity is an agent of evangelisation. By answering this they went ahead to explain their roles and also how they can be involved.

**Table III: Table showing whether the Laity are Agents of Evangelization.**

Options	Frequency	Percentage
Yes	140	100%
No	00	00%
Total	140	100%

*Source: field research, 2022*

As indicated in the table above, all the contacted respondents unanimously affirmed that the lay faithful are very instrumental agents of evangelisation. They therefore went further to explain their views on the roles of the laity and how they can be well involved in the following ways.

For Opar Emmanuel (34), the first and most important role of the laity lies deep in the family which is a domestic Church. The laity have a duty of living the gospel values right from their homesteads so much so that even their offspring can follow from their examples. This can be done by giving the basic and elementary catechetical teachings to the children, praying together, and taking good care of the children. This view was agreed to by Ocida Gladies (30) and Ocaya Perpetua (24) who explained that where two or three are gathered in the Lord's name, there He (the Lord) is, and there is the Church and so every baptised Christian must make their homes the first Church and then preach to themselves by words and deeds, and should go ahead to offer a fraternal correction among themselves. Still focussing on the family, Onim Greto (62) emphasised that the baptised can evangelise by fighting the widespread domestic violence. He explained by saying that Jesus Christ came to save man from all forms of oppression and violence.



Abirwo Kizito (40) said that the laity have the role of preaching and instructing the Christians on matters of faith especially those preparing to receive the different sacraments. In line with this, Donald Binenga (34) gave personal example of how he used to teach the catechumens and the candidates for matrimony. Therefore, the laity can also be involved in the teaching ministry of the Church. He also states that the laity can take part in cases where there are no priests and thus can exercise certain sacred ministries especially in danger of death and in areas where there is turmoil and insecurity. For instance, the laity can visit the sick and even take for them the Eucharist, baptise in danger of death, and also preside over liturgical activities.

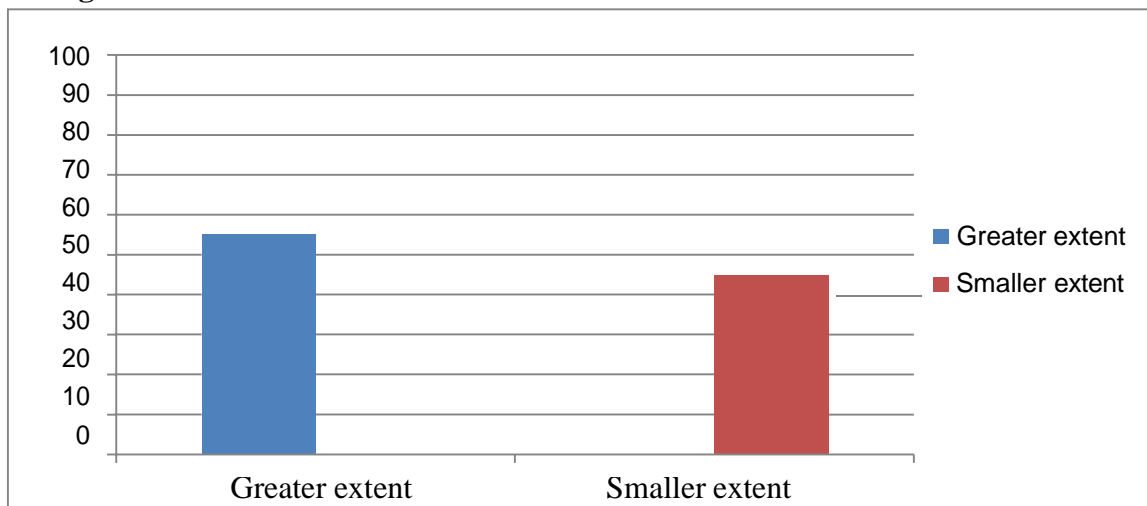
Binen Jeres (25) held that those found with required qualities and especially the educated can be admitted to the permanent ministry of lector and acolyte and also when necessity warrants, for instance, when ministers are lacking, lay persons, even if they are not lectors and acolytes, can also supply for certain offices like, ministry of the word, presiding over liturgical prayers, administering Holy Communion in accordance with the law. According to Odongo (60), lay persons who are capable and trained may collaborate in catechetical formation, teaching sacred sciences, and use of communication media.

The chairperson of the parish pastoral council of Parombo Catholic Parish noted that, they have a committee composed of the laity at different levels who help to plan for the economic and social wellbeing of the parish, to see to it that the work of evangelisation is not hindered, they help care for the economic needs of the pastors, they organise special collection to facilitate the health insurance of the priests, and they also give professional advice to the priests in some matters of great importance. This is in line with the law of the Church which states that the faithful have a right to keep in with their knowledge, competence and position to manifest to the sacred pastors their views on matters which concern the good of the Church (CIC, can 212).

Most of the respondents replied that they do participate in the work of evangelisation through involvement in the activities of the religious movements and associations, some of these activities include prayer meetings, charity work, and community services.

In order to find out the level at which the laity exercise their roles in the work of evangelisation, the researcher asked them to state the extent to which they carry out these roles.

**Figure I: A Bar Graph Showing the Extent to which the Laity Practice their Roles in Evangelisation.**



*Source: Field research, 2022*

From the findings as shown in the bar graph above, 55% of the respondents say that the laity practice their role to a greater extent while 45% responded that the laity are exercising their role to a lesser extent. While trying to explain this response, most of the respondents asserted that, despite the fact that some laity carry out their role to a greater extent, a good portion is lagging behind and is doing very little or even nothing. Yoacel Sunday (22) a choir leader and some other youth leaders expressed their concerns that, many young people have got energy and creativity but they are not using it for the work of evangelisation but they instead dwell much on worldly and secular activities, leaving the work of evangelisation to the old. Munguryek (37) narrated that, the youth simply think of

how to get money and how to spend time on leisure. This brings our attention to the second objective which is aimed at finding out the challenges faced by the laity in the work of evangelisation.

#### **4.3.2 The Obstacles to Lay Active Participation in Evangelisation**

Most of the respondents argue that in the walk to participate and exercise their role in the work of evangelisation they are faced with various obstacles and challenges that stop a huge portion of them from carrying out their roles. Some try to do something but ineffectively while others do not even try. These views are presented below.

According to Roselyn Oaikane (51) most laity do not clearly understand their roles, others think their work is simply supplementary to the one of the clergy, others think they must work under delegation so much so that they can only do something when they have been told to do so by the priest. Wanok Stefano (23) consented to this view and said that, some clergy consider themselves to be superior in all things and that nothing within the parish should be touched without first consulting them hence bringing down the zeal of many.

Mark Otimkisa (32) and Irene Kwanya (27) asserted that besides family affairs, some men are barriers to women. They do not want their wives to join active evangelisation because they think women should spend their entire energies only on domestic work. This has thus reduced the activeness of women in evangelisation. They also argued that, another reason that discourages many Christians is the high rate of competition from the mushrooming Churches who in most cases tend to challenge them with poor doctrines mixed up with obvious heresies, making them shy up.

