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## Research Article

### Management Equity: Parish Administration and Pastoral Leadership

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## ABSTRACT

The thin line between management from leadership inside an organization is something that many people in positions of power constantly face and experience. Leaders usually take on administrative obligations and carry out a number of administrative duties. On the other hand, leadership and administration are two unique, but complimentary, systems of activity. This study aimed to determine the level of Parish administration and Pastoral leadership of the clergy in the Diocese of Tagum. Findings of the study will serve as basis for the diocesan organizational development interventions program. The study utilized descriptive-correlational design as well as comparative design. The study was conducted among the ten parishes under the Diocese of Tagum for CY 2014. There were 593 respondents of the study comprising the clergy, parishioners, parish workers and apostolate. It employed a research instrument based on the framework of McKinsey's 7S. The study employed frequency and percentage, pearson-r correlation and one-way analysis of variance to treat the data. Parish administration is very satisfactory. The vision and mission is also very satisfactory. The level of pastoral leadership is very satisfactory. There is interaction effectively with people, balancing positive regard for self with positive regard for others and working harmoniously with peers, superiors, and subordinates in the workplace, which is very satisfactory. It is concluded that there is a significant relationship between parish administration and pastoral leadership. Also, there is a significant difference on pastoral leadership across clergymen. Parish administration has a significant effect on pastoral leadership. This means that improving parish administration improves the pastoral leadership.

**Keywords:** *clergy, Diocese of Tagum, management, parish administration, pastoral leadership*

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## Introduction

Chief Transformation Officers are leaders who implement and lead change. Sergiovanni (cited in Bennis, 2005) defined administration as the process of working with and through others to efficiently achieve goals, whereas leadership is the exercise of high-level conceptual skills and decisiveness; it is visioning mission, developing strategy, inspiring people, and changing culture. Administrators, in other words, push. Leaders exert influence. Administrators have authority. Leaders communicate with others.

Many individuals in positions of authority frequently encounter and experience the fine line between administration and leadership within the organization. Leaders frequently assume administrative responsibilities and perform a variety of administrative tasks. Leadership and administration, on the other hand, are two distinct, albeit complementary, systems of action (Ong, 2005).

Administrators carry out tasks that include demands, constraints, and a range of options in order to maximize resources for the achievement of specific goals. The difference between leaders and administrators is that leaders create new structures or procedures to achieve organizational goals and objectives, whereas administrators use existing structures or procedures to achieve these goals and objectives.

Administrators, on the other hand, make a lot of decisions and get involved in the details of day-to-day operations. Leaders, on the other hand, do not make decisions. They concentrate on the most important ones that have an impact on the organization as a whole. Rather than solving daily problems or putting out fires, they try to think through what is generic and strategic.

Furthermore, administrators are concerned with shaping the organization's existing structures and processes to achieve desired results, whereas leaders have a commitment or vision and shape people around that commitment. To achieve the organization's mission, goals, and objectives, the facets of administrative practice – ADMINISTRATION AND LEADERSHIP – must be integrated (Brennen, 2005).

Leadership in a Diocesan Catholic Church setting cannot effect or sustain change and

make improvements in the present without effective administration. Similarly, administration without leadership is a pointless endeavor that lacks "the big picture" in which human organizations remain adaptable to change (Hoge, 2005).

Several Catholic archdioceses and dioceses have struggled with the gap between the ideal and reality of pastoral ministry over the years. A significant difference between the clergy's ideal for how long it should take to complete specific tasks such as preaching, teaching, pastoral care, and administration and the amount of time it actually takes has a direct and predictable impact on the level of stress and dissatisfaction among themselves and parishioners. It is critical to strike a balance between what one wants to do in ministry and what one has to do (Cornelio, 2012).

In the Western world, studies on the performance and satisfaction levels of priests have been extremely influential for a variety of reasons. These recent studies were conducted to assess the overall condition of diocesan priests. The findings were used to develop policies and programs to address their emerging needs as well as those of their dioceses. A survey of newly ordained priests, for example, has helped to identify the need for bishops to mentor them more closely, as they are the most vulnerable to pressure of all clergy (Cornelio, 2012).

