Assessment of Parish Pastoral Plans in the light of the Archdiocesan Integrated Pastoral Plan (AIPP) 4

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Abstract

This is an Assessment of Parish Pastoral Plans (PPPs) vis-à-vis the Archdiocesan Integrated Pastoral Plan 4 (AIPP-4) in the Archdiocese of San Fernando, Philippines. It employed content analysis using a 120-item assessment instrument crafted from AIPP4. A total of 80 out of 96 parishes were able to comply with the submission of individual parish plans. Major findings of the study include: the relative improvement in the rate of submission of PPPs by parishes; the overwhelming parish concern for the poor; the evident catechetical activities in the parish; the seeming lack of coordination between the archdiocesan ministries and the parishes; the unclear evidence of the presence of a finance committee or council; and, the unclear alignment of some parish pastoral plans with AIPP4's provisions. Close collaboration and coordination of parish leadership with the archdiocesan leadership and equilibrium of centralization and decentralization in the archdiocese are needed to ensure synergy of pastoral programs for the faithful.

INTRODUCTION

Planning is linked to the core of Church's mission; it embodies the Catholic principle of subsidiarity and it also legitimates change in the church (Bernardin cited in D'Agostino, 2000). Such worldview describes how the Catholic Church has evolved into an integrated institutional structure, in a dialectical relationship with the changing environment, animated by an ethic of responsibility and stewardship among members.

On October 11, 1962, Pope John XXIII (Angelo Roncalli), convoked the twenty-first ecumenical council of the Roman Catholic

Church, the Second Vatican Council. This council was convened, mainly, to accommodate/update (aggiornamento) the urgent need, which the Council saw as a requirement of the modern age, was to find expression to revise the Codex Iuris Canonici or the Code of Canon Law. This was only the second step. The first step was to hold a Synod for the Diocese of Rome.

The main purpose of these undertakings was "for a renewed invitation to the separated communities to follow in a spirit of love this search for unity and grace" (Bonnot, 2004). During the mass on January 25, 1959, during the feast of Saints Peter and Paul, the good pope reflected:

> "Think how the perfect unity of the faith with the practical living of the gospel would result in tranquility and happiness in the whole world, at least to the extent possible here on earth. This is not just a matter of promoting the great principle of a spiritual and supernatural order which concern the individual person... it is also a matter of helping along the soundest elements of civil, social and political prosperity in the nations" (Bonnot, 2004).

To help him with his papal responsibility to make his long time dream to its fruitfulness, the pope assembled a team which he called "collaborators". Bonnot (2004) in his book ***Pope John XXIII: model and mentor of leaders*** stated that "These people were persons holding official positions and working immediately with the pope; persons with whom John felt a certain affinity and on whom he depended for execution of particular decisions; and intimate advisors, persons with whom John enjoyed not only a close official relationship but a deep spiritual friendship as well".

They were the one responsible in drafting messages (which basically calls for change), statements and documents using the different kinds of media available at that time. These gave way to the actualization of Vatican Council II.

Thirty years after this great council of the Roman Catholic Church, on January 20, 1991 to February 17, 1991, the Second Plenary Council of the Philippines was held under the presidency of Archbishop Leonardo Z. Legaspi.

This local council was first planned during the 56th Plenary Assembly of the Catholic Bishops Conference of the Philippines. The main reasons of the Philippine bishops were, first of all, to revisit the changes brought about by the Second Vatican Council which includes the revision of the Code of Canon Law and, second, to examine the changes that occurred since the First Plenary Council of the Philippines which was promulgated in 1953. But the main reason was the change that has taken place in the Catholic Church in the Philippines as a result of the Second Vatican Council.

It is clear that the guiding principle of the Second Plenary Council of the Philippines was the *"aggiornamento"* brought about by the decrees and documents of the Second Vatican Council.

In 2011, an assessment study was conducted to look into the Diocesan Pastoral Plans (DPPs) vis-à-vis the Plenary Council of the Philippines II (PCP-II), example of which is Luzon-North Manila Region which includes the Archdioceses of Tuguegarao, Nueva Segovia, Lingayen-Dagupan, and San Fernando, Pampanga. Three focal points were given emphasis in the study of the two dioceses namely: (a) the level of consistency as regards Vision-Mission (VM) statements in the DPPs and in the PCP II as well, (b) adoption of the nine Pastoral Priorities (PPs) of PCP II by the DPPs, and (c) new pastoral initiatives and practices. Other dioceses were also assessed.

Relatively high level of consistency is reflected from the comparative analysis in the VM statements in both DPPs and PCP II in terms of community of disciples and Church of the poor, and working for renewed evangelization respectively. With regard to the adoption of nine pastoral priorities by the DPPs in the PCP II, lay empowerment is the prime and common pastoral priority and succeeded by integral faith formation, active presence and participation of the materially poor in the Church, family as focal point of evangelization, integral renewal of the clergy, building and sustaining Basic Ecclesial Communities (BEC), youth empowerment, *"Missio Ad Gentes"* (Animation and Formation for the Mission) and ecumenical and interfaith dialogue respectively. The first three pastoral priorities deem to have high level of adoption or evidence and the rest range from fair to very low levels of adoption. New diocesan

pastoral initiatives and practices are established such as Crisis Intervention Center, Environment Stewardship, *"Communio"* Program with dioceses outside the country, Cultural Heritage Research Center for Peace and Advocacy, just compensation and benefits for parish workers, clergy standard compensation system, media ministry, documentation system for planning, monitoring and evaluation, and indigenous peoples' ministry.

With respect to the findings of the study, the dioceses are offered some points to reflect upon i.e. having vantage point in the formation and education of the members in their faith, each diocese may use this strength to its optimum capacity by developing their missionary character. Secondly, it is also helpful in the formation and appreciation of ones' faith by providing an opportunity for a well-planned and executed ecumenical and interfaith dialogue. Thirdly, a very low manifestation of monitoring and evaluation systems on the levels of people's participation, of the quality of outputs and impact of activities may explain the lack of proper documentation of the accomplishments of each diocese.

The present thrust of the Archdiocesan Integrated Pastoral Plan (AIPP-4) owes it to the larger Church's responses to the call of the times as they are encountered simultaneously in the actual life of the entire Church in general. The local Church of Pampanga keeps story of this commitment towards evangelization and its needed upgrades.

Among the many pioneer projects during the episcopacy of Archbishop Emeritus Oscar V. Cruz, D.D., was the convening of a special core group that drafted the first Archdiocesan Pastoral Plan. The composition of the core group included some members of the clergy, religious, and laity. The final draft that was submitted to the Office of the Archbishop was deemed simple, clear, practical, and feasible by the archbishop himself. Through a circular letter issued on 15th of January, 1980, the good archbishop signed and approved the first ever Archdiocesan Pastoral Plan.

Guided by the character that shaped the Second Plenary Council of the Philippines (PCP II) and following through the implementation of

the first Archdiocesan Pastoral Plan, the first Archdiocesan Pastoral Assembly was convened by Archbishop Paciano B. Aniceto, D.D., in order to respond to the call of deeper discipleship and apostleship in the local Church of Pampanga on April 15-19, 1996. This larger gathering, being well represented by various segments of the clergy, religious, and the laity, later crafted the Second Archdiocesan Integrated Pastoral Plan (AIPP 2). The Church of Pampanga, moved by the blazing fire of the Holy Spirit that descended on the Apostles, the Second Archdiocesan Integrated Pastoral Plan was formally enacted and decreed in February 7, 1998.

Approximately 13 years after the First Archdiocesan Pastoral Assembly that gave the Church of Pampanga the AIPP-2, the second Archdiocesan Pastoral Assembly (APA-2) was held at the University of the Assumption in April 20-21, 2009. In October 24, 2009, roughly about six months of organized consultation, meetings, and validation processes by the representatives of the APA-2, the 3rd Archdiocesan Integrated Pastoral Plan (AIPP-3) was launched and implemented.

In January 18, 2014, fittingly gathered at the Good Shepherd Hall of the Social Action Center of Pampanga (SACOP), the 584 delegates of the 3rd Archdiocesan Pastoral Assembly were called forth to bring out the theme: "Tend My Sheep". It was attended by some 84 members of the clergy that represented the archdiocesan commissions, the religious, and the representatives of the various parishes. For three tedious yet meaningful months thereafter, initial pastoral goals were drafted, reformulated, voted upon, and recommended for approval. Until in the Chrism Mass in April 17, 2014, the Fourth Archdiocesan Integrated Pastoral Plan (AIPP4) was launched and decreed at the Metropolitan Cathedral of San Fernando.

The need to assess the plans on the parish level based on AIPP4 became a necessary means to see the overall picture of the culture of planning in the archdiocese. On June 8, 2015, based on the agreement of the Archdiocesan Pastoral Council of San Fernando (APCSF), Most Rev. Florentino Lavarias, D.D. commissioned the University of the Assumption to conduct the assessment of parish pastoral plans (PPPs) in

the effort to mainstream the culture a more systematic planning. The university took the challenge, hence, the study.

The study assessed the Parish Pastoral Plans (PPPs) in view of the provisions of the Archdiocesan Integrated Pastoral Plan 4 (AIPP4), by looking into the alignment and integration of pastoral priorities expressive of an archdiocesan spirit; determining if there is a uniform standard used in terms of format and template formulations; and, reflecting on the values the plans may represent.

The study would show the relevance of decrees of AIPP4 to the parish pastoral plans and vice versa. Likewise, this would be a baseline information for the Archdiocese of San Fernando for planning and decision making, particularly the Office of the Archbishop. Moreover, it would open proper coordination between the archdiocesan commissions and the parishes toward institutional synergy. Lastly, it would also provide the proper setting to balance system mechanisms between centralization and decentralization. The study is limited to the data extracted from the submitted Parish Pastoral Plans (PPPs) of the Archdiocese of San Fernando last July, 2015. The focus of the evaluation is on the parish pastoral plans using AIPP4 as benchmark. No further critical evaluation of AIPP4 was conducted.

METHOD

The study employed content analysis via descriptive design in assessing Parish Pastoral Plans (PPPs), utilizing a 120-item structured-questionnaire extracted from the provisions of Archdiocesan Integrated Pastoral Plan (AIPP4), as well as the very objectives of the study. The instrument was initially crafted by the Research and Planning Office and content validated by three church authorities who are well-versed with AIPP4 and three experts on instrument development. Later, the questionnaire was piloted by four theology professors on four parish pastoral plans; and immediately, revisions were made on some specific items pertinent to the initial assessment.

The 120-item instrument was designed according to the following specific items: format (6 items), vision-mission (13 items), organizational structure and constitution (2 items), community building

and empowerment (5), participation in Cruzada and Cristong Hari (1), duty and responsibility in times of calamities (1), leadership formation for the lay (1) Polices/Manuals pertaining to Parish Pastoral Council and Finance Council (14), participation of the Association of Religious (1), support to the Domus Pastorum (1), training of parish cooks (1), coordination with the Archdiocesan Council of the Laity (5), coordination with the Archdiocesan Commission on Formation (8), coordinative efforts with the Commission on Catechesis (2), efforts on Youth Ministry (3), efforts on Family Life Apostolate (2), efforts on Bible Apostolate (2), building ecclesial community (2), efforts with the Catholic Renewal Community (6), efforts on the Cursillo Movement (3), efforts on Migrants' Desk (5), formation on the Ministry on Liturgy/Archdiocesan Liturgical Commission (24), efforts on the Ministry on Service (11), unique programs (1), and focus of the parish(1).