According to George Othuba (52) a local politician, the Alur culture does not favour women especially when it comes to taking up leadership in the Church. He continued that,

traditionally, leadership was meant for men and so this has stuck in the mind of most people especially the women themselves who think it is a taboo to lead men in a community and when it comes to elections, women find excuses to exempt themselves while some men segregate against the prominent women.

According to Okwir Tina (66), illiteracy and low level of education is a big challenge. She emphasised that the level of education in Parombo is still very low hence blocking their involvement in evangelisation. Similar to this argument, John Pacu (45) stressed that to take active role in the work of God requires someone who is doctrinally and spiritually sound. However, most of the people have a very poor knowledge on the doctrine of the Church so much so that they can even hardly explain simple religious facts and practice of the Catholic Church. This therefore gives no room for involvement in this work of evangelisation. He further explained that this sometimes is caused by poor background of catechetical instruction given to the people, hence mediocrity in faith and knowledge.

To Paul Moro (23), the laity are looked at as less important as far as the work of evangelisation is concerned. Most clergy want to be looked at as superior and more knowledgeable in all fields and then undermine the laity. This has made most of laity to only act depending on the good will of the priest to allocate for them work to do, hence low level of participation. Meanwhile, Opio Francis (28), a seminarian at the theologicum of Kinyamasika Fort Portal said that, most laity actually do not know their roles; they do not know what to do, and where to do what as far as evangelisation is concerned.

Fr. Micheal Citia (31) a curate of Parombo Parish elaborated that, some lay people are not involved in the work of evangelisation simply because they have not been trained to take part in what they actually wish to do. For instance, many people love to be catechists but since they do not have the training and cannot do what they feel inspired to do, they become

disinterested in doing other things they might be capable of doing even without specific trainings.

Within the family as a domestic Church, the parents ought to be witnesses and the primary teachers of faith to their children whose prophetic missions and their entire journey of faith start with them. On the contrary however, most parents are simply Church goers who do not mind about the growth of faith of their children and in the end, when these children grow up, they actually cannot do much in the fields of evangelisation since they were brought up knowing little in that field (Atyeronimungu Dorothy, 70).

According to Raphael Copi (26), disunity is the major challenge to lay active involvement in evangelisation. Most of the people believe in themselves and do not want to freely cooperate with one another. There are some individuals who are disobedient to their leaders and want to do things their own way while there are also some movements and associations who claim to be strong enough on their own. All these are because they have forgotten that the Church is a communion of believers united as one in Jesus Christ with one goal of salvation of souls.

#### **4.3.3 Remedy to the Obstacles/Challenges Blocking the Laity from Active Participation in Evangelisation.**

According to Afoyorwoth (20), Parombo Parish youth secretary, the Church should train the laity to handle the current challenge of poverty in order to help the laity be self-reliant. This will help them have time to focus on the work of evangelisation and also at the same time support the activity of the Church. She also added that, the laity should be trained on how to counteract the widespread sects who in most cases preach against Catholicism and lure the poor especially the youth with money.

According to Fr. Oromcan (55), the laity should be given adequate biblical, doctrinal and spiritual formation in order for them to actively assume their role in the work of evangelisation as the only way to commission them to do the work. Otherwise, the catechism they get at Christian initiation and before reception of sacraments is not enough. He further called upon the Catholic parents to make their families the first Church by praying at home, living by example to their children and then catechising them. In so doing, they will produce great evangelisers.

Robert Bithum (47) said that, it is the work of the clergy to empower the laity. Most of the laity are shy because in the past and in most cases they are under looked and so they need to be encouraged and given the moral support to be actively involved. The laity must be made aware of their priestly function and their rights and obligations. He quoted Vatican II document that said that, they must know that, they are a people consecrated for the royal priesthood and a holy people not only that they may offer sacrifice but that they may witness to Christ throughout the whole world, (Vatican II, 1964, AA 3).

In a discussion with Raphael Copi (26), He called upon the people of God to live as one and avoid all things that may divide them, for division is the work of the devil. He stressed that unity is power and so the laity should join hands and work together and promote a solid Catholic action through the use of the numerous movements and associations all of which must aim at one goal of saving souls which is therefore their uniting factor. Above all, the laity should be taught to learn to embrace conversion of heart, for it is the only better way to preach the Good News of Jesus Christ.

According to Opio Ronald (19) the basic Christian communities should be reduced in size, he noted that some of them are too big and when reduced to smaller groups with fewer households, evangelisation will be made easier since it will be easy to access all the

members in a community within a short time, and also smaller groups are easy to lead and organise.

Oromcan Anthony (31) calls upon everyone to understand that there are some women who are specially endowed with special talents and can lead the people so well. It is therefore from this background that women should be highly encouraged to participate in the leadership of the Church.

#### **4.4 Conclusion**

From the presentation above, the researcher took a cross section of all the categories of all the useful responses got from the field. Therefore, the findings clearly show that the lay faithful have a very vital role to play in evangelisation. These roles are entrusted to them by Christ himself. However, there are many instances when the laity fail to carry out these roles especially due to certain obstacles which can actually be overcome, but most importantly, they can best exercise their roles when they are properly nurtured through different guidance and trainings and this will help them to overcome some other challenges by themselves.

## **CHAPTER FIVE**

### **DISCUSSION OF FINDINGS**

#### **5.0 Introduction**

In this chapter the researcher presents a summary of the major findings from the field following the research questions and the objectives on which the data were collected. The discussion comes from the findings presented in chapter two and chapter four.

#### **5.1 Summary of the Study Findings**

The summary of the study findings was made on the roles of the laity and how best the laity can be involved in evangelisation of Parombo Parish, the challenges and obstacles to lay active involvement in evangelisation and the solutions to the challenges and the obstacles to lay active involvement in evangelisation.

##### **5.1.1 The Role of the Laity and How the Laity can be Best Involved in Evangelization**

The research findings show that the laity have a very important role to play in evangelisation of Parombo Catholic Parish. For instance, the catechists are the prime agents of evangelisation; they organise the Christians in the small Christian communities and instruct the candidates to sacraments, in so doing, they take on the work of teaching through catechesis. The laity also have a duty of living the gospel right from their homes making the home a domestic Church with proper upbringing of the children and living by example. The findings also indicate that it is also part of the duties of the laity to contribute to economic and material wellbeing of the parish which will in turn enable the smooth running of evangelisation programs. Besides, the laity also offer technical and professional advice to the clergy and other Church leaders. Above all, it is a duty of the laity to spread the Good News



both by words and by deeds wherever they are situated. It is also their duty to sanctify the world in which they are situated.