According to a study conducted in 2011 and 2012 on the challenges that priests face in both rural and urban dioceses in the Philippines, their struggles revolve around economic, leadership, and relational issues (Max Plank Institute for the Study of Religious and Ethnic Diversity, 2012).

Parish administration and pastoral leadership, the foregoing raise the critical question of encouraging clergy to manage their work in ways that take into account both their specific skills and capacities, as well as the full range of demands and tasks that constitute effective pastoral ministry.

The Diocese of Tagum has encountered issues concerning the dichotomy of administration and leadership, or, even worse, the superimposition of the former over the latter and vice versa, similar to what has occurred in several dioceses both here and abroad. Their

records revealed that these are the result of crises in relational intelligence, leadership skills, management principles, pastoral commitment, and tenacity to conform to Roman Catholic Clergy guidelines.

The lead researcher, a diocesan clergy and member of the Diocese of Tagum's Board of Trustees, has been assisting the Bishop of Tagum in assisting the clergy to proactively deal with issues and challenges on both organizational management and pastoral leadership in the course of carrying out their functions and discharging their duties to the Local Church and the Roman Catholic Hierarchy, while the other is a member of the laity and is a former member of a religious order of brothers that administers Catholic academic institutions.

As a result, this study is being conducted to evaluate the level of administration and pastoral leadership. The study's findings will serve as empirical foundations for organizational development interventions programs aimed at institutionalizing diocesan management practices and principles, as well as pastoral leadership styles that will effect, lead, and sustain change not only in local churches but also in other dioceses around the world.

This study aimed to determine the level of diocesan administration and pastoral leadership of the clergy in the Diocese of Tagum for CY 2014. Findings of the study served as basis for the diocesan organizational development interventions program.

Specifically, it answered the following questions:

1. What is the level of Parish Administration in carrying out the following:
  - 1.1 vision and mission;
  - 1.2 organizational structure; and
  - 1.3 culture management?
2. What is the level of Pastoral Leadership among the clergy in terms of:
  - 2.1 interpersonal sensitivity;
  - 2.2 organizational sensitivity;
  - 2.3 communication skills; and
  - 2.4 analytical skills/decisiveness?
3. Is there a significant relationship between the Parish Administration and Pastoral Leadership?

4. Is there a significant difference on the Parish Administration and Pastoral Leadership across clergymen?
5. What are the concerns of the stakeholders with reference to:
  - 5.1 Social program;
  - 5.2 Religious program;
  - 5.3 Livelihood program; and
  - 5.4 Training and development?
6. What are the challenges encountered by the clergy with reference to:
  - 6.1 Parishioners;
  - 6.2 Financial; and
  - 6.3 Church Physical Facility?
7. What diocesan development plan can be proposed based on the findings of the study?

This study is anchored on Transformational Leadership Theory by James MacGregor Burns (1918-present), and Total Quality Management Approach developed by W. Edwards Deming (1985).

As previously stated, this study is based on the transformational leadership theory. Leadership expert and presidential biographer James MacGregor Burns first introduced the concept of transformational leadership (1918-present). According to Burns, transformational leadership can be seen when "leaders and followers push each other to a higher level of moral and motivation." According to Andrew LePau, one of the most important biblical motifs for Christian leaders is followership. Leadership, he believes, is inextricably linked to spirituality. This research is then anchored to transformational leadership because it is believed that pastoral leadership is a perpetually "unfinished business" and "participation in God's work of transforming the community of faith until it is 'blameless' at the coming of Christ" (Coutts, 2008).

Transformational leaders can inspire followers to change expectations, perceptions, and motivations to work toward common goals by the strength of their vision and personality. Transforming leaders are not based on a "give and take" relationship, but on the leader's personality, traits, and ability to lead by example, articulate an energizing vision, and set challenging goals. These leaders are idealized because they set a good example of working for

the good of the team, organization, and/or community (Burns cited in Kendra, 2009).