There are exactly 80 out of 96 parish pastoral plans which were assessed by a team of assessors composed of Theology professors (College), Christian Life educators (Grade School and High School), selected guidance counselors and university administrators. The members of the team were selected based on their expertise in conducting assessment and/or on their high degree of parish engagement. The content assessors were given proper orientation and training in the assessment of the PPPs before the actual assessment. Items in the questionnaire, were discussed and articulated during the scheduled orientation and training. After the content assessment of documents using the structured-questionnaire, a second review of the result of assessment of these PPPs was carried out by seven content reviewers to re-assess and clean the data. When data were cleaned, data encoding in spreadsheet, as well as data processing in SPSS followed systematically. Via analysis using SPPS, generation of figures and tables with frequencies, percentages, mean and standard deviation were generated and interpreted. A three-point scale was adopted to measure the extent of PPPs evidence vis-a-vis AIPP4 provisions: 1.00 – 1.66 "not evident", 1.67- 2.33 "somewhat evident" and 2.34 -3.00 "evident".

RESULTS

Data are presented in figures and tables. Analysis and interpretation of the data follow the sequence of the objectives of the study.
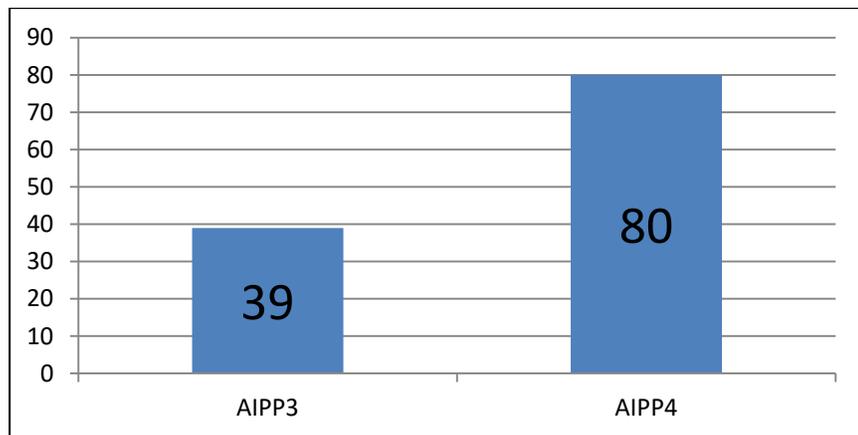

Figure 1: Frequency Distribution of PPPs

Figure 1 reveals that out of the N=96 parishes in the Archdiocese of San Fernando, Pampanga, 83% (f=80) submitted Parish Pastoral Plans (PPPs) on the specified date.   The vicariates of Holy Family, Sacred Heart and St. John the Beloved recorded a 100% submission of PPPs.

Seventeen percent (17%) of the parishes failed to submit. There is a remarkable 42% increase in the rate of submission of parishes compared to the previous submission of PPPs based on AIPP3 in 2013, registering at 39 parishes only (Figure 1).

Table 1
Observance of format and content areas

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	F	%			
1. Does the PPP observe the prescribe content/areas set by the Archdiocesan Pastoral Council?	5	6.3	15	18.8	60	75.0	2.69	.59	Evident
2.1 Are the indicators clear?	8	10.0	11	13.8	61	76.3	2.66	.65	Evident
2.2 Are the activities aligned with the objectives?	5	6.3	5	6.3	70	87.5	2.81	.53	Evident
2.3 Is there a time frame?	6	7.5	11	13.8	63	78.8	2.71	.60	Evident
2.4 Are there lead agents specified?	8	10.0	6	7.5	66	82.5	2.73	.64	Evident
2.5 Is there an allotted budget for the activities?	19	23.8	29	36.3	32	40.0	2.16	.79	Somewhat evident
Average							**2.63**	**.63**	**Evident**

Generally, the prescribed content areas are evident in the PPPs (M=2.62, SD=0.63). Reference (Table 1) shows that the basic parts indicated by the archdiocese in constructing a parish pastoral plan are 'evident', registering a mean score of 2.63 (SD=.63) in terms of alignment with AIPP4. In addition, almost eight in every ten PPPs (75%) evidently followed the prescribed content areas. It could also be gleaned that approximately 1 in every 5 PPPs (18.8%) somewhat reflected altercations. The remaining 6.3% PPPs show non-compliance to the prescribed content areas set by the archdiocese. However, the item on "*allotted budget for the activities"* reflects the lowest mean of 2.16 (SD=0.79), indicating "somewhat evident". Conclusively, the sources of funds are not that explicit in some of the PPPs.

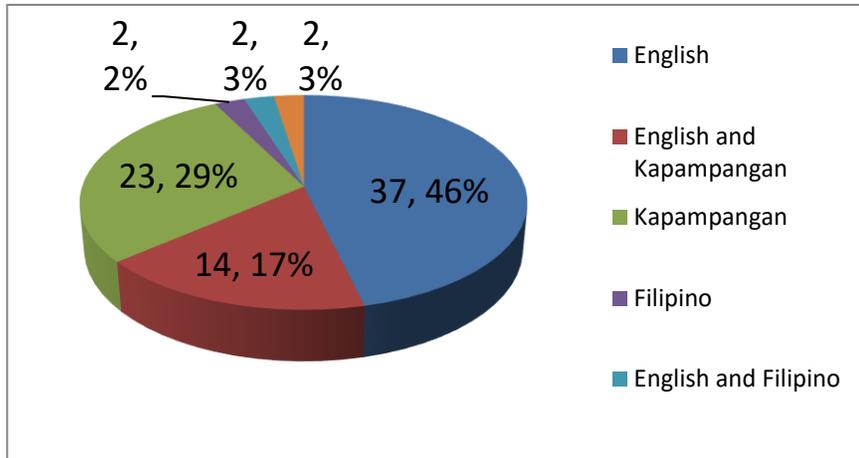**Figure 2.** *Distribution of Frequencies and Percentages according to Language used*

The 80 PPPs utilized varied languages, wherein 37 are written in English, 23 in Kapampangan, 2 in Filipino, 14 in English and Kapampangan, 2 in English and Filipino and 2 in English, Filipino and Kapampangan. (See Figure 1)   Most likely, that there is no official standard language in writing parish pastoral plans in the Archdiocese.

Table 2
Alignment of PPPs' vision-mission with the AIPP's vision-mission

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	F	%	f	%			
4. Does the parish have an articulated vision-mission expressed in the Parish Pastoral Plan (PPP)?	16	20.0	6	7.5	58	72.5	2.53	.81	Evident
4.1 A pilgrim Church of the poor;	28	35.0	19	23.8	33	41.3	2.06	.88	Somewhat evident
4.2 A community of disciples, community of apostles	21	26.3	16	20.0	43	53.8	2.28	.86	Somewhat evident
4.3 Building and formation of basic ecclesial communities	31	38.8	21	26.3	28	35.0	1.96	.86	Somewhat evident
4.4 Formation and empowerment of the laity	21	26.3	25	31.3	34	42.5	2.16	.82	Somewhat evident
4.5 Work for liturgical renewal	27	33.8	22	27.5	31	38.8	2.05	.86	Somewhat evident
4.6 Service to the poorest of the poor	22	27.5	21	26.3	37	46.3	2.19	.84	Somewhat evident
4.7 Preservation of the environment	49	61.3	7	8.8	24	30.0	1.69	.91	Somewhat evident
4.8 Protection and promotion of human life	37	46.3	19	23.8	24	30.0	1.84	.86	Somewhat evident
4.9 Support and promotion of Catholic education	34	42.5	20	25.0	26	32.5	1.90	.87	Somewhat evident
4.10 Moral and spiritual renewal	24	30.0	22	27.5	34	42.5	2.13	.85	Somewhat evident
4.11 Responsible citizenship and good governance	43	53.8	23	28.8	14	17.5	1.64	.77	Not evident
4.12 Renewal and formation of leaders (laity, religious, clergy)	27	33.8	29	36.3	24	30.0	1.96	.80	Somewhat evident
Average							**2.03**	**.84**	**Somewhat evident**

The attached vision-mission statements (VMs) are evident in the majority of the PPPs (72.5%). Roughly around 20% failed to attach their parish's vision-mission statements. There is a remote minority that submitted unclear vision-mission (7.5%). The vicariate of the Holy Redeemer garnered the highest mean rating (M=2.4) in terms of the appearance of VMs in their PPPs, followed by the vicariate of the Blessed Trinity (M=2.25) and St. John the Beloved (M=2.24).

However, reference (Table 2) shows that more than half (53.8%) of the PPPs have VMs that bear a *community of disciples and community of apostles with* an average rating of 2.28 (SD=0.86) indicating 'evident'. The majority of PPPs' VMs pegged lower than 50% across AIPP4's VM areas. Almost half of the PPPs (46.3%) have VMs which focus on *service to the poorest of the poor (M=2.19, SD=.84)*. The item on *formation and empowerment of the laity* registered at 2.16 (SD=.82), which is 'somewhat evident', while *moral and spiritual renewal* pegged at 2.13 (SD=.85). *Preservation of the environment (M=1.69, SD=0.91)*, garnered low ratings but still registered 'somewhat evident' while *responsible citizenship and good governance (M=1.64, SD=0.77)* is the weakest link among the items which show no evidence among the PPPs' VMs submitted.

Table 3
Formulation of policies and organizational structure

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	**%**	**f**	**%**	**f**	**%**			
5. Is there an activity or program in the PPP to formulate constitution and By-laws in the parish?	61	76.3	3	3.8	16	20.0	1.44	.81	Not evident
6. Is there an indicator in the PPP that the parish adapts a model of organizational structure according to its context in coordination with the Archdiocesan Pastoral Council (APC)?	33	41.3	21	26.3	26	32.5	1.91	.86	Somewhat evident
Average							**1.68**	**.83**	**Somewhat evident**

The Formulation of Constitution and By-laws in the parish is not 'evident', revealing a mean of 1.44 (SD=0.81). Apparently, only one in every five PPPs (20%) has activities for the *formulation of constitution and by –laws.* Moreover, 76% show no evidence of the formulation of constitution and by-laws.

It is 'somewhat evident' (mean= 1.91) that *a model of organizational structure is adopted in coordination with the Archdiocesan Pastoral Council (APC).* In terms of frequencies, three out of ten PPPs

(33%) have statements adopting a model of organizational structure according to its context in coordination with APC as reflected in the organizational chart; while only two in every five (41%) seem to show no evidence. Moreover, about a quarter of the PPPs (26%) seem to reflect an organization framework but without a written organizational chart. It was well-observed that there are different organizations and commissions presented in the documents.