As far as the synod on synodality is concerned, all the faithful are qualified and are called to serve one another through the gifts they have each received from the Holy Spirit in baptism. In a synodal Church the whole community is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will. (Synod 2021-2023, <https://www.synod.va/en/what-is-the-synod-21-23/about.html#>)

### **5.1.2 Challenges and Obstacles to Lay Active Involvement in Evangelization**

The findings show that, the lay faithful have been hindered from actively participating in evangelisation due to factors like: ignorance about their roles, poor parental guidance to children on matters of faith and religion, lack of proper training, poverty, secularism, clericalism, disunity, illiteracy, and also, the culture denies the female faithful chances to actively exercise their role in evangelisation.

### **5.1.3 Solutions to the Challenges and the Obstacles to Lay Active Involvement in Evangelization.**

The study therefore found out that the challenges facing lay involvement in active evangelisation can be overcome by: preparing the laity for self-reliance in order to fight poverty, adequate doctrinal and spiritual training, emphasising unity, recognising the talents and capabilities of everyone especially women, lay empowerment, and also reducing the geographical boundary of the communities to a manageable size.

## **5.2 Discussion of the Research findings.**

### **5.2.1 The Role of the Laity and How the Laity can be Best Involved in Evangelization**

As already summarised above, the laity are born into the communion in the Church of Christ through baptism and are placed in the secular world. They have different capabilities, and resources, they are put in varying situations all for the purpose of promoting the kingdom of God. Therefore, the laity have special roles to play in the work of evangelisation. These are:

#### **5.2.1.1 Proclamation of the Good News of Jesus Christ.**

Basing on the fact that, evangelisation is a shared responsibility of proclaiming the Good News of Jesus Christ (Vatican II, 1965, AA 1) for the purpose of transforming humanity and making it a new and also for the salvation of all human race (Pope Paul VI, 1975, EN 18), the indispensable participation of the lay faithful in this work is therefore a participation in the three fold mission of Christ as a priest, prophet and king, having its source in the anointing at baptism, strengthened at confirmation and sustained through the Eucharist (John Paul II, 1988, CL 14). The researcher therefore discovered that the laity ought to manifest Jesus Christ by both their works and deeds; both in the family by showing the off springs Christian example of life, being the primary catechists at home, and also in the work place by carrying out one's duties like a true Christian (Opar Emmanuel, 34).

#### **5.2.1.2 Taking Charge of the Temporal order and Sanctifying the Secular World.**

According to Donald Opio (34) the lay faithful evangelise by being faithful and committed at work place, that is to say, working with faith and fear of God. In line with this, the lay faithful are the ones in charge of the temporal order. They are therefore supposed to sanctify the world. They do this by undertaking their jobs in light of the gospel, cooperating with each other, offering their particular skills and talents, and seeking the justice of the kingdom of

God (Pope Paul VI, 1975, EN 35). This in one way or the other explains why the laity are encouraged to make their daily activities occasions for joining themselves to God, fulfilling His will, serving other people and leading them to communion with God in Jesus Christ (John Paul II, 1988, CL 16).

### **5.2.1.3 Offering Technical and Professional Advice to the Clergy and Other Church Leaders.**

According to the law of the Church (CIC, can. 212), the faithful have the right and duty to use their knowledge, competence and position to manifest to the sacred pastors their views on matters which concern the good of the Church. This according to Mark Otimkisa (32) implies that the laity can actively involve in the evangelisation by giving in their professional advice, they also through this become great agent of evangelisation through giving their social and economic support for the smooth running of the parish. Therefore, the lay faithful are called upon to use their God given gifts and talents for the greater glory of God who is the giver, they do this by doing whatever they ought to do (for instance teaching, building, farming and others) as if they are preaching the words of God.

### **5.2.1.4 Participating in the Teaching Ministry of the Church.**

The lay faithful have the role of taking part in the teaching ministry of the Church. This can be best done by preaching, teaching, and catechising. Binen Jeres (25) noted that Christians who possess required qualities and are capable can be admitted without discrimination to the ministry of lector and acolyte, besides; they can also preside over liturgical activities, and make visits to the sick especially when the ordinary ministers are not available. The researcher agreed with her noting that the laity who received their prophetic faculty at baptism are indeed capable of imparting the faith to others by teaching Christian values either through catechesis or authoritative Christian moral life. But also observing that there are few clergies

in Parombo parish, the laity therefore get stronger reasons to actively proclaim the Gospel in times and places where the few available clergy cannot manage to reach. These are possibly the reasons why the consolidated practice in the Latin Church confirmed that it is good and necessary for such ministries to be given to all suitable faithful whether male or female (Francis, 2021, SD). Participation is based on the fact that all the faithful are qualified and are called to serve one another through the gifts they have each received from the Holy Spirit in baptism. In a Synodal Church the whole community is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will (Synod, 2021-2023, <https://www.synod.va/en/what-is-the-synod-21-23/about.html#>).

#### **5.2.1.5 Promotion of Unity.**

The lay faithful having different backgrounds and cultural orientations are united into one by baptism (Fulton Sheen, 1935:306). This therefore calls the faithful to promote unity since by baptism they are made one and incorporated in the one universal Church. Ocopi Raphael (26) reiterated that it is the role of the lay faithful to promote unity. The individuals' apostolate finds strength and becomes more effective when they work in cooperation with one another, it is this cooperation that depicts the communion that exists in the Church. It must be noted that, the individual apostolate finds its fullness and expression when joined to work together in various groups like of the youth, pioneers, catechists and many other different movements of the Church (John Paul II, 1988, CL 50)

#### **5.2.2 Challenges and Obstacles to Lay Active Involvement in Evangelization**

The study discovered that there are many factors that have hindered the involvement of the laity and the exercise of their roles in evangelisation of Parombo Catholic Parish. As a result, some of the laity are sluggish and others are dormant. These can be discussed as following.

### **5.2.2.1 Widespread Disunity.**

The research discovered that, disunity among the people of God greatly affects the exercise of their role and their active involvement in evangelisation. According to Raphael Copi (26), the laity in Parombo Catholic Parish have failed to actively participate in evangelisation because most of them do not have the spirit of cooperation, the individual actors hate one another, and some movements and associations think they can work on their own disregarding the others. To Andre Reigner (2012:35), this divisionism hinders the different ministries from achieving their aim since individuals and groups in such a case work in isolation and opposition to each other. Following the observations, this disunity mostly caused by difference in ideology has resulted into neglect of roles and indifference.

### **5.2.2.2 Lack of Knowledge about their Roles**

It was also found out that many of the lay faithful do not know what their roles are. Some stay idle and others with good will and initiatives act out of ignorance. As a result, some end up doing things which are not proper to them, for instance, some lay apostolate leaders collide among themselves, some even collide with the clergy. For instance, others think that it is the work of the catechists and school teachers to form their children in matters of faith and morals hence leaving their children to grow without basic principles of life (Fuacan Harriet, 31). It is this lack of knowledge that has made many laity to neglect their basic roles. The laity should have known that things like family/home to home apostolate and catechesis, and care for the nature is a major role of every baptised (Gen 1: 28-29) but due to ignorance, many do not bother.