Burns defines transformational leadership as having four components. Individualized consideration is the first component. It refers to how well the leader attends to the needs of each follower, acts as a mentor or coach to the follower, and listens to the follower's concerns and needs. The leader empathizes and supports subordinates, maintains open communication, and presents challenges to followers. The leader also emphasizes the importance of respect and recognizes the unique contributions that each follower can make to the team. The followers have a strong desire to improve themselves and are intrinsically motivated to complete their tasks.

The second component is mental stimulation. Leaders motivate and inspire their followers to be innovative and creative. They get new ideas from their followers and never publicly criticize them for their mistakes. Leaders concentrate on the "what" of problems rather than the "blaming" aspect of them. They have no qualms about abandoning an old practice that they established if it is found to be ineffective.

Inspiring motivation is the third component of transformational leadership. It is the extent to which the leader articulates an appealing and inspiring vision to subordinates. Leaders who inspire their subordinates push them out of their comfort zones, communicate optimism about future goals, and provide meaning for the task at hand. A strong sense of purpose is required for followers to be motivated to act. The team can progress because its work has meaning and purpose. It is critical to remember that forward-thinking leaders rely on communication skills to make their vision understandable, precise, powerful, and engaging. The followers are willing to put in more effort in their tasks because they are encouraged and optimistic about the future.

The final component is idealized influence. It refers to the extent to which leaders serve as role models for their followers. Transformational leaders must model the values that their followers should learn and emulate. If the leader respects others and encourages them to be better, the followers will replicate the positive behavior, passing on leadership

qualities for other followers to learn. Leaders gain more respect and admiration from their followers as a result, elevating the former to a higher level of influence and importance. The promotion of a consistent vision, mission, and set of values to members is a hallmark of transformational leadership. They have such a strong vision for transformational leadership that they know exactly what they want from every interaction.

The transformational leadership theory, on the other hand, will emphasize the significance of the study's conduct because such leadership style identifies the needed change, creates a vision to guide the change through inspiration, and executes the change with the group's commitment. The predicted factors that may or may not influence church or parish operations, religious leaders must have transformational leadership to lead and empower the group to higher levels of performance, motivation, and satisfaction.

Groups led by transformational leaders have higher levels of performance and satisfaction than groups led by other types of leaders, according to research.

In short, transformational leaders develop their followers to the point where they can assume leadership roles and perform above and beyond established standards or goals (McCloskey, 2009).

The Total Quality Management approach is the foundation of this study (TQM). Total Quality Management is a management strategy that aims to achieve and sustain long-term organizational success by encouraging employee feedback and participation, meeting customer needs and expectations, respecting societal values and beliefs, and adhering to governmental statutes and regulations. Total Quality Management (TQM) is a modern approach to doing business and managing organizations. It is a tried-and-true method for ensuring survival in world-class competition. Only by changing management's actions can the culture and actions of an entire organization be transformed. The Total Quality Management principles that seek to provide quality services to internal and external stakeholders, as well as to continuously improve processes by working smarter.

This includes the following: (1) customer/client focused - whatever is done to improve quality, only the customers or stakeholders determine the level of quality. Whatever one does to foster quality improvement, such as training employees or integrating quality into process management, only customers or stakeholders can determine whether one's efforts were worthwhile; (2) Ensure Total Employee Involvement: Remove fear from the workplace, then empower employees by providing a proper environment; (3) Process Centered: A fundamental part of TQM is to focus on process thinking; (4) Integrated System: All employees must understand the business mission.

Total Quality Management principles are universal in nature and thus apply to any organization. In the case of parishes and diocesan organizations, the priests, management, and administration are doing everything they can to focus on the needs of their stakeholders, which is the primary goal of the institutions. This is accomplished by providing them with value for the quality that they expect from the parish and the organization, resulting in more and fewer complaints from subordinates, people served, and other stakeholders.

The study is based on this approach because the diocesan administration and pastoral leaders used a management system that assesses an organization's commitment to continuous improvement and a genuine effort to provide its people and clients with what they expect all of the time. It is a management and leadership philosophy aimed at increasing productivity and raising awareness of quality as an increasingly important factor in organizational success and competitiveness (Gould cited in Mullar, 2012).