Table 4
Building parish basic ecclesial community

Areas	Not evident		SE		Evident		Mean	Std. Deviation	Inter-pretation
	f	%	f	%	f	%			
7. Does the PPP indicate the building of caring communities of Catholic Faith in institutions, organizations and communities?	13	16.3	22	27.5	45	56.3	2.40	.76	Evident
34. Does the PPP indicate the establishment of parish basic ecclesial community formation teams?	32	40.0	10	12.5	38	47.5	2.08	.94	Somewhat evident
Average							**2.24**	**.85**	**Somewhat evident**

The reference (Table 4) reports that the PPPs show efforts in *building caring communities of Catholic faith* which registered a 2.40 mean (SD=0.76), from which 56.3% reflect clear statements. A few (16.3%), however, reflect otherwise. About twenty eight percent of the PPPs somewhat reflect building caring communities of faith. *The establishment of parish basic ecclesial community formation teams* pegged only at 2.08 (SD=0.94) indicating, 'somewhat evident' in almost half of the parishes (47.5%) only with different names while exactly 40% of the PPPs appeared to have no indicators at all. A minority (12%) provides little evidence. The above item was recorded 'somewhat evident' with a mean score of 2.08 (SD=0.94). The overall mean rating for this item is 2.24 (SD=0.85)
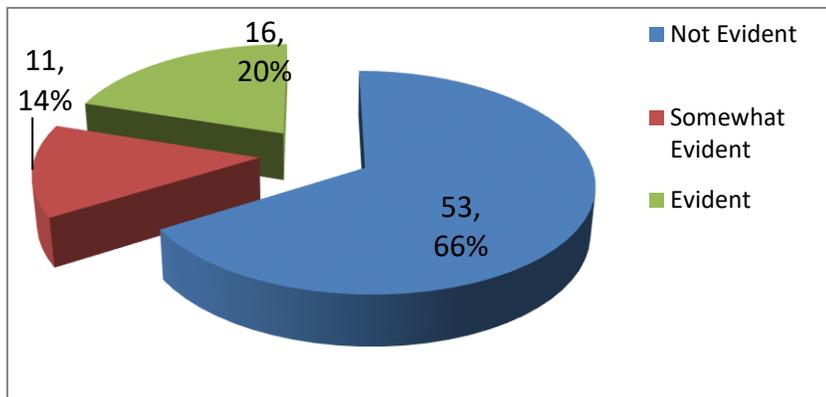
Figure 3. Participation in Cruzada ning Virgen de los Remedios and Sto. Cristo del Perdon and Cristong Ari

It is somewhat evident that one in every five PPPs (20%) highlighted meaningful and *greater participation in Virgen de Los Remedios (VDR), Sto. Cristo Del Perdon (SCP) and Cristong Ari (CA)*, registering a total mean of 1.54 (SD=0.81), while 66% of the PPPs do not highlight these in their activities. Vague disclosure of the participation in VDR, SCP, CA are accounted by the remaining 14%.
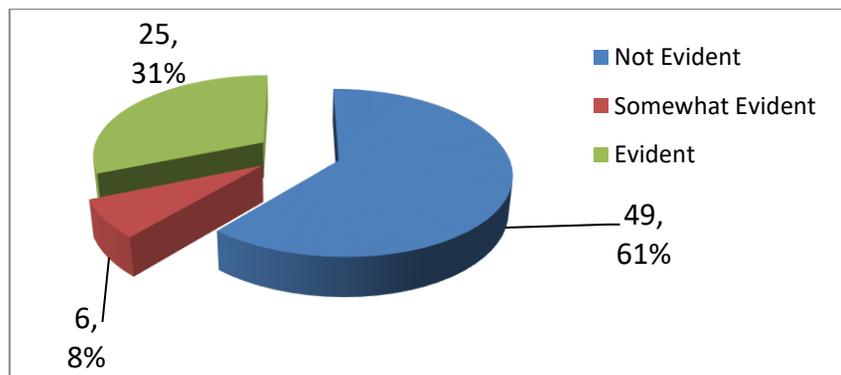

Figure 4. *Duty and responsibility of responding and helping generously during times of calamities*

Reference (Figure 4) shows 31% of the PPPs have highlighted the duty and responsibility of responding generously during calamities. This item is not highlighted by 61% of the parishes in their PPPs. Still an overall mean rating of 1.70 (SD=0.92) is registered indicating 'somewhat evident' on the above item.
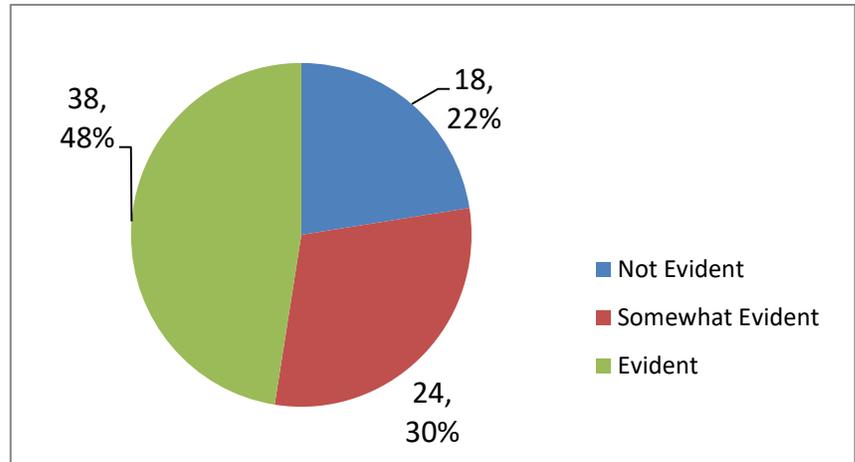

Figure 5. Leadership formation program for the lay

A 2.25 (SD= 0.80) mean rating was registered; showing 'somewhat evident' regarding the creation of leadership formation program for the lay. Almost half of all the PPPs (48%) in the archdiocese clearly presented this. Twenty-two percent of the PPPs do not seem to pay so much attention to the creation of a program for the lay. There are still 30% of them which somewhat present activities resembling such program.

Table 5
Community building and lay empowerment

Areas	Not Evident		SE		Evident		Mean	SD	Interpre- tation
	f	%	f	%	f	%			
11. Is it evident in the PPP integration in terms of relationship, team, community building, collaboration solidarity and sacramental brotherhood	13	16.3	19	23.8	48	60.0	2.44	.76	Evident
12. Is empowerment in the form of consultation, participation and delegation and subsidiarity evident in the pastoral plan	23	28.8	18	22.5	39	48.8	2.20	.86	Somewhat evident
13. Is the Archdiocesan motto, "Tend my sheep" reflected or adopted in the PPP	25	31.3	19	23.8	36	45.0	2.14	.87	Somewhat evident
14. Is there a conscious effort to effect empowerment in the PPP	12	15.0	30	37.5	38	47.5	2.33	.73	Somewhat evident
15. Does the PPP have a provision in support to formation programs, trainings, workshops and activities that are empowering	14	17.5	16	20.0	50	62.5	2.45	.78	Evident
Average							**2.31**	**.80**	**Somewhat evident**

Responses were very consistent to the evidence that there are *manifested activities of integration in terms of relationship, team, community building, collaboration, solidarity and sacramental brotherhood* recording a relatively very high mean of 2.44 (SD=0.76). More than half of the PPPs (60%) reflect this. Whereas, less than a quarter (24%) of the PPPs, show a 'somewhat evident', while 16% show no evidence at all. Forty nine percent (49%) of the PPPs declare *empowerment in the form of consultation, participation and delegation, and subsidiarity.* Twenty-nine percent (29%) declared otherwise. Twenty-two percent (22%) seem to assert empowerment on a limited scale and described as 'somewhat evident'. It was found out that the term "subsidiarity" is absent in most of the PPPs. An over-all mean of 2.20 (SD=0.86), indicating "somewhat evident" on the concept of empowerment.

A mean of 2.14 (SD=0.87) is recorded indicating 'somewhat evident' *on the adoption of the archdiocesan motto*. Almost half of the parishes (45%), literally adopted the archdiocesan motto. But only twenty-four percent implicitly adopted the motto, while, there are still 31% of the PPPs which did not reflect the said motto.

It was 'somewhat evident' to *consciously imbibe empowerment in the parish plans.* The reference (Table 4) reveals a mean of 2.33 (SD=0.73) for this item. Almost half of the PPPs (48%) display the *conscious efforts in terms of empowerment.* There are a minority of PPPs (15%) that manifested this effort. Results show that majority of the PPPs (63%) reveal strong support to empowering parish activities. Seventeen percent disclosed no evidence on this item and one in every five (20%) indicate 'somewhat evident'. A mean rating of 2.45 (SD=0.78) was registered indicating 'evident' on the above item.

The overall mean rating for *community building and lay empowerment* is 2.31 (SD=0.80) indicating 'somewhat evident.'

Table 6
Policies and protocols of the Parish Pastoral Council and Finance Council

Areas	Not Evident		SE		Evident		Mean	SD	Interpre- tation
	f	%	f	%	f	%			
16.1 Policies pertaining to Parish Pastoral Council and Finance council	56	70.0	10	12.5	14	17.5	1.48	.78	Not evident
16.2 Policies pertaining to restoration, rehabilitation, renovation and construction works in churches, chapels, rectories and all areas covered by the parochial jurisdiction	56	70.0	8	10.0	16	20.0	1.50	.81	Not evident
16.3 Policies pertaining to the management of cemeteries in parochial jurisdiction	75	93.8	1	1.3	4	5.0	1.11	.45	Not evident
16.4 Protocols regarding Inventory of church properties	58	72.5	6	7.5	16	20.0	1.48	.81	Not evident
16.5 Protocols regarding turn-over process from incumbent parish priest to the new parish priest	76	95.0	2	2.5	2	2.5	1.08	.35	Not evident

17. Is there a statement in the PPP that focuses on the attendance to or participation in orientation seminars for Parish Pastoral Council and Parish Finance Council conducted by the office of the chancellor	68	85.0	5	6.3	7	8.8	1.24	.60	Not evident
18. Is there a statement in the PPP where APC's Finance department extended assistance in the establishment of Parish Finance Council	72	90.0	3	3.8	5	6.3	1.16	.51	Not evident
19. Is there a statement in the PPP the participation or assistance in the formulation of the draft of the Manual of Administrative and Management of Temporal Goods	74	92.5	4	5.0	2	2.5	1.10	.38	Not evident
20. Is it evident in the PPP the participation or assistance of the APC finance department regarding the formulation of policies governing fund-raising activities of parishes with construction projects	71	88.8	5	6.3	4	5.0	1.16	.49	Not evident
21. Is it evident in the PPP the participation of the parish in the training regarding the use of Parish Information Management System (PIMS)	75	93.8	1	1.3	4	5.0	1.11	.45	Not evident
22. Is it evident in the PPP the task of submitting parish financial reports and annual updates of parish inventories?	50	62.5	8	10.0	22	27.5	1.65	.89	Not evident
23. Does the PPP indicate the task of the leaders and members of parish pastoral council and parish finance council in the evaluation of their respective parish priest	76	95.0	4	5.0			1.05	.22	Not evident
24. Does PPP indicate the task and the duty to submit financial report based on the approved quota system rates	70	87.5	8	10.0	2	2.5	1.15	.42	Not evident
Average							**1.25**	**.55**	**Not evident**

Table 6 shows that almost 18% of the PPPs indicate the *formulation of policies pertaining to Parish Pastoral Council and Finance Council* in their PPPs. Majority of the parishes (70%) do not mention

these policies regarding the two councils. A 1.48 (SD=0.78) mean rating was registered which reveals 'somewhat evident' about the above item. Reference depicts 20% of the PPPs showing evidence of *establishing policies pertaining to restoration, rehabilitation, renovation and construction works in churches, chapels, rectories and all areas covered by the parochial jurisdiction.* This is basically one in every five parishes Majority of the PPPs (70%) reveal no policies pertinent to the above mentioned item. Concomitantly, it registered a mean of 1.5 (SD= 0.81), indicating 'not evident'. Likewise, only five percent of the parishes have mentioned in their pastoral plans regarding policies pertaining to *management of cemeteries* while a greater majority among the PPPs do not mention this. This item registered a mean of 1.11, indicating 'not evident'.

Protocols regarding *inventory of church properties* registered 'not evident' with a mean of 1.48 (SD=0.82); while 72% have no statements as regards inventory of church properties and only about 20% of the parishes have stated in their pastoral plans about inventory of church properties.

Ninety-five percent of the PPPs have no statements on *turn-over process from the incumbent parish priest to the new parish priest*, with a mean of 1.08 (SD=0.35).

Nine percent of the PPPs have statements on the *attendance and participation in the orientation seminars for PPC and PFC conducted by the office of the Chancellor.* However, most of the PPPs (85%) indicate no evidence of attendance and participation in seminars for PPC and PFC. The above item registered 'not evident', with a mean score of 1.24 (SD=0.6). Majority of the PPPs (90%) do not state any *involvement of APC's Finance Department in assisting in the establishment of Parish Finance Council.* Only very few parishes seem to claim otherwise. Accordingly, the said item registered a low mean rating of 1.16 (SD=0.51), indicating 'not evident'. Statements in the PPPs regarding *the coordination and assistance of APC in the formulation of manuals* are missing in the greater majority of the PPPs (92%) submitted. Two PPPs

reflected differently. The above item is 'not evident' incurring the lowest mean of 1.1 (SD=0.38).