### **5.2.2.3 Inferiority Complex/Lack of Self-esteem.**

In most cases, when the laity are despised and undermined, they withdraw and offer none or less of what they are capable of doing. It is therefore this way that most of the laity do not carry on with their roles, (Roselyn Oaikane, 51). It is noted that, the laity are sometimes despised because the clergy are regarded as generally the most learned, and are put in a very high position, (Arinze F, 2013: 70). In the argument of Paul Moore (1965: 59), most of the clergy look at the laity as pupils and clients forgetting that they are fellow servants of God who have special duties proper to them. In the end, when they are disregarded, they shy up from taking their roles.

### **5.2.2.4 Spiritual Immaturity and Poor Doctrinal Background.**

Most of the lay activities have been hindered by spiritual immaturity and inadequate doctrinal formation, (Pius Okello, 27). As a result, many lay people exhibit lack of faith in God (Ellison Craig, 1974: 64-65). This is because; there is inadequate catechesis which leaves the people poorly grounded in faith and doctrines of the Church, and also due to widespread secularism among the laity whose lives are in most cases influenced by the social, economic and modern technological considerations rather than God's sovereignty (Scott, 1975: 11). It is thus not a surprise that most of the lay people focus on are merely money, social class, quest for power and temporal things yet forgetting that God is the provider of all things (Ellison Craig, 1974;64-65) and that whoever believes in God lacks nothing, (Pius Okello, 27).

### **5.2.2.5 Ancient Cultural Practice of Discriminating Women.**

Another challenge that was openly recognised is the ancient cultural practice that discriminates against the women and denies them the mantle to actively spearhead and lead the community. Some women who manage to get the chance to lead are despised and are also

discouraged. This practice has put down many women who are very competent (Irene Kwanaya, 27). It is a common understanding that, men are the pioneers of important innovation and thus, women are never allowed to take part in or give initiatives in meetings and public gatherings (John Mary Waliggo, 2002: 118-119).

#### **5.2.2.6 Challenge/ Attack by the Mushrooming Churches.**

Most common is the threat imposed by the mushrooming Churches who in their teaching and preaching tend to radically fight/oppose the Catholic doctrines. Most of these religious denominations in their struggle cause fear in some Catholics who are unable to defend their faith and in the end some get converted (Paul Orum, 18). According to Daniel Othyeno (24) some of these sects come along with material favour to lure the poor people and yet, it is mostly these poor people who try their best to be actively involved in evangelisation. Therefore, after they are lured, they give up their roles.

#### **5.2.2.7 Poverty**

The fact that some lay faithful are lured by the material favour given by the other Christian denominations is also an indication that poverty is a major hindrance to lay involvement in evangelisation. The research discovered that most people take much of their time looking for ways of survival and forget or even neglect things to do with Church activities. Some are simply Sunday Church attendants who only take their bodies to Church when their minds are outside. This is clearly seen in the fact that many lay faithful fail to convert from their unholy lives. This is in line with the idea of Paul Moore (1965:61) who said that, many people have been taken away by the demands of the social and economic pressure as they ignore the daily need to pray. In fact, many people focus on the fulfilling the needs of the body and neglect the needs of the soul. On the other hand, due to poverty, there is lack of some essential things needed for the effective evangelisation. This has greatly affected the

involvement of the laity. For instance, there are inadequate funds to facilitate means of transport, and other activities of evangelisation.

### **5.2.3 Solutions to the Challenges and the Obstacles to Lay Active Involvement in Evangelisation.**

In order that the lay faithful carry on their roles and actively participate in the evangelisation of Parombo parish, the different obstacles that hinder them as discussed above could be dealt with in the following manner.

#### **5.2.3.1 Promotion of Women Emancipation, Human rights and Equality**

According to Giramia Joy (22), the discriminative tendency of the culture can be overcome by embracing women emancipation and human equality and promotion of equal right for all. It should be noted that by baptism all were given the same spirit which works equally for all. Therefore, women should be given enough time to show their capability to build the kingdom of God. John Paul II (1988, CL 39) explained that, the Church has to come up and stand firmly against all forms of discrimination and abuse of women and other marginalised in order to enhance their enthusiasm towards involvement in the Church. More still, they should be allowed to take part in what can be proper to them for instance, taking readings, and also taking important leadership positions just as Pope Francis (2022, SD) declared that women who have been properly prepared and have indeed shown great capability and faith can be given the ministry of the lectors and acolytes.

#### **5.2.3.2 Poverty Eradication and Creation of Self-reliance.**

Aforyorwoth (20), emphasised that, in order to make the laity focused on evangelisation, they have to be trained to overcome poverty and embrace self-reliance. In so doing, they gain the capability and the financial strength to support themselves, support the projects of the Church



and also they will be able to take part in charity donations for the needy which in itself is evangelisation. Alison Craig (1974: 64-65) pointed out that, search for money and the quest for material possession take much of the time of many of the lay faithful. This therefore in relation to the research findings is clear explanation that when the people are liberated from poverty, they will be able to resist the other Christian denominations who come to influence them with material things, they will also learn to balance their time to care for body and soul since there will be a reduced burden for economic gain, and they will be able to facilitate their own activities of evangelisation.

### **5.2.3.3 Thorough Spiritual and Doctrinal Formation.**

The laity are required to undergo a thorough doctrinal and spiritual formation. This will help to strengthen the faith of the Christians and also equip them with knowledge to evangelise with authority but also with the knowledge to be resistant against challenges posed by the mushrooming Churches who teach against the Catholic doctrines and end up confusing some Catholics (Joel, 22). According to John Paul II (1988, CL 60), the laity need to understand beyond what is natural to faith dynamism, they should be able to grasp deeper and able to put clearly their reasons for hoping in the view of the world and its grave and complex problems, this requires a well-grounded catechesis. Thus there is need for the laity to be grounded in the doctrine of the Church so that they can carefully, systematically and properly pass it to others when they can precisely present the social doctrines of the Church which contains principles of reflection, criteria for judging and also personal directives.

#### **5.2.3.3.1 Emphasis on Spiritual Maturity as a Means for Inner Conversion.**

With regards to spirituality, the most important aspect of formation is to make the laity spiritually matured in order to be able to configure and have an intimate relationship with Jesus Christ (John Paul II, 1988, CL 60). In order to be well involved in evangelisation, this

spiritual growth must lead the faithful to internal self-conversion, this is a *metanoia* which involves living behind the earthly way of life and focusing on the heavenly treasure (Paul Moore, 1965: 180). The level of spiritual growth of the laity determines the way they relate with others and also how they conduct the activities of the Church. For instance, a spiritually developed person has a tendency of growing towards the divine; this gives a disposition to promote love and mercy.