## Methods

This study employed a descriptive - correlational study since the basic aim is to measure and describe the relationship between two variables by determining the magnitude of such relationship, if any exists (Gravetter & Wallnau, 2004). Also, it utilized a quantitative approach.

Shuttleworth (2008) defines descriptive-correlational design as a scientific method that involves observing and describing a subject's

behavior without influencing it in any way. The study's main problem is to describe the relationship between the level of diocesan administration and pastoral leadership of clergymen in the Diocese of Tagum, hence, this design was chosen.

Moreover, it is used to describe diocesan administration data and levels such as culture management, vision and mission, organizing as a management function, organizational structure, and strategic planning. Interpersonal sensitivity, organizational sensitivity, communication skills, management skills, and analytical skills or decisiveness are all considered indicators of pastoral leadership.

Furthermore, descriptive - design is being used because the researcher interacts with the participants through the conduct of surveys or interviews to collect the necessary information regarding the concerns of stakeholders and challenges encountered by the clergy in relation to the aforementioned indicators.

Finally, the comparative design was used in the study. This design compares clergymen's differences in parish administration and pastoral leadership.

The study was conducted in the Diocese of Tagum and in ten (10) parishes that belong to the same diocese namely: Birhen sa Kasilak Quasi Parish, Madaum, Tagum City; Christ the Eucharistic King Parish at Rizal St., Tagum City; San Jose Quasi Parish at Dujali, Davao del Norte; San Miguel Parish at Sto. Tomas, Davao del Norte; San Antonio de Padua Parish at New Bataan, Compostela Valley; Señor Santiago Apostol at Compostela, Compostela Valley; Sta. Teresita sa Batang Hesus at Nabunturan, ComVal Province; Nuestra Señora del Carmen at Carmen, Davao del Norte; San Jose, Ang Mamumuo Quasi Parish in Panabo City; and Señor Sto. Niño Parish in Panabo City.

The Diocese of Tagum is situated in the southeastern part of Mindanao. Except for the Island Garden City of Samal, its ecclesiastical jurisdiction includes the entire civil provinces of Davao del Norte and Compostela Valley and of the villages located along the northern portion of Lasang River in Paquibato District of Davao City.

For data collection, this study included four (4) groups of respondents: (1) parishioners

from the ten parishes included in the study; (2) apostolates; (3) parish workers; and (4) clergymen from the Diocese of Tagum. The parishioners are drawn from the ten (10) Parishes using a Quota Sampling method to show proportionate representations based on the parish to which they belong. The researchers chose 40 parishioners from each of the following parishes: Birhen sa Kasilak Parish, Madaum, Tagum City; Christ the Eucharistic King Parish, Gonzales Street, Tagum City; Our Lady of Mt. Carmel Parish, Carmen, Davao del Norte; San Antonio de Padua Parish, New Bataan; San Jose Parish, Dujali, Davao del Norte; San Jose Parish Gamao, Panabo City San Miguel Parish, Sto. Tomas; Santa Teresita Parish, Nabunturan; Santo Niño Parish, Panabo City; Señor Santiago Apostle Parish, Compostela. There are 400 parishioners taken as respondents.

A complete enumeration was used to collect responses from apostolates and parish workers. Because all identified apostolates and workers from the ten parishes were considered as respondents, this sampling technique was used. Bible Apostolate, Catechetics, Social Action Ministry, Indigenous People Apostolate, Diocesan Health Apostolate, Mass Media Apostolate, Family and Life Apostolate, Vocation Apostolate, Diocesan Youth Apostolate, and Diocesan Apostolate on Christian Education comprise the Apostolate. Each Apostolate has one representative, so each parish may have ten

respondents. There are 100 apostolates and 63 parish workers in total.

Finally, 30 clergymen were taken as respondents. In summary, there are 593 respondents treated under study.

This study made use of research instruments based on McKinsey's 7 S framework. Two (2) instruments were utilized to measure the variables under investigation.

The first tool was a list of indicators of effective parish administration and pastoral leadership of clergy in the Diocese of Tagum. These behavioral indicators can be viewed as manifestations of values that stem from