With regard to the participation or assistance of the Archdiocesan Pastoral Council (APC) Finance Department in the *formulation of policies that govern fund-raising activities of parishes with construction projects,* 89% of the PPPs have not evidently indicated this matter with a seemingly low 1.16 mean rating (SD=0.51). On the other hand, only 5 % of the PPPs have mentioned this item and six percent have 'somewhat evidently' expressed this concern. On the item that deals with *the participation of the parish in the training as to the use of Parish Information Management System (PIMS)*, it seems that almost of the PPPs (94 %) have missed this element with a mean of 1.11. Only 5 % of PPPs have listed PIMS. Sixty two percent of the PPPs have not evidently reflected the *task of submitting parish financial report and annual updates of parish inventories* having a mean of 1.65 (SD=0.89). However, 28 % seem to show accountability of submitting these reports as reflected in their respective PPPs.

With a mean of 1.05 (SD=0.22), it seems almost all of the PPPs (95%) have mislaid the entry *on the evaluation of the parish priest* as a task of the leaders and members of parish pastoral council and parish finance council. Only four PPPs (5%) have somewhat evidently cited this note.

Reference (Table 6) shows that the task and duty to s*ubmit financial report based on the approved quota system rates* is 'not evident', registering a low mean of mean of 1.15 (SD=0.42). Only three percent of the PPPs have mirrored this item and ten percent have unclear statements on this entry.

Generally, there is a very low overall rating *on policies and protocols relative to the Parish Pastoral Council and Finance Council's activities* which pegged at 1.25 (SD=.55) indicating, 'not evident'.
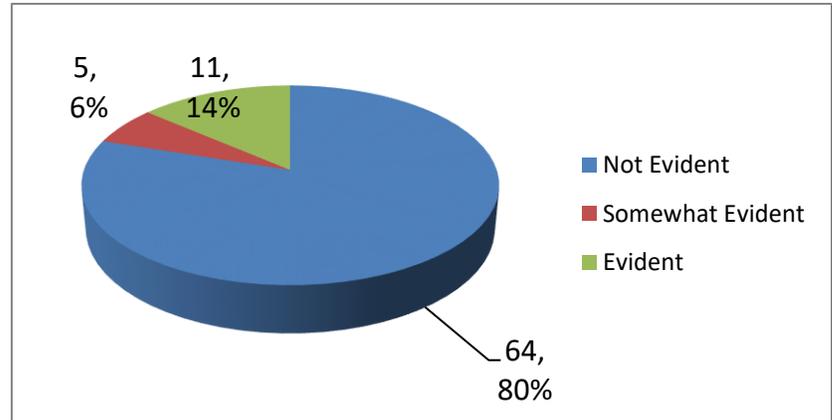
Figure 6. *Initiative of encouraging the active participation of the Association of Religious in the parish*

Seemingly, 80% of PPPs are non-reflective of the *initiative in encouraging for active participation in any Religious Associations in the parish.* This item pegged at 1.34 mean (SD=0.71) indicating 'not evident'. This can be understood that only one out of ten PPPs reflects this initiative.
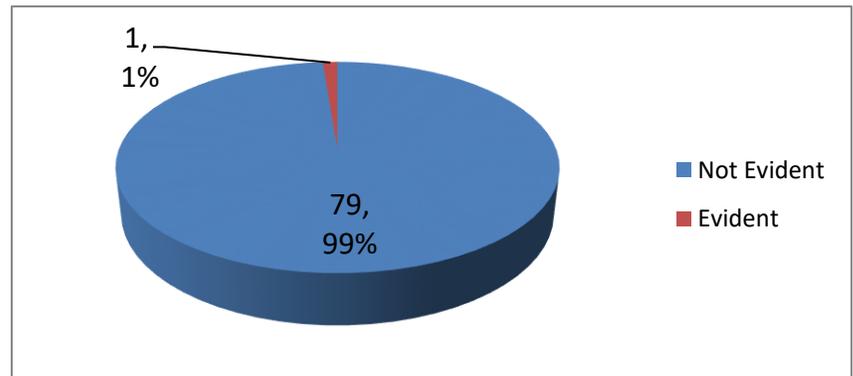

Figure 7. *Training of parish cooks and relatives in the preparation of health and balance food to be conducted by the health care system*

Almost none of the PPPs (99%) have clear statements on *training of parish cooks and relatives in the preparation of health and balance food to be conducted by the health care system* with a mean of 1.03.
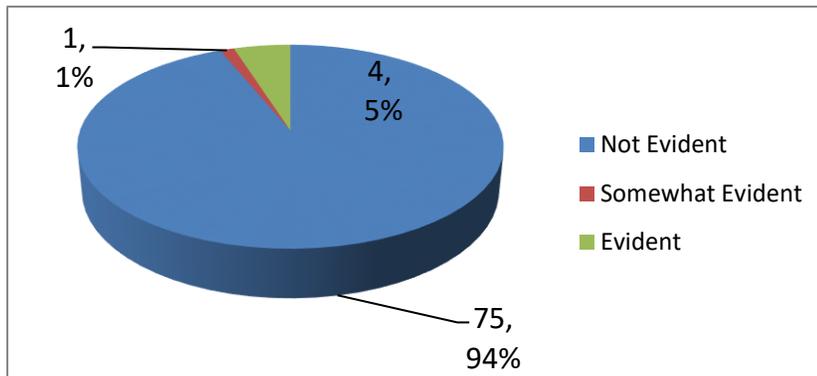

Figure 8: *Participation in supporting the Domus Pastorum*

Likewise, majority of the PPPs have no indication on the *Encouragement of the laity and clergy (94%) to have more active participation in supporting the Domus Pastorum* (1.11 mean). Only four of them mentioned this initiative.

Table 7
Parish coordination with the Council of the laity

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
28.1 Decision making involving consensus-building and consultation	54	67.5	14	17.5	12	15.0	1.48	.75	Not evident
28.2 Pastoral formation programs	38	47.5	22	27.5	20	25.0	1.78	.83	Somewhat evident
28.3 Lay apostolate initiatives defining various charisms	46	57.5	15	18.8	19	23.8	1.66	.84	Not evident
28.4 Programs for the youth and Family and Life ministries	27	33.8	16	20.0	37	46.3	2.13	.89	Somewhat evident
28.5 Organized core groups of professionals advocating Christian moral /ethics and values	63	78.8	10	12.5	7	8.8	1.30	.62	Not evident
Average							**1.67**	**.79**	**Somewhat evident**

In terms of the coordination of the parishes with the Archdiocesan Council of the Laity, the following items incurred low mean ratings: *organized core groups of professionals advocating Christian moral/ethics and values (M=1.30,SD=0.62); d*ecision *making involving consensus-building and consultation (M=1.48, SD=0.75); lay apostolate initiatives defining various charisms (M=1.66, SD=0.84).* These are interpreted with no evidence of appearance in the PPPs. However, the other two items such as; *programs for the youth and Family and Life Ministries (M=2.13, SD=0.89, and pastoral formation programs (M=1.78, SD=0.83)* are 'somewhat evident' in the PPPs.

Table 8

Parish coordination with the Archdiocesan Commission on Formation

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
29.1 Extending evangelization activities in public school	17	21.3	19	23.8	44	55.0	2.34	.81	Evident
29.2 Coordinating for the institutionalization of different desks and ministries under it	57	71.3	11	13.8	12	15.0	1.44	.74	Not evident
29.3 Consolidating the Archdiocesan Formation Manual, incorporating all the guidelines drawn by its constituent Ministries and Apostolate	70	87.5	7	8.8	3	3.8	1.16	.46	Not evident
29.4 The recruitment, training and formation of potential pool of facilitators and speakers in all the Ministries and Apostolates	30	37.5	18	22.5	32	40.0	2.03	.89	Somewhat evident
29.5 Creating and implementing leadership training programs for the renewal and formation of lay leaders	25	31.3	19	23.8	36	45.0	2.14	.87	Somewhat evident
29.6 Establishing a Center of Formation in the vicariate in partnership with the Council of the Laity	72	90.0	2	2.5	6	7.5	1.18	.55	Not evident
29.7 Promoting the importance of the Word of God through Lectio Divina;	45	56.3	9	11.3	26	32.5	1.76	.92	Somewhat evident
29.8 Promoting the importance of the Word of God through Bible study	27	33.8	14	17.5	39	48.8	2.15	.90	Somewhat evident
Average							**1.77**	**.77**	**Somewhat evident**

The coordination of the parish with the Archdiocesan Commission on Formation is 'somewhat evident' as reflected among the PPPs; as it garnered a general average mean of 1.77 (SD=0.77). Sub-items on *consolidating the Archdiocesan Formation Manual, incorporating all the guidelines drawn by its constituent Ministries and Apostolate (M=1.16, SD=0.46); establishing a Center of Formation in the vicariate in partnership with the Council of the Laity (M=1.18, SD=0.55);*

coordinating for the institutionalization of different desks and ministries under it (M=1.44, SD=0.74), are not reflected in the PPPs. Nonetheless, extending of evangelization activities in the public schools remains 'evident' in the PPPs, with a relatively high mean of 2.34 (SD=0.81); while p*romoting the importance of the Word of God through Bible study (M=2.15, SD=0.90); creating and implementing leadership training programs for the renewal and formation of layleaders (M=2.14, SD=0.87)* are all 'somewhat evident.

Table 9
Parish coordination with the Archdiocesan Commission on Catechesis

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
30.1 Conducting catechetical classes in public schools	15	18.8	11	13.8	54	67.5	2.49	.80	Evident
30.2 Providing the catechists with the commissions' updates (bible verses, new methods, modules, SMS service, catechist data bank, social networking and radio program /station)	27	33.8	18	22.5	35	43.8	2.10	.88	Somewhat evident
Average							**2.29**	**.84**	**Somewhat evident**

The coordination of the parish with the *Archdiocesan Commission on Catechesi*s pegged an average mean of 2.29 (SD=0.84) which entails a 'somewhat evident' remark as to its explicit presence in the PPPs. Although, it is apparently evident in the PPPs that they (catechists) *conduct catechetical classes in public schools (M=2.49, SD=0.80)*. On the other hand, *providing the catechists with the commissions' updates (bible verses, new methods, modules, SMS service, catechist data bank, social networking and radio program /station (M=2.10, SD=0.88)* is 'somewhat evidently' stated in the PPPs.

Table 10
Parish coordination with the Archdiocesan Youth Ministry

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
31.1 Drafting of Youth Ministry Manual	68	85.0	6	7.5	6	7.5	1.23	.57	Not evident
31.2 Establishing / sustaining campus youth ministry and outreach program in archdiocesan schools and/or public schools	44	55.0	16	20.0	20	25.0	1.70	.85	Somewhat evident
31.3 Forming a federation of youth organization and movements	37	46.3	15	18.8	28	35.0	1.89	.90	Somewhat evident
Average							**1.60**	**.77**	**Not Evident**

Under the coordination of the parish with the Archdiocesan Youth Ministry, the parishes are 'quite evident' in *establishing/sustaining campus youth ministry and outreach program in archdiocesan schools and/or public schools* and *forming a federation of youth organization and movements,* with 1.7 (SD=0.85) and 1.89 (SD=0.90) means respectively. But then, it seems no evidence in the PPPs *on the drafting of Youth Ministry Manual* (M=1.23, SD= 0.57)

Table 11
Parish coordination with the Archdiocesan Family and Life Apostolate

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
32.1 Establishing the parish family and life program/centers/ministry	38	47.5	7	8.8	35	43.8	1.96	.96	Somewhat evident
32.2 Forming pastoral counselors as defined need of each parish/vicariate	61	76.3	5	6.3	14	17.5	1.41	.77	Not evident
Average							**1.69**	**.87**	**Somewhat evident**

In terms of the *coordination of the parish with the Archdiocesan Family and Life Apostolate*, an overall mean of 1.69 (SD=0.87) was registered indicating 'somewhat evident'. On the bad light, *forming*

pastoral counselors as a defined need of each parish/vicariate (M=1.41, SD=0.77) is not evident in the PPPs. On the other hand, there is somewhat evidence *to support in establishing the parish family life program or ministry* (M=1.96, SD=0.96.).