#### **5.2.3.4 Universal Fight for Unity.**

The document *Apostolicam Actuositatem*, decreed that there is need to work together in order to achieve and promote common good (Vatican II, 1964, AA 14). Therefore, everyone should struggle to liberate the society from the problem of economic, social, and cultural inequality and promote the spirit of interdependence.

In a special way, all the movements can foster unity by working together from within and also with other movements present in the Church. They should all understand that they are pursuing one goal which can only be achieved in communion and thus they should overcome the different boundaries of their group definition, distinction of charisms and ways of doing things, (John Paul II, 1988, CL 19). According to Raphael Copi (26) this unity can be brought about by preaching and spreading love and tolerance and above all fighting against discrimination against one another but looking at everyone as fellow servant in the one vineyard of the Lord.

#### **5.2.3.5 Sensitisation on the Roles of the Laity.**

According to the Chairman Pastoral Council Parombo Parish, the laity should be catechised and sensitised on what they ought to do and made aware of their duties. This will help overcome being idle due to ignorance and also help each one stick to their roles and not cross

over to collide over responsibilities. This implies that, everyone has to focus on what is proper to them. This explains why Pope Francis (2021 AM) emphasises that, it is the duty of the pastors of the Church to recognise the gifts of every baptised, to guide them towards specific ministries, promoting and coordinating them in order to ensure that they contribute to the growth of the mission entrusted to them in a specific way proper to them.

#### **5.2.3.6 Empowering the Laity**

There is the need to empower the laity in order to overcome the inferiority complex caused by the level at which most clergy rate them. Robert Bithum (47) pointed that, the laity should be encouraged and given full moral support and be made aware and proud of their priestly function and their rights and obligations. The laity must therefore know that, through baptism they are consecrated for the royal priesthood through which they not only offer sacrifices but also give witness to Jesus Christ (Vatican II, 1964, AA 3). Also, the laity deserve a reasonable level of respect just like any other human being, for them to actively exercise their roles, their dignity has to be valued and then they must be understood the way they are.

The laity should also be given a chance to exercise full authority without interference in areas where they are competent. This will enable them to work with confidence and enthusiasm. This also enables them to feel trusted, and loved.

#### **5.2.3.7 Grouping the SCCs into a Small Manageable Geographical Size.**

Realising that some of the communities are geographically too large, Opio Ronald (19) explained that evangelisation can be made easy for the laity when the communities are reduced to smaller groups. This way, the Christians will know themselves better, have better access to each other and also it will enable them easily organise the communities. Living in smaller communities helps the Christians to easily identify their problems and solve them

among themselves, it also makes it easier for them to pay a home to home visitation. This way, evangelisation becomes easy.

### **5.3 Conclusion**

This chapter dealt with the discussion of the findings presented in chapter four in relation to the literature review. The discussions exposed and expounded the fact that evangelisation as a shared responsibility of proclaiming the Good News of Jesus Christ is a mandate given to all the baptised by Jesus Christ himself. These baptised are supposed to work in communion with one another ready to fight together against any challenge that would stop them from exercising their roles but all aiming at the one mission of the Church that is the salvation of souls.

## **CHAPTER SIX**

### **CONCLUSION AND RECOMMENDATION**

#### **6.0 Introduction**

In this chapter, the researcher draws up a summary of conclusions and recommendations. These have been arrived at after making a close study and analysis of the findings and the discussions of the previous chapter.

#### **6.1 Conclusions**

This study majorly aims at finding the role of the laity in the evangelisation of Parombo Catholic Parish. And in a more specific manner, it focused on finding out how best the laity can be involved in evangelisation. It also went ahead to look at the challenges/obstacles to lay active involvement in evangelisation and then the possible solutions to these challenges. Therefore, the following conclusions were drawn.

##### **6.1.1 The Roles of the Laity and how Best they can be Involved in Evangelization**

Knowing that evangelisation is a shared responsibility of proclaiming the Good News of Jesus Christ (Vatican II, 1965, AA 1), the lay faithful have a very big role to play in the evangelisation of the world basing on the mandate granted at baptism which gives them the priestly, kingly and the prophetic faculty. With these faculties, they have the following roles.

The laity are placed in the world and by their secular character, they sanctify the world. They have a special responsibility of transforming the world they are placed in with the purpose of leading the world to Jesus Christ. People will be overwhelmingly drawn to Jesus Christ if the lay people do whatever they do with a pure spirit of faith and love, living their professional life with integrity and honesty above all spreading forth divine justice in all they do, some of

the respondents observed that the lay faithful evangelise by being faithful and committed at their work place, that is to say, working with faith and fear of God (Fr. Citia Micheal, 32). In line with this, the lay faithful are in charge of the temporal order. They are therefore supposed to make the world holy. They do this by undertaking their jobs in light of the gospel.

It is also their role to make the home a habitable place by taking good care of the nature that surrounds us. The laity must know that man and nature coexist and man entirely depends on the goodness of nature. (Christopher, 23).

As prophets, the lay faithful have to take up the teaching ministry of the Church. They have a duty of spreading the Good News by words and deeds (Abirwo Kizito, 40); they can be given the permanent ministry of lector and acolyte (Francis, 2021, SD). They are called to live a life of holiness by embracing conversion of heart and leaving the old life and being born again in order that they live a life of example Donald Binenga (34). The conclusion drawn out of the study in line with this is that, the laity exercise their roles of teaching by proclamation through the ministries of the Church (lector and acolyte), extra ordinary ministers of the sacraments and also by living a life filled with the spirit of love and example that is to say, preaching by both words and deeds.

The laity have a role of giving professional advice to the clergy and the top leadership of the Church, they also in the like manner offer financial support for the smooth running of the affairs of the Church and in so doing they render back to God what they had received from him and use it for the greater glory of God's name. The clergy and other Church administrators are called upon to seek help from experts and professionals (Fr. Simon, 35). The laity offer financial assistance by giving offertory, tithes, grants, and other forms of donation to assist in the smooth running of Church activities. They give charity aids to needy

and the vulnerable, this is a special way of showing compassion and it is in itself evangelisation by work.

The laity have a role of participating in the activities of the lay apostolic movements and associations. This is the most common way in which the laity can make use of their different talents. This is where they are able to exercise their leadership skills and other charisms especially women. Through the associations, they integrate their individual efforts into group apostolate thus promoting unity and working together. This undermines the difference in the ideology and understanding of the different groups who have one uniting factor of saving souls (John Paul II, 23<sup>rd</sup> August 1987, Angelus talk).

### **6.1.2 Challenges/Obstacles to Lay Active Involvement.**

The study discovered that, many of the laity do not take up their roles of evangelisation and the few who try to do something are actually not very effective. All these are as a result of the following factors.

Just as Andre Reigner (2012:35) stated that, as a result of divisionism, the different ministries are weakened because individuals and groups work in isolation and opposition, so does John Jarayic (17) confirms that, most laity in Parombo parish do not cooperate and as a result, the level of their participation has become so low. Many laities are not willing to work together just because of their differences in ideology, charism, and cultural backgrounds.

Some laity in different clubs and movements are not ready to freely co-mingle, they have impression of being able to achieve everything on their own without the cooperation of the others.

John Mary Waliggo (2010:118-119) explained that, Ugandan women have always been neglected or assigned passive role in the work of evangelisation. This is not because they

contribute less than men but because the African culture despised them. It is therefore right to conclude upon observation and discussion that, the people of Parombo parish have been highly influenced by this form of thinking. Women are rarely given high leadership positions simply because they are looked at as an inferior gender (Pikwo Innocent, 23).

For the lay faithful to freely and fully exercise their role, they need some form of enthusiasm brought about by recognition of their self-worth and confidence. On the contrary, Roselyn Oaikane (51) and Joshua (27) wrote complaining on how the lay faithful are in most cases ignored by the clergy as if they did not know anything or as if they have nothing to contribute at all. Some clergy tend to prove that they know all and are master of all thus, they are the ones to show to the laity what must be done in every affairs of the parish.

Confronted with matters of spirituality, most lay faithful are weak and vulnerable, this is because they pay less attention to prayer and hence their prayer life is weak. Due to presumably poor catechesis right from initiation, they have poor knowledge of the Church's basic teachings. Because of this, Abineno (29) concludes that the lay faithful are spiritually and doctrinally too weak to manage evangelisation processes in the prevailing environment with a lot of secularism and yet also invaded by the many sects hunting for followers. Therefore, most of the people of Parombo can hardly on their own overcome some minor kind of spiritual attack and any sort of doctrinal challenge. In fact, most of them cannot stand to proclaim or transmit authentically the Catholic faith without error.

Ellison Craig (1974: 64-65) asserts that, poor doctrinal and spiritual background has a high likelihood of causing lack of faith, this confirms the teaching of St Paul in the letter to the Romans when he said, "how shall they believe in Him whom they have not heard about..." (Rom 10:14). Implying that, the lack of faith in Parombo is likely because the laity have not



been taught well and they who are not taught well and whose faith are not strong enough can never be capable of evangelising.

As a result of poverty, lay faithful's involvement in evangelisation is greatly hindered. The laity focus on income generating activities to cater for their survival and end up neglecting their roles in evangelisation. In line with this, Pope Francis (2013, EG 46-47) exhorts all Christian faithful to take extra care since this era of a global village is characterised by many challenges like; economic exclusion, corruption, and so on, as a result, to many people, money has become equal to God.

In addition to that, due to inadequate resources, the facilitation of evangelisation activities is a problem, most laity have either none or poor means of transport hence hindering work of evangelisation.

Most laity have not taken their role in evangelisation seriously simply because they have not known their roles. This is either because they have not been told what their roles are, or it is by their negligence and indifference to the work of evangelisation. Fuacan Harriet (31) explained this scenario by emphasising that, most laity take it for granted and think that it is actually the clergy and the catechists or those that are already involved at the fore front of evangelisation who are the actors.

### **6.1.3 Possible Remedy to the Challenges/Obstacle to Lay Active Involvement in Evangelization**

Having been faced with numerous challenges, laying down strategies to combat these challenges is the best way to go. Therefore, in order to see that the laity take on their roles and get involved in evangelisation, the following are some possible remedies to the problems as discovered by this study.

Vatican II (1964, AA14) emphasises the need to work together in good will in order to achieve a common good which will liberate the society from social, and economic inequality and promote the spirit of interdependence. Realising that, most of the laity seem to be divided on various grounds caused by varying approaches to matters of faith especially within different associations but also cultural differences. It can therefore be suggested that the laity should bury their differences and look at themselves as one people of God destined for a common home yet having different means to achieve that aim. This is in agreement with the view of Pius Okello (27) who uses the analogy of St Paul who calls the people to look at themselves as a human body that has different body parts with different functions but for the wellbeing of the individual (1 Cor 12: 4 ff) and so is every lay faithful is called to perform his role with love and zeal for the kingdom of God which must first be built by living true love among themselves.

There is an urgent need of taking the mission to the poor and those in need of Charity with the intention of liberating them from poverty so that when they are liberated, they can also do the same. Everyone has to take into account the condition of the neighbour (Vatican II, 1964 AA 8 and 36).

There is need to establish some income generating activities for the individuals, groups and movements and also for the parish. This is a sure way of ensuring self-reliance in the parish right from the lowest level among the Christians up to the institution level. In so doing, it will be easy to cater for issues of facilitation of evangelisation. When the laity have something to live on, they will focus on their spiritual lives without being worried of what the body needs next after all it will be already available.

There is a popular saying that “knowledge is power and knowledge is wealth”. This implies that, he who knows is capable of avoiding or defeating or handling challenges from an

informed point of view and is able to achieve the desired destiny. Therefore, in order for the laity to come out of the problems like; ignorance, inferiority complex, spiritual and doctrinal immaturity, there is need to take them through a series of formation programmes that will change, inform and strengthen their minds, souls, and hearts to take on their proper roles in evangelisation.

According to John Paul II (1988, CL 60), the laity need an on-going spiritual and doctrinal formation. This formation must take on a systematic approach to catechesis that will touch the entire diverse situation of life. Similarly, some respondents observed that, in order for them to know what they can do and then do it well and with authority, there is need for a proper sensitisation and a thorough education.

It is the role of the Church and every Christian faithful to stand against the discrimination and the abuse of women. The dignity of women that was greatly wounded must be restored and the women should be given platform to emphasise their ideas (John Paul II, 1988, CL 39). In so doing, many women will surely develop a great zeal and enthusiasm to be involved in evangelisation. Some respondents said that is a good practice to give chance to allow women take part in liturgical activities like readings, and also leading the Church community, that way, they feel recognised and will develop the zeal to actively take part in all other Church activities.

From the field study, it was discovered that, the basic Christian communities are too large in their geographical divisions. This makes it so tedious for the Christian leaders to move among the people, it also takes a lot of time for a leader to reach to all of them and therefore, for the laity to be able to work well, the geographical demarcation must be reduced to a manageable size.

## **6.2 Recommendations.**

After a deeper analysis and discussions, the researcher discovered that, the laity is an indispensable agent of evangelisation. They are as important as the clergy. Placed in the secular world, they do not belong to the world; they are a holy people of God placed in the vineyard of the Lord and are called to take on a conscious and responsible mission of the Church (John Paul II, 1988, CL 34). Therefore, this study conducted on the role of the laity in the evangelisation of Parombo Catholic parish gives the following recommendations.

### **6.2.1 Collaboration, Cooperation and Involvement**

It must be noted that, both the laity and the clergy take on differently important roles in evangelisation for salvation of souls. Therefore, everyone ought to work in unity with each other (Andre Reigner, 2012:35). This unity must be driven by love of God. In this sense, no one is superior to the other but is simply like body parts that complement to each other (1Cor 12:4). The clergy should call upon the laity to take up their roles, and they should all encourage each other to take on the mission with zeal and enthusiasm. In fact, everyone should work as if they are doing their own personal work.