Table 12
Parish coordination with the Archdiocesan Bible Apostolate

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
33.1 Organizing bible apostolate and electing/appointing biblical apostolate coordinator	46	57.5	15	18.8	19	23.8	1.66	.84	Not evident
33.2 Promoting the reading and appreciation of the Bible through Lectio Divina and distribution of Bibles	38	47.5	23	28.8	19	23.8	1.76	.82	Somewhat evident
Average							**1.71**	**.83**	**Somewhat evident**

Statements on the *coordination of the parish with the Archdiocesan Bible Apostolate* are 'somewhat evident' in the PPPs, registering a 1.71 mean rating (SD=0.83). However, pastoral documents reveal that *organizing Bible apostolate and electing/appointing biblical apostolate coordinator (M=1.66, SD=0.84)* is not evidently stated in the PPPs. On the lighter side*, promoting the reading and appreciation of the Bible through Lectio Divina and distribution of Bibles* appear to be 'somewhat evident'.

Table 13
Parish coordination with the Archdiocesan Commission on Formation

Areas	Not Evident		SE		Evident		Mean	SD	Interpre- tation
	f	%	f	%	f	%			
35.1 Increasing by 30% members' attendance in regular gatherings (liturgical and paraliturgical activities, prayer meetings, seminars, fellowship etc..) of the Catholic Charismatic Renewal Community (CCRC)	56	70.0	11	13.8	13	16.3	1.46	.76	Not evident
35.2 Increasing the membership by 10%	62	77.5	9	11.3	9	11.3	1.34	.67	Not evident
35.3 Providing assistance to (50) people with disabilities and persons needing medical attention	44	55.0	14	17.5	22	27.5	1.73	.87	Somewhat evident
35.4 Attending and participating in individual or collective spirituality enhancing activities	41	51.3	9	11.3	30	37.5	1.86	.94	Somewhat evident
35.5 Requiring CCRC leadership /management to attend and participate in leadership formation and activities	61	76.3	8	10.0	11	13.8	1.38	.72	Not evident
35.6 Engaging and collaborating with government organizations and non-government organizations in programs and activities that address specific social issues (good governance, gambling and environmental concerns)	53	66.3	9	11.3	18	22.5	1.56	.84	Not evident
Average							**1.55**	**.80**	**Not evident**

The intent to *increase members' attendance in regular gatherings (liturgical and paraliturgical activities*, prayer meetings, *seminars, fellowship etc.) of the Catholic Charismatic Renewal Community (CCRC) by 30%* neither by *10% membership increase* was not evident. This report is substantiated by a 1.46 (SD=0.76) and 1.34 (SD=0.67) mean respectively. The data also reveal that it is somewhat evident in the PPPs the *provision of assistance to (50) people with disabilities and persons needing medical attention (M=1.73, SD=0.87)*. *Attending and participating in individual or collective spirituality*

enhancing activities (M=1.86, SD=0.94) is also seen as somewhat evident. *Requiring CCRC leadership /management to attend and participate in leadership formation and activities* is not manifested from the data (M=1.38, SD=0.72). *Engaging and collaborating with government organizations and non-government organizations in programs and activities that address specific social issues (M=1.56, SD=0.84)* is not reflective either. The over-all mean of 1.55 indicates that *coordination with the Archdiocesan Commission on Formation* is not evident in the referred documents.

Table 14
Parish coordination with the Cursillo Movement

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
36.1 The continuing recruitment of new members as agents of the New Evangelization	68	85.0	5	6.3	7	8.8	1.24	.60	Not evident
36.2 Sending leaders/ members to formation and training institutes (Archdiocesan Lay Formation Institute and Catechetical Center of the archdiocese)	69	86.3	3	3.8	8	10.0	1.24	.62	Not evident
36.3 Seeking help from generous donors in building Cursillo related projects	76	96.2			3	3.8	1.08	.38	Not evident
Average							**1.18**	**.54**	**Not evident**

References (Table 14 and Table 15) report that the *coordination of the parishes with the Archdiocesan Commissions with both Cursillo Movement and the Archdiocesan Commission on Migrants Desk, are* not 'evident' with an over-all mean of 1.18 (SD=0.54) and 1.13 (SD= 0.53) respectively.

Table 15
Coordination of the parish with the Archdiocesan Commission on Migrants Desk

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
37.1 Organizing Parish Migrants Desk (PMD)	68	85.0	3	3.8	9	11.3	1.26	.65	Not evident
37.2 Retooling and strengthening of migrants' desk in the parish	71	88.8	5	6.3	4	5.0	1.16	.49	Not evident
37.3 Drafting/revising and updating the primer on migrants'desk	76	95.0	1	1.3	3	3.8	1.09	.40	Not evident
37.4 Sustaining the radio episode for Overseas Filipino Workers "Barkadahan kay Kristo"	78	97.5	2	2.5			1.03	.16	Not Evident
37.5 Contributing in the Overseas Filipino Workers situationer in the archdiocese	74	92.5	2	2.5	4	5.0	1.13	.46	Not Evident
Average							**1.13**	**.43**	**Not evident**

Table 16.a
Archdiocesan Liturgical Commission's task of providing basic formation of the lay

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
38.1 Basic formation of parish liturgy coordinators	36	45.0	15	18.8	29	36.3	1.91	.90	Somewhat evident
38.2 Lectors and commentators	18	22.5	10	12.5	52	65.0	2.43	.84	Evident
38.3 Altar servers	23	28.8	11	13.8	46	57.5	2.29	.89	Somewhat evident
38.4 Greeters and collectors	28	35.0	11	13.8	41	51.3	2.16	.92	Somewhat evident
38.5 Choir	25	31.3	8	10.0	47	58.8	2.28	.91	Somewhat evident
38.6 Eucharistic ministers of Holy Communion	25	31.3	10	12.5	45	56.3	2.25	.91	Somewhat evident
38.7 Parish media group;	59	73.8	7	8.8	14	17.5	1.44	.78	Not evident
38.8 Basic formation for parish sacristans	61	76.3	8	10.0	11	13.8	1.38	.72	Not evident
Average							**2.02**	**.86**	**Somewhat evident**

The provision of *basic formation for lectors and commentators* is definitely 'evident' in the PPPs with a mean of 2.43 (SD=0.84). Reference (Table 15a) shows 'somewhat evident' to *parish liturgy coordinators, altar servers, greeters and collectors, choir and Eucharistic ministers. Basic formation for Parish Media Group, and parish sacristans* is not seen in the PPPs.

Table 16.b
Archdiocesan Liturgical Commission task in providing ongoing formation of the lay

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
38.9 Ongoing formation of parish liturgy coordinators	38	47.5	15	18.8	27	33.8	1.86	.90	Somewhat evident
38.10 Lectors and commentators	21	26.3	13	16.3	46	57.5	2.31	.87	Somewhat evident
38.11 Altar servers	26	32.5	12	15.0	42	52.5	2.20	.91	Somewhat evident
38.12 Greeters and collectors	31	38.8	14	17.5	35	43.8	2.05	.91	Somewhat evident
38.13 Choir	25	31.3	13	16.3	42	52.5	2.21	.90	Somewhat evident
38.14 Eucharistic ministries of Holy Communion	26	32.5	15	18.8	39	48.8	2.16	.89	Somewhat evident
38.15 Parish media group	60	75.0	9	11.3	11	13.8	1.39	.72	Not evident
38.16 Parish sacristans;	63	78.8	7	8.8	10	12.5	1.34	.69	Not evident
Average							**1.94**	**.85**	**Somewhat evident**

The over-all *on-going formation of Parish Liturgy coordinators, lectors and commentators, altar servers, greeters and collectors, choir, Eucharistic Ministers of Holy Communion, Parish Media Group, and parish sacristans* is 'somewhat evident' in the PPPs with an average mean of 1.94 (SD=0.85).

Table 16.c

Archdiocesan Liturgical Commission's task in providing liturgy seminars

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
38.17 Liturgy seminars on advent and christmas	39	48.8	16	20.0	25	31.3	1.83	.88	Somewhat evident
38.18 Holy week and easter	38	47.5	13	16.3	29	36.3	1.89	.91	Somewhat evident
38.19 Wedding;	48	60.0	15	18.8	17	21.3	1.61	.82	Not evident
38.20 Liturgical formation	35	43.8	17	21.3	28	35.0	1.91	.89	Somewhat evident
38.21 Emceeing	64	80.0	7	8.8	9	11.3	1.31	.67	Not evident
38.22 Popular devotions	39	48.8	16	20.0	25	31.3	1.83	.88	Somewhat evident
38.23 Funeral liturgies	66	82.5	8	10.0	6	7.5	1.25	.58	Not evident
38.24 Sunday parish liturgy	45	56.3	17	21.3	18	22.5	1.66	.83	Not evident
Average							**1.66**	**.81**	**Not evident**

Liturgy seminars on *Wedding, Emceeing, Funeral Liturgies, and Sunday Parish Liturgy* are 'not evident' in the PPPs; while *Advent and Christmas, Holy Week and Easter, Liturgical Formation, Popular Devotions seminars* are 'somewhat' mentioned. In general, *liturgy seminars* are not reflected in the PPPs with an average mean of 1.66 (SD=0.81).

Table 17
Parish coordination with Archdiocesan Ministry on Service

Areas	Not Evident		SE		Evident		Mean	SD	Interpre-tation
	f	%	f	%	f	%			
39.1 Program for the poorest of the poor (pastoral care of the aged, persons with special needs, and the sick)	13	16.3	13	16.3	54	67.5	2.51	.76	Evident
39.2 Volunteers for Catholic Action, implementing the "Kapatad Education Program" in support of the Archdiocesan Desk for Indigenous Peoples	69	86.3	6	7.5	5	6.3	1.20	.54	Not evident
39.3 Archdiocesan Desk for Indigenous Peoples in the construction of Aetahan	75	93.8	4	5.0	1	1.3	1.08	.31	Not evident
39.4 Giving spiritual and medical services as well as legal aid to prisoners, drug addicts in rehabilitation centers, and prostituted men and women	64	80.0	10	12.5	6	7.5	1.28	.59	Not evident
39.5 Program for the environment	36	45.0	4	5.0	40	50.0	2.05	.98	Somewhat evident
39.6 Program on good governance and responsible citizenship	53	66.3	6	7.5	21	26.3	1.60	.88	Not evident
39.7 Programs and services for the poor through the Social Action Center of Pampanga	58	72.5	11	13.8	11	13.8	1.41	.72	Not evident
39.8 Providing homes for the abandoned, the sick, the elderly, persons with special needs and abused women through Bahay Pag-ibig, Munting Tahanan ng Nazareth and Indu ning Mayap a Usuk	63	78.8	7	8.8	10	12.5	1.34	.69	Not evident
39.9 Spiritual nourishment and solace among personnel and patients in nine hospitals in Angeles City and the City of San Fernando and in implementing the Clinical Pastoral Education program through the Hospital Apostolate of the Archdiocese in	78	97.5	1	1.3	1	1.3	1.04	.25	Not evident
39.10 The establishment of 11 drugstore partners	77	96.3			3	3.8	1.08	.38	Not evident
39.11 Establishment of at least 11 "Bigasan sa Parokya"	77	96.3	2	2.5	1	1.3	1.05	.27	Not evident
Average							**1.42**	**.58**	**Not evident**