Additionally, the laity should also learn to work in unity, love and peace amongst themselves in their different groupings. They ought to understand and embrace the spirit of communion and fellowship.

All these can be summed up using the words of theme of synod on synodality emphasising communion as a major factor that can ensure walking together as it states that through communion, the people of God share deeply in the love and unity of the Trinity and are together inspired by listening to the Word of God, through the living Tradition of the Church, and grounded in the *sensus fidei* that they share after all they all have a role to play in

discerning and living out God's call for his people. (Synod 2021-2023, <https://www.synod.va/en/what-is-the-synod-21-23/about.html#>)

### **6.2.2 There is Need to Empower the Laity Through Integral Formation.**

It is the work of the pastors to give an all-round formation to the laity (Francis, 2021, AM). Once the laity are well equipped, they will be able to overcome all sorts of ignorance, mediocrity and fear caused by non-Catholic believers. This education must be emphasised right from the family to the elementary schools, this calls for the Church to strengthen the chaplaincies in the primary schools and secondary schools (Yoacel Sunday, 22).

The laity in a special way can receive this integral formation through the use of seminars, workshops, retreats, recollections. This on-going formation helps the laity to renew their spiritual lives and also broaden their doctrinal knowledge, this will enable them to put on an apostolic attitude yet not forgetting their secularity (John Paul II, 1988, CL 25).

### **6.2.3 Change of Attitude and Mentality Towards Women**

People should be sensitised in order to understand why God created human being in his image male and female. This sensitisation must emphasise the dignity and equality of all mankind (John Paul II, 1988, MD 8). This will create a favourable environment for women to actively take up their roles in evangelisation.

### **6.2.4 The Parish Should Start an Income Generating Activity.**

Currently, Parombo Catholic parish depend 100% on the donations that come from the people of good will. Unfortunately, most of these people are also poor. This therefore echoes an urgent call for the parish to take up some self-sustaining project that will enable it to facilitate by itself the work of evangelisation.

### **6.2.5 Empowering the Parents for Family Apostolate**

The family is the first place where the Gospel must be transmitted, every family must be empowered to evangelise themselves before they come out to evangelise the neighbours (Paul VI, 1975, EN 71). The family as a domestic Church ought to live in line with the gospel values.

### **6.2.6 There is Need to Read this Work**

The researcher recommends that; the people of Parombo Catholic Parish should do their best to acquire this piece of work. Through this book, they will be able to identify their roles and also find out the solution to their different obstacles and challenges that block them from taking up their roles in evangelisation.

### **6.2.7 Areas for Further Studies.**

This area of study is such a broad subject matter and therefore, this research alone cannot fully exhaust everything. For this reason, the following areas can be considered for more study.

- The lay apostolic movements and associations and the evangelisation of Parombo Parish.
- The roles of the family in the evangelisation of Parombo Parish.

## **6.3 Conclusion**

Basing on the presentation and the discussion, the conclusions drawn clearly show that the laity have a vital role to play in evangelisation and when the recommendations given above are carefully followed, the laity are capable of becoming very active in their involvement in evangelisation of Parombo Catholic Parish.

## GENERAL CONCLUSION

Evangelisation is a shared responsibility of proclaiming the Good News of Jesus Christ (Vatican II, 1965, AA 1). This implies that, it is the work of every Christian faithful. Biblically, it is a response to the call of the master to all as presented in Mt 28:19 “You too go into my vineyard...” this is a call without discrimination. Following this definition and most importantly the research findings, the following conclusion can be drawn on the role of the laity in evangelisation of Parombo Catholic Parish.

Through baptism, the lay faithful are made proclaimers of the word of God by words and deeds. In collaboration with the clergy and after appropriate training, the laity can take on the roles of the lectors and acolytes (Pope Francis, 2021, SD), they can also preside over liturgical activities especially in cases where the proper ministers are not available (CIC, can. 759), they make the world holy by being involved in their secular work basing of Christian principles. More still, they have a duty of proper upbringing of the children right from their homes, the domestic Church (Roseline Oaikane, 47). The laity also use their gifts and talents for the good of the kingdom of God. They render financial help for the smooth running of evangelisation <http://www.michealjournal.org/poverty.html>, this is done through giving tithe, offertory, and charity donations (Oromcan Vasco, 22). They also use their gifts for the good of the Church by giving professional ideas and advice to the leaders of the Church but also by individually taking on leadership, (Fr. Simon Cephas Otyekwa, 35).

This ministry of the laity is never without any obstacle, it is discovered that, many laities do not take up their roles while others do it in effectively because; most of them are ignorant of their roles, there is disunity among the individual laity and the different lay apostolic movements, they also get hindered by poverty, spiritual and doctrinal mediocrity, clericalism, and wide spread secularism. These however can be overcome by; thorough spiritual and

doctrinal formation, fighting poverty by establishing self-sustaining projects, empowering the laity to gain self-esteem and knowledge, promoting unity among all the Christian faithful to foster spirit of love, interdependence and communion (Fr. Cilia Micheal 32).



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**APPENDIX II: QUESTIONNAIRE**

**St Mary's National Major Seminary**

**P. O. Box 1817 Kampala Uganda**

**20<sup>th</sup> December 2021**

Dear Respondent

**RE: RESEARCH QUESTIONNAIRE**

I am James Kakura, a student at St. Mary's National Seminary Ggaba. I am carrying out a research on the topic: The role of the laity in the evangelisation of Parombo Catholic Parish in light of *Christifideles Laici* for the award of Masters of Arts in Religious and Theological Studies of Makerere University. Please note that, this work is purely academic and will be held with utmost professional confidentiality it deserves.

I therefore kindly request you to honestly answer the questions below. Thank you in advance and may God bless you.

Yours sincerely

James Kakura (Researcher)

[Kakurajames6@gmail.com](mailto:Kakurajames6@gmail.com)

**PART I (Personal information)**

Name of Respondent.....Age..... Sex.....Occupation.....

**PART II (Tick your appropriate answer)**

1. Have you ever heard about the involvement of the laity in evangelisation?  
A) Yes    B) No
2. Are the laity essential agents of evangelisation?  
A) Yes    B) No
3. To what extent do the laity in Parombo Catholic Parish take up their roles and get involved in evangelisation?  
A) Greater extent B) Smaller extent C) Not at all

**PART III STRUCTURED QUESTION (properly write your appropriate answers)**

4. List and explain the roles played by the laity in Parombo Catholic Parish

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5. How best can the laity be involved in evangelisation?

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6. What are the challenges/obstacle to lay involvement in evangelisation of Parombo Catholic Parish?

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7. What are some of the possible solutions to the challenges/obstacles mention above?

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### **APPENDIX III: INTERVIEW GUIDE**

1. Have you ever heard about the involvement of the laity in evangelisation?
2. Are the laity essential agents of evangelisation?
3. To what extent have the laity in Parombo Catholic Parish taken up their roles of evangelisation?
4. What are the roles of the laity in evangelisation?
5. What are the challenges/obstacles hindering lay involvement in evangelisation in Parombo Catholic Parish?
6. What are some of the possible solutions to those challenges/obstacles?

APPENDIX IV: INTRODUCTORY LETTER

**ST. MARY'S NATIONAL MAJOR SEMINARY GGABA**

P.O Box 1871  
KAMPALA  
Uganda



Emails: [deannationalsemggaba@yahoo.com](mailto:deannationalsemggaba@yahoo.com)  
[academicng2@gmail.com](mailto:academicng2@gmail.com)  
[secpriscadeansofficeggaba@ymail.com](mailto:secpriscadeansofficeggaba@ymail.com)  
Date: 11<sup>th</sup> December 2020

OFFICE OF THE DEAN OF STUDIES

TO WHOM IT MAY CONCERN

Dear Sir/Madam

**RE: FIELD RESEARCH**

This is to certify KAKURA James is carrying out academic research on the topic: *“The Role of the Laity in Evangelization of Parombo Catholic Parish in light of Christifideles Laici.”*, in partial fulfilment for the award of a Master of Arts in Religious and Theological Studies of Makerere University to which we are affiliated.

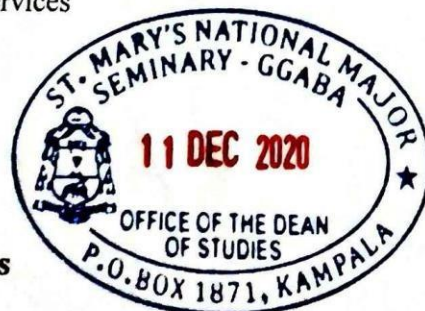
This work is purely academic and will be held with utmost professional confidentiality it deserves unless otherwise indicated.

Please do accord him the necessary assistance and any queries in this regard can be addressed to our office provided above.

Thank you for your assistance,

Sincerely yours in services

Fr. Godfrey Etolu  
Ass. Dean of Studies





**APPENDIX V: LIST OF RESPONDENTS**

<b>S/n</b>	<b>Name</b>	<b>Occupation</b>	<b>Age</b>	<b>Sex</b>
01	Abedirwoth Stella	Clinician	27	F
02	Abirwo Kizito	Teacher	40	M
03	Acaye Faith	Farmer	27	F
04	Acen Scovia			
05	Acikane Hellen			F
06	Acil Knight	Teacher	47	F
07	Afoyorwoth	Student	20	F
08	Akello Manuela	Student	19	F
09	Akoth Gloria			
10	Annete	Accountant	29	F
11	Apio Joan	Religious Nun	30	F
12	Apollo Maxwel	Farmer	30	M
13	Atimnirwoth Cecilia	Catechist	46	F
14	Atyeronimungu Dorothy	Nurse	70	F
15	Binen Jeres	Nurse	25	F
16	Bithola Kizito	Journalist	29	M
17	Christopher			
18	Copi Raphael	Seminarian	26	M
19	Damalie Akello	Religious Nun	29	F
20	Doreen Odongtho	Politician	65	F
21	Edina Juliana	Artist	26	F
22	Ferefere James	Teacher	40	M

23	Giramia Molly	House wife	30	F
24	Grace Pimer	Farmer	36	F
25	Irene Kwanya	Student	27	F
26	Jakisa Jackson	Activist	44	M
27	Jakuma Godswill	Student	18	M
28	Jakuma Paul		40	M
29	Janet		34	F
30	Japyer			
31	Jatho Erick	Teacher	24	M
32	John Jarayic			M
33	Kabona Joel		32	M
34	Kakura Jimmy	Technician	33	M
35	Kawambe Evelyn	Choir	20	F
36	Kawambe Jeska	Radio Presenter	29	F
37	Kawarole Robert	Youth leader	27	M
38	Kayeny Grace	Choir leader	36	F
39	Kumakech David	Musician	39	M
40	Kumakech Justine	Student	21	M
41	Maditwun Kennedy	Social worker	28	M
42	Mark Otimkisa	Journalist	32	M
43	Maurine Faith	Midwife	26	F
44	Micheal Citia	Priest	31	M
45	Mungumiyo Paul	Auditor	41	M
46	Munguryek	Artist	37	M

47	Ngageno Narsis	Choir leader	32	M
48	Nyirac Aol	SCC Leader	40	F
49	Obomba Innocent	Catechist	58	M
50	Ocaya Perpetua	Student	24	F
51	Ocida Gladies	Farmer	30	F
52	Ocida Regina	President Legion of Mary	50	F
53	Ojok Felix	Student	20	M
54	Okaba Inncent			
55	Okaro Herbert	Social worker	32	M
56	Okello Emmanuel	Youth leader	28	M
57	Okumu Cosmas			
58	Okwenuru Moses	Student	29	M
59	Okwir Tina	Business woman	66	F
60	Oliver Amia	Choir member	28	F
61	Omirambe John	Catechist	45	M
62	Omirambe Micheal			
63	Onenrwoth James			
64	Onim Greto	Catechist	62	M
65	Opakrwoth Vasco	Clinician	26	M
66	Opar Emmanuel	soldier	34	M
67	Openjtho Silvio	Farmer	37	M
68	Opera Fabiano	Politician	60	M
69	Opio Francis	Seminarian	30	M
70	Opio Ronald	Driver	19	M

71	Oromcan	Priest	55	M
72	Oromchan Anthony	Politician	31	M
73	Oryek Francis	Catechist	49	M
74	Oryema Denis	Medical Doctor	32	M
75	Oryema Innocent	Businessman	31	M
76	Othuba George	Politician	52	M
77	Otyekwa Simon	Priest	35	M
78	Owachgiu Ronny	Accountant	36	M
79	Owachgiw Rogers	Ex-seminarian	28	M
80	Owonda Robert	Engineer	33	M
81	Oyi Benson	Teacher	27	M
82	Ozunga Bruno	Driver	39	M
83	Paul Moro	Student	23	M
84	Philda Nyayic	Student	20	F
85	Picho Joel	Plumber		
86	Pikwo Innocent	Seminarian	24	M
87	Piracel Joice	Teacher	40	M
88	Piranok Celsa			
89	Pirwoth Darius	Farmer	31	M
90	Pithua Gerrad	Politician	50	M
91	Pithua Jerome		30	
92	Piyic Doreen	House wife	46	F
93	Prisca	Farmer	35	F
94	Robert Bithum	Teacher	47	M

95	Roselyn Oaikane	Farmer	51	F
96	Rwothomio Mike	Blogger	31	M
97	Susu Emmily	Religious Nun	47	F
98	Thowil Alfred	Social worker	33	M
99	Trinity	Midwife	25	F
100	Wanirwoth Victoria			F