Program for the poorest of the poor (pastoral care of the aged, persons with special needs, and the sick), turns out to be 'very evident' in the PPPs. *Program for the environment* appears to be somewhat evident in the documents. The following indicators that make up the report on the *coordination of the parish with the Archdiocesan Ministry on Service* are not found to be evident: *volunteers for Catholic Action, implementing the "Kapatad Education Program" in support of the Archdiocesan Desk for Indigenous Peoples; Archdiocesan Desk for Indigenous Peoples in the construction of Aetahan; giving spiritual and medical services as well as legal aid to prisoners, drug addicts in rehabilitation centers, and prostituted men and women; program on good governance and responsible citizenship; programs and services for the poor through the Social Action Center of Pampanga, providing homes for the abandoned, the sick, the elderly, persons with special needs and abused women through Bahay Pag-ibig, Munting Tahanan ng Nazareth and Indu ning Mayap a Usuk, Spiritual nourishment and solace among personnel and patients in nine hospitals in Angeles City and the City of San Fernando and in implementing the Clinical Pastoral Education program through the Hospital Apostolate of the Archdiocese, the establishment of 11 drugstore partners, and the establishment of at least 11 "Bigasan sa Parokya".* In summary, *the coordination of the parish with the archdiocesan ministry on service* is seemingly "not evident", having a mean of 1.42 (SD=0.58).
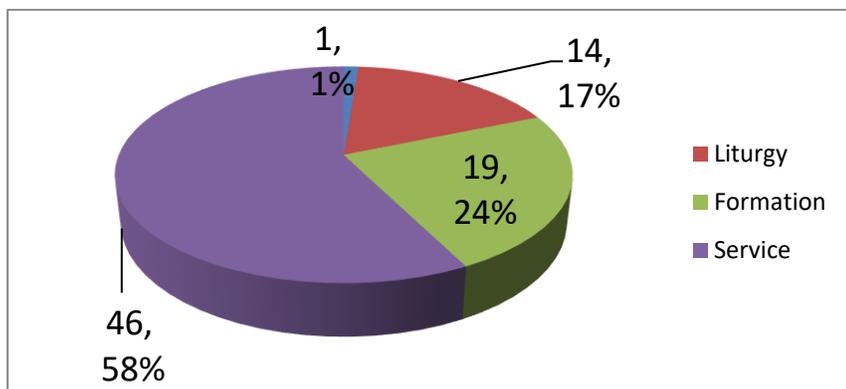
Figure 9. *Unique programs under the three ministries*

Figure 9 reveals that fifty-eight percent (f=46) of the parishes have unique programs under the Ministry on Service as assessed in the PPPs submitted. Twenty-four percent (f=19) have unique programs under the Ministry on Formation. Seventeen percent (f=14) have unique programs under the Ministry on Liturgy.

The following are reported to be among the unique programs from the PPPs: parish drugstore partnership, kumpisalang bayan, seminar workshop on meat processing, candle and soap-making, cosmetology and reflexology for the unemployed, program for adult baptism and converts, Hapag-asa, census of the parish, chronicling parish events/parish newsletter, crisis center for women, Zero waste management seminar, Buy 1 Share 1 Bible, and "Piso para sa River".
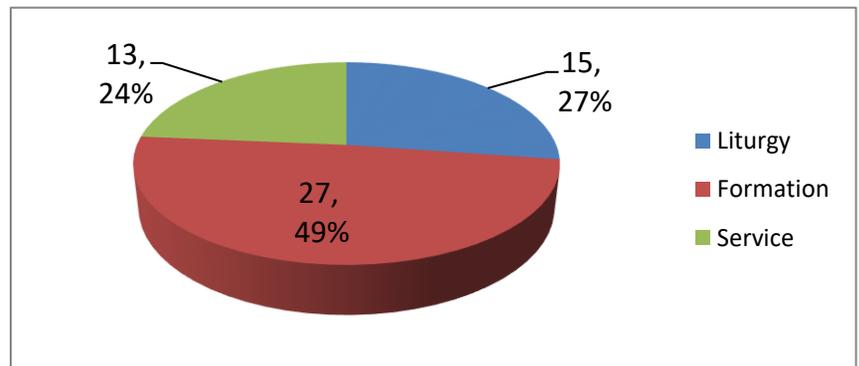
Figure 10. Focus of the PPPs

Figure 10 shows that about half of the PPPs (49%) focus on the Ministry on Formation, and about one in every four PPPs focuses on the Ministry on Liturgy (27%) and Ministry on Service (24%).

Table 18

Top ten emerging priorities of the PPPs according to ministry

Rank/Activities	Mean	Ministry
1. Program for the poorest of the poor	2.51	Service
2. Conduct of catechetical classes in public school	2.49	Formation
3. Support to formation programs, trainings, workshop and activities that are empowering	2.45	Formation
4. Integration in terms of relationship, team, community building, collaboration, solidarity and sacramental brotherhood	2.44	Formation
5. Basic formation for lectors and commentators	2.43	Liturgy/Formation
6. Building of caring communities of Catholic faith institutions, organizations and communities	2.40	Formation
7. Extending evangelization activities in public school	2.34	Service
8. Conscious effort to imbibe empowerment among the laity	2.33	Formation
9. On-going formation for lectors and commentators	2.31	Liturgy/ Formation
10. Basic formation for altar servers	2.29	Liturgy/ Formation

Table 18 shows the priorities that resulted from the assessment. Two activities under the Ministry on Service, four exclusively under the Ministry on formation, three under both the Ministry on the Liturgy and on Formation, emerged among the top ten priorities. Program for the poorest of the poor ranked as number one priority indicating parishes' unanimous advocacy. Majority of the remaining activities (70%) reflect the Church's role of being a formator and an evangelizer.
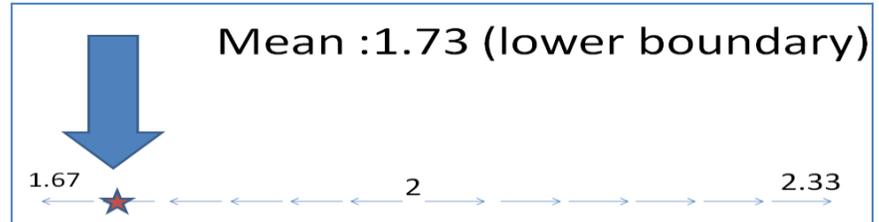
Figure 10. Overall assessment rating

      Reference (Figure 10) shows the overall assessment mean rating of all items registered at 1.73, very near to the lower boundary of 1.67 mean. Although, the rating still indicates 'somewhat evident', it shows that a number of items in the AIPP4 were not reflected in the pastoral plans of most parishes. Based on overall documentary assessment of parishes using the 120 items, there are 56% of the PPPs which are above the archdiocesan mean rating (M=1.73) and only 27% are above 2.0 rating.

DISCUSSION

      It may be construed that the parishes maintain a relatively high level of capacity to produce a Parish Pastoral Plan. The significant increase of the rate of submission may be attributed to the undeniable contribution of the importance of having a parish plan that directs the parish towards the goal of the AIPP4. Such democratic discourse process of policy analysis and rational planning of an organization promotes broad involvement and building relational resources (Khakee, 2000). The motivation of the local ordinary may greatly improve the rate of submission of PPPs by the parishes.

      There is a relatively high percentage of compliance as regards to the prescribed content of a Parish Pastoral Plan based on AIPP4 because of the efforts of the archdiocese thru seminars and orientation in January-February 2015 (SACOP Accomplishment Report January-November 2015). The availability of "help-mechanisms" such as the motivation from the local ordinary, the auxiliary bishop, and the planning assistance from SACOP may have added ease and comfort in following the prescribed content of the PPPs. Non-compliance to the prescribed content of PPPs may be attributed to the lack of detailed information and

orientation in the planning process and limited write-shops conducted in the parishes as per request. These may also be supported by the Accomplishment Report published by SACOP in January to November 2015.

There is freedom in utilizing a preferred language from the PPPs. The authors of the respective PPPs are found to be flexible and adaptive in choosing the appropriate language. Such linguistic flexibility (Kaplan & Berman, 2015) of people has proven to be advantageous in communicating their ideas especially in crafting parish plans.

The usage of the prescribed basic parts may have been followed as one element of achieving the required content. The relatively low mean on "budget allotment for the activities" may be explained from the common parish condition that in reality, the authors may not have the proper authority to dispose or allot the parish budget. Or because of limited budget where major projects or activities may have overtaken the less prioritized ones. One reason may be the phenomenon of "vague financial resources", where funds are projected and conceived to be taken from unknown sources to support parish projects and activities.

The parishes, as expressed in their PPPs; first, seem to reflect an organization with a sense of direction, having stipulated their own vision and mission statements (VMs) (Weems Jr, L. H., 2010); second, because the format and the prescribed content require it to be articulated in the PPP. Such articulation of the VMs by the community members of the organization communicates the beliefs and values that shape the culture (Geier, 2014) and leadership (Heinle, 2001); The absence of VMs, on the other hand, gives a hint that some parishes may have presupposed the animating presence and motivation that is within the articulated plans in the PPPs. Other parishes may possess a planning culture (Othengrafen & Reimer, 2013) that is short-term rather than long term that simplifies the process to merely reducing the whole PPP without the VMs.

The dominance of the tone of "a community of disciples and apostles" in the VMs reflects the sense of identity of the faithful as fundamentally "disciples and apostles of Christ in these times". The

interplay between the AIPP4 VM indicators set against PPPs VM seem to downplay some AIPP4 VM indicators like the preservation of the environment (Montenegro, 2015), building and formation of basic ecclesial communities (Smith, 1994), responsible citizenship and good governance (Pratt, 2006), protection and promotion of human life (Korey, 2001) and support and promotion of Catholic education (Arthur, 1995). The parishioners, may have somewhat found other elements like service to the poorest of the poor, formation and empowerment of the laity, and moral and spiritual renewal, more relevant and aligned to their identity as "a community of disciples and apostles" (Eberts,1997). This observation reflects that the Roman Catholic Church in the Philippines which has identified itself with the poor and the powerless, enhancing its moral authority and its authenticity through its social teachings, its commitment to human rights and nation building and its indigenized doctrinal orientation on the subject of human development as an integral part of its mission (Kroeger,1985).

The parishes, as with any common organization these times, display a low capability for documentation, being a quasi-informal structure, in relation to the item on constitution and by-laws, which is a structural element. There exists some written constitution and by-laws in some parishes but others may happen to function as less-structured organizations, or that other parishes may have had it but never written or included in the submitted PPPs.

The centers of authority in the parishes are the parish priests but the authority that flows to and from them is rather unclear. This gives a hint that the parishioners' knowledge of their own parish organization is vague, simple, somewhat not fully defined and not well-delineated. The parishes as they are managed today resemble more of "workaday organizations", ones that live for the day, as described by Jim Lundholm-Eades in his paper the Parish Pastoral Council: Communion in Action. Moreover the parishes in current locale, seem to function and govern by unwritten structures shaped by parochial traditions and practices used over time. The formal organizational structures are deemed operative because of sub-organizations called as "mandated organizations", which literally function as the parish. There are also some

parishes that possess inspiration from business organizational model, which display well-defined organizational structures (Jensen,1998).

Speaking from the point of view of the missionary nature and character of the Church (Ahonen, 2004), the building of caring communities is deemed essential to the parishes (Clark, 1972). The PPPs that did not manifest this element in the parish may not somewhat reveal the total absence of this nature and character of the Church.

There were no explicit indicators regarding the famous Kapampangan Marian and Christ-centered devotions in some PPPs because the meaningful and greater participation in Virgen De Los Remedios and Sto. Cristo Del Perdon and Cristong Ari seemed to be a common celebration of the whole archdiocese, which may be, outrightly implied.

The experience of calamities in the Philippines is an annual phenomenon and some of these natural disasters hit the province almost always, one thing that reminds the people to be also mindful over their own kin, most especially when everybody is hit. The 3-fold mission of the Church attributed to Christ as Priest, Prophet and King (Ekppo, 2015) is manifested in the duty and responsibility of every parish to participate in the call for inclusive growth and in its efforts to provide help and service to the "least, the last and lost", the marginalized or the poorest of the poor (Tagle, 2013). This may be concretely manifested in parish initiatives in helping victims of calamities and typhoons, wherein the poor are the mostly affected. The love for God is essentially the reason in helping these people (Tagle, 2013). The presence of many generous organizations like LGUs, NGOs, the Social Action Center of Pampanga (SACOP), to name a few, who have been providing dramatic assistance, may also be a limiting factor when parishioners literally wait for help and relief more than offer relief, comfort, or donations. Accordingly, in addition to the Philippine government's budget to aid typhoon-struck communities, donations from foreign individuals and institutions continue to pour in for post-calamity recovery and rehabilitation efforts (Mangahas & Caronan, 2015). A number of local organizations like parishes fail to consider in their plans as part of their duty and social responsibility. According to the Department of Budget and Management,

a total of PhP 52.06 billion was spent by the government on disaster-relief operations, which many critical people including the parishioners see that provisions to help victims of calamities and typhoons lies more in the hands of the government more than the parish.

The availability of budget may be a factor in the parish involvement in the creation of leadership formation program for the lay, activities of integration in terms of relationship, team and community building, collaboration, solidarity and sacramental brotherhood. Other reasons may include proximities to centers of training and formation, a matter of priority, and parish priest's prerogative.

All findings that revolve around the theme of "empowerment" validates the flow of authority in the parish. Since the parish priest is the key figure and leader; forms of consultation, participation and delegation, conscious effort to imbibe empowerment, are carried out to fill out gaps for purposes of coordination and collaboration. The relatively less empowered parishes, through empowering activities, may give a clue about some parishioners' and parish priest's reluctance and readiness about this practice.

The archdiocesan motto: "Tend My Sheep" (Taylor, 1983), is found to be textually missing in most of the submitted parish pastoral plans. Some parishes have explicitly written it in their VM statements, while others traced it as part of their objectives. Furthermore, there were even activities that support the same theme but not textually imposed.

The strong support for formation programs, trainings, and empowering parish activities is deemed relatively high. This occurrence may have been influenced by the resourcefulness of some parishioners (who are members of mandated religious organizations) and the reliable assistance and mobilization of these organizations (Rivera, 2009). Incidentally, this may run contrary to the results in parish concern over lay leadership formation programs, because there may be some activities that are given more priority or emphasis over others.

The provisional nature, the parish weakness over documentation, and simplistic approach on policies could be traced in the presence or absence of policies pertaining to Parish Pastoral Council

and Finance Council in the PPPs; one that runs similarly with the parishes' concept of unwritten structures such as VMs and constitution and by-laws. Another vital reason, may be, that the parish priest, in the traditional conventional parish management, acts as the legislative, judiciary, and executor of parish policies including finance and pastoral matters. Furthermore, existing policies from previous parish priests are not automatically carried out or supported by the new parish priest (Coopman & Meidlinger, 2000). The abrupt changes in parish management style can trigger abrupt changes in policies. Even the other items that involve policies, structures, and protocols in the parish which include cemeteries, restorations, parish priest turn-over processes, and management of other church properties, are deemed consistently not evident because the parishes previously may not have been made aware of their power to legislate relevant policies and structures pertinent to parish management.

The apparent high rate of absenteeism and non-participation in the orientation seminars for PPC and PFC conducted by the office of the Chancellor may be explained by lack of information, communication, non-availability of designated personnel, lack of funds, proximity to the venue, and matter of priority, which may all point to the responsibility of the parish priest. It is pointed out by the Vatican documents under Chapter 2, the Ministry of Priests that "the office of pastor is not confined to the care of the faithful as individuals, but also in a true sense is extended to the formation of a genuine Christian community." Moreover, it is also stated that "priests have been placed in the midst of the laity to lead them to the unity of charity, "loving one another with fraternal love, eager to give one another precedence" (Rom 12:10). Such duties entail the challenge to priests, to make a difference in the management of the parish through the PPC and PFC.

The PPPs reveal that there is very little assistance or guidance coming from the APC's Finance department on the parish level. While the Board of Church Temporalities (BCT) seemingly functions as the Finance Department of the archdiocese, there may be the reluctance of the said office to assume responsibility as the office technically designated by AIPP4 to offer financial systems assistance or guidance because the

Archdiocesan Finance Department seemingly has not been formally and strictly institutionalized to assume its functions based on the policies found in the canon law (Canon 492-494, the Finance Council and Finance Officer). The establishment of Parish Finance Council, on the other hand, may appear to be a sensitive issue because of the decentralized nature of archdiocesan administration. Another angle that strengthens the reluctance may be the possible overlapping functions that may arise between the Parish Treasurer and the Parish Finance Council. The polarity of centralization and decentralization is unclear. Delineation of scope of authority, function and jurisdiction must be clearly defined in order for coordination and collaboration be addressed and manifested.

The seeming lack of coordination between the parish pastoral councils and the APC- Finance department appears to be rooted, perhaps from the confusion or unfamiliarity as to whom to consult or ask or to coordinate with, on matters relating to the allotment of budget, equipping of skills, availability of personnel, of time and effort, and expertise requirement as regards the drafting of the manual. This may include policies governing fund-raising activities with construction projects.

The use of the Parish Information Management System (PIMS) may not be perceived as immediate and urgent necessity in the parish as of the moment. Another angle that may explain this is the remote technological readiness (Liljander, Gillberg, Gummerus & Riel, 2006).of most parishes to adapt to the fast-advancing technological landscape, which may call for information technology specialists, logistics, and support systems which entails cost. On the other hand, parishes that are ready may be able to automatically harness efficiency and transparency through PIMS. As a matter of fact, such information management system adds value to the dimensions of an institution and organizations and therefore cannot be simply dispense of (Nabavi & Jamali, 2015).

Submission of parish financial report and annual updates of parish inventories (West & Zech, 2006) are not familiar requirements in most Catholic archdioceses; and therefore, they are not considered as one of the documents required by the APC Finance Department. In some

cases, the parishes are not able to submit because of the absence of proper documents and the person who is the duly designated to make the entire parish financial report, whether it be the parish priest or the Parish Finance Council head. The Archdiocese operates in so many forms like its decentralized nature in relation to other parishes and diocese in terms of finances and parish properties. There are also cases where this is deemed to be of lesser priority compared to the other major preoccupation of parishes.

The evaluation of the parish priest as a task of the leaders and members of parish pastoral council and parish finance council is not a common knowledge. The process of evaluation and the lack of an evaluation instrument is another issue. There is the apparent absence of clear cut policies and guidelines to undertake the evaluation.

The PPPs that were submitted seemed to have missed the reports on the approved quota rates. As this is one section to be passed together with the entire parish financial statement, one reason stands still as to who submits this financial document. As much as possible, the archdiocese wants all parishes to uphold transparency to ensure the wise administration of the Church's temporal goods (Roche, 1995). Another possibility is that the approved quota rates (Hermann, 1986; Mallett, 1984) are unknown if not unfamiliar to the Parish Pastoral Council and Finance Council being a sensitive matter.

The measure of empowerment in the parish can determine its parishioners' level of active participation. The concept of empowerment of the laity in Canon Law is enshrined in a set of canons contained in Book II: The People of God, Title II: The Obligations and Rights of the Lay Christian Faithful, covering cc.224-231. The actual lack of active participation seems to point to a high degree of lack of empowerment in the parish. This validates the previous claim about "empowerment", where the authority of the parish priest is not shared and delegated. Politics and power-struggles also dissuade potential church organization members which sometimes also become hindrance to the blossoming of religiosity and spiritual life in the parish.

There is a clear evidence that the training of parish cooks and relatives is seen less important because of its remoteness compared to the more essential functions in the parish. There may seem to be more activities and events that are more pastoral and evangelical than this item.

There seems to be weak support from the parishes for the Domus Pastorum because of the presumption of the financial stability of the institution. Another reason is the disbelief about the urgency to support the institution. Contribution and support to retirement may not be perceived as important at this point to many parishes.

The lay faithful seems to function more as a member of a mandated organization. One's identity in the parish is practically known by membership in an organization and not as member of the lay faithful in general. This may explain the low coordination of the parish with the Archdiocesan Council of the Laity. The relatively weak coordination of the parish may be explained because of the orientation of the parishioners that may be described as "micro-perspective", wherein interaction is limited with the members of the organization. On the other hand, a macroperspective may broaden the interaction which would include coordination with the public and other entities outside the organization (Kokemuller & Media, 2016). This phenomenon encourages more of a decentralized archdiocese (O'Neill & Shanabruch, 1982).

Coordination of the parish with the Archdiocesan Commission on Formation is somewhat evident in the PPPs, from which the evangelization activities in the public schools are actively carried out. This seems to be the most coordinated activity between the parish and the Archdiocesan Commission on Formation because the public schools are the immediate venue of evangelization and faith-formation (McGoldrick, 1989). Likewise, catechetical classes in the public schools are well-coordinated with the Archdiocesan Commission on Catechesis. This further affirms and validates the lively catechetical life in the archdiocese and Catholic schools (Wuerl, 2013). The Church has become focused, that evangelizing is her core identity, and that the lay have a vital role to realize in its every dimension (Weems, 2010).

Coordination and collaboration are keys to value creation in an organization (Sahay, 2003). The seeming absence of coordination of the parishes with the Archdiocesan youth ministry, Archdiocesan Catholic Charismatic Renewal Community, Archdiocesan Cursillo Movement, Archdiocesan Commission on Migrants' Desk that reflects no activities and interactions, also may hint the lack of parish support and attention. Likewise, there seem to be a weak evidence of coordination between the parishes with the Archdiocesan Family and Life Apostolate, Archdiocesan Bible Apostolate and in establishing parish BEC formation team, which in effect reveals less activities and interactions. Such gaps in coordination must be addressed in order for value creation and synergy to emerge.

The dynamics of liturgy is cascaded to the faithful in order for the lay to participate actively in the Church's mission (Bria, 1993). Such evident provision of basic formation for lectors and commentators (Edwards, 2013) shows the priority and importance of the ministry in the Archdiocesan Commission on Liturgy. Apparently, less prioritization and importance is given to parish liturgy coordinators, altar servers, greeters and collectors, Choir, Eucharistic Ministers of Holy Communion may be due to certain conflicts in the organization (Leege, 1986). Basic formation of Parish Media Group and parish sacristans is not seen in the PPPs, because these are new entries in the program, and therefore waiting to achieve popularity and legitimate recognition in the Church.

The factor of sustainability is sought as one basis for the dwindling commitment on on-going formation of Parish Liturgy coordinators, lectors and commentators, altar servers, greeters and collectors, Choir, Eucharistic Ministers of Holy Communion, Parish Media Group, and parish sacristans to any attendance to on-going meetings and series of formation, which does not exclude the different church organizations, most especially when parish funds get depleted because of newly prioritized activities or projects.

Liturgy seminars on Wedding, Emceeing, Funeral Liturgies, Sunday Parish Liturgy and Christmas, Holy Week and Easter, Liturgical Formation, popular devotions seminars may not be regarded as immediate and urgent needs in the parish, because there are more relevant or basic programs where the parishioners may be trained and

informed. The attendees' personal schedule or availability is also deemed a crucial factor when it comes to holding seminars.

The parishes seem to focus more on programs for the poorest of the poor (pastoral care of the aged, persons with special needs, and the sick). This phenomenon may be explained because of the fundamental natural response of the Church to the needy. Needless to say, it is central to parishioners' identity as Christians, which is giving preferential option for the poor (Jezreel, 1997). The seeming less focus on the program for the environment may be related to the bulky responsibility to initiate and sustain such programs. Another reason may be the lack of awareness of the community regarding the impact of pro-environmental activities and advocacies (Kollmuss & Agyeman2002).

The absence of coordination of the Parish with the Archdiocesan Ministry on Service on programs like Volunteers for Catholic Action, implementing the "Kapatad Education Program" in support of the Archdiocesan Desk for Indigenous Peoples; Archdiocesan Desk for Indigenous Peoples in the construction of Aetahan; giving spiritual and medical services as well as legal aid to prisoners, drug addicts in rehabilitation centers, and prostituted men and women; program on good governance and responsible citizenship; programs and services for the poor through the Social Action Center of Pampanga, providing homes for the abandoned, the sick, the elderly, persons with special needs and abused women through Bahay Pag-ibig, Munting Tahanan ng Nazareth and Indu ning Mayap a Usuk, Spiritual nourishment and solace among personnel and patients in nine hospitals in Angeles City and the City of San Fernando and in implementing the Clinical Pastoral Education program through the Hospital Apostolate of the Archdiocese, the establishment of 11 drugstore partners, and the establishment of at least 11 "Bigasan sa Parokya", reflects the seeming absence of activities and interactions in these fields. This may point to a lack of emphasis on the Ministry on Service most especially in the "not –so" evident programs.

The parishes having seen perhaps where they are lagging behind are now venturing on new innovations in terms of service. The search for new ways to be of service to our neighbors heightens new

unique programs that are focusing on service, while conventional ways are being set aside. It may also be construed that the archdiocese, through its parishes is undergoing transition towards a more effective and purpose-driven Church that is more committed to the mission handed on to her by the Lord (Warren, 1995). This also gives a picture of a pilgrim Church that continuously works for the realization of God's Kingdom here in the present moment (Burnett, 2010).

If the parishes have presented unique programs that show the priority of services in the Church, the study also finds that the focus on the primacy of parish formation over the other two ministries of service and liturgy remains strong. This somehow gives the picture of a holistic ministry and mission (Ringma, 2004). This further opens the horizon about the two dynamic poles of giving and receiving (Coles, 2002).

In general, while the PPPs reflect that ministries in the parishes, though relatively active, seemed to lack coordination and collaboration with the Archdiocesan Ministries, Movements and Apostolates. Most statements in the PPPs are seen limited to parochial concerns where many of the programs of the ministries, movements and apostolates are not adopted by the parishes.

This phenomenon supports the concept of decentralization (Steinbron, 2004) that is practically operative in the parish level. The parishes give a hint that the local Churches are very well aware of the necessity and importance of constant formation of the lay faithful (Steinbron, 2004). This underlines the dynamism and growth not only of the Church but also the multiplication of activities and the well-thought efforts that attempt to address the needs of the faithful from the core, immediate, and urgent until the outskirts and peripheries of Christian life.

Having a closer view on the general assessment on the PPPs' alignment with the AIPP4, one may find, on the one hand, the result to be a little less distant from the objective desired alignment. On the other hand, the study is set on the finding that as the archdiocese moves towards alignment and centralization, the parishes based on their PPPs are presently and highly operative on the concept of decentralization

(Monahan, 1999). Furthermore, this tendency may possibly lead to go farther away from the goals and objectives of the Archdiocese. Thus, a healthy balance or equilibrium of centralization and decentralization must be ensured by the archdiocesan leadership.

Conclusion

A sharpened consciousness shows the clarified and widened vision about the desired goals and objectives for the parishes, in particular, and the archdiocese, in general. The availability of support systems, strategies, and interventions increase the level of compliance. The submitted PPPs are undeniably owned by the authors in the parishes as they expressed freely utilizing the preferred language. Notably, the authors of the PPPs are likely not empowered to fund or allocate budget on the desired parish activities. Furthermore, there is also a seeming lack in the strategies being utilized to fund and allocate budget for parish activities. The parish planners/authors/participants having known their VMs, assure the parish of operation and function. A disparity appears between pastoral obligation and sacramental duty in the parishes. Therefore, the parishes seemed to be operating on the overlapping tasks and functions. Concomitantly, the flow of authority in the parishes seemed to have not changed compared with the earlier times, where it flows from top to bottom, that is, from the parish priest to the parishioners. This management style may not be conducive or friendly to lay empowerment.

In terms of parish devotion, many parishes regard VDLR, Sto. Cristo del Perdon, and Cristong Ari activities as mere archdiocesan activities. Though many have seen the importance of working with the theme "Tend my Sheep", still some parishes do not own the duty and responsibility of the parish of responding generously during calamities. On one hand, the formation programs, trainings, and empowering parish activities are seen to be the priorities in the parishes but there seem to be a limited concept of lay empowerment in the PPPs. Regrettably, there is likely weak documentation protocols in the parishes.

There may be a lack of support of the priest in some of the parishes regarding orientation seminars for Parish Pastoral Council and

Parish Finance Council conducted by the Office of the Chancellor. Practically, the Office of the Econome assumes most of the functions of Archdiocesan Finance Department. The parishes seemed to lack the readiness and preparation for Parish Information Management System (PIMS). It is now a common knowledge that the provision of parish priest evaluation is not practiced in the parishes and that the training of parish cooks and relatives in the preparation of health and balanced food is not a primary concern of the parish. Sadly, there is less support for the Domus Pastorum from the parishes. Meanwhile, there is a strong trace of the polarity between centralization and decentralization in the system of the archdiocese. The archdiocese definitely shows its commitment to the evangelization and catechesis of the youth but the practical orientation of the lay in the parish remains to be "parochial", "sub-organizational", and "sectoral", catering more to "micro-perspective" view. Furthermore, the catechetical ministry in the archdiocese through the parishes is highly active. Contrary to this, the Archdiocesan youth ministry, Archdiocesan Catholic Charismatic Renewal Community, Archdiocesan Cursillo Movement, Archdiocesan Commission on Migrants' Desk need attention and support. Moreover, the Archdiocesan Family and Life Apostolate, Archdiocesan Bible Apostolate, BEC formation teams also need the same attention and support. Seemingly, lay formation is deficient in the aspect of liturgy. The efforts on the Ministry on Service, however, are materialized utilizing less coordination because the parishes operate locally and independently. It is notable that parishes are literally and positively parochial in their approaches to service. In view of all these, there is a stronger need for faith formation in the parish. Ensuring a healthy balance of centralization and decentralization is a fundamental challenge to the archdiocese.

Recommendations

Areas of concern surfaced necessitating direct and concrete suggestions and recommendations. The archbishop must encourage the parish priests to sincerely and faithfully fulfil their duty to shepherd their flock by leading them through consensus planning and decision making; reinforce the commitment of the parish priests and the lay leaders to plan and submit quality PPPs based on AIPPs through strategized attendance in orientation and write-shops; mandate and innovate new

ways and means to improve the level of compliance to prescribed content areas in the PPPs; maintain the freedom as to the use of preferred language that may express more fully the aspirations, sentiments, and plans in the parish level; empower the parish planners/authors/participants to participate in funding or allocating budget; increase foresight and anticipation in order to come up with realistic, well-informed, and scientific projections about parish activities and events; disseminate and properly communicate the VMs of AIPPs to the larger portion of the parish; promote the integral Christian life by orienting the parishioners about unity of sacramental/spiritual and moral life; and create and formulate constitution and by-laws.

The archbishop must ensure that the parish priests must allow consensus planning and recognize lay charisms pertinent to lay leadership and empowerment (e.g. active participation in religious associations). Virgen De Los Remedios, Sto. Cristo del Perdon, and Cristong Ari devotions must be articulated in the PPPs as a parish participation in an archdiocesan activity. The archdiocese, through the Ministry on Service, must trace and link the rootedness of the duty and responsibility of responding generously in times of calamities from the mission of the Church. Parishes must be required to adopt the theme in the pastoral plans where it is explicitly written and articulated in the particular plans. Moreover, the parish finance councils must allot financial support for such programs. The archdiocese through the office of the local ordinary must provide clear-cut description and definition of lay empowerment to the parish priests. Concomitantly, the parishes must enhance their capability for documentation and research. The archdiocese through the office of the local ordinary and the archdiocesan Pastoral Council must design effective drive for attendance and active participation in the orientation seminars for Parish Pastoral Council and Parish Finance Council conducted by the Office of the Chancellor.

The archbishop must reorganize the whole structure of APC's Finance department from the upper level down the parish level for purposes of authority, order, functions, duties and responsibilities (e.g. submission of annual financial reports and annual updates of parish inventories, the Revised Quota System Rates, etc.), management, administration, and transparency according to the provisions the AIPP4.

Likewise, the archdiocese must strategize the whole systematic implementation of the PIMS (from initial to full implementation) and must provide clear-cut policies, guidelines as well as uniform evaluation instrument in the implementation of the evaluation of parish priests.

In another area, the priority must be given on priests' orientation on healthy and simple lifestyle prior to the training of parish cooks and relatives. In addition, the dissemination of the importance of the support to the Domus Pastorum for the benefit of our retired shepherds would be a remarkable undertaking. The Archbishop and the Archdiocesan Pastoral Council must regulate and control the elements that foster centralization in harmony and balance with the elements of decentralization. New avenues for faith-formation will have to be considered not only for the youth but also for all Catholic parishioners, particularly in pursuing continuing faith development. There is also a need to widen the common parochial orientation by recognizing what unites the people in the larger context of being lay. Moreover, the Commission on Catechesis must sustain if not constantly strengthen and raise the level of catechetical formation and catechesis through the strong parish initiatives. Concomitantly, there is a need to revitalize the potentials for personal, spiritual, and social and communal, development in the Archdiocesan youth ministry, Archdiocesan Catholic Charismatic Renewal Community, Archdiocesan Cursillo Movement, and Archdiocesan Commission on Migrants' Desk; rediscover the values that Archdiocesan Family and Life Apostolate, Archdiocesan Bible Apostolate, BEC formation teams, contribute to the growth of the parishes; provide more sufficient and substantial liturgical formation.

The archdiocese must be more aggressive in its coordinative efforts regarding the various archdiocesan movements, missions, and other archdiocesan activities on Ministry on Service. Local service efforts must be maximized and properly coordinated, communicated, and collaborated with the archdiocesan Ministry on Service. There must be a constant supply and sufficient support needed for faith formation both on the level of the parish and the archdiocese. Furthermore, the archdiocese must design a long-term plan for faith formation and catechesis in consideration to the ratio and proportion among catechists and the Catholic faithful. Finally, the archdiocese must ensure the

equilibrium of centralization and decentralization in order to improve in the area of collaboration among leaders and members and for the facilitation of synergy of pastoral programs for the faithful.

In summary, to ensure institutional alignment and coherence of objectives and programs in the archdiocese, all Parish Pastoral Councils and the other church organizations must be able to coordinate their efforts first with the APC and the other Archdiocesan Ministries, Movements and Apostolates before drafting their PPPs and re-examine the activities which registered low ratings and articulate the reasons surrounding them (e.g. evaluation of parish priest, parish inventory, migrants' desk, parish information system). The APC may streamline the next AIPP, focusing only on doable priorities and develop simple but strong mechanisms for parish compliance. Priorities of the AIPP may be assigned to or be distributed among vicariates and/or team of vicariates, focusing on their strengths/ charisms while observing parish uniqueness and autonomy. Lastly, each parish may sustain the conduct of PPP evaluation based on the accomplishment of objectives and priorities of the plans.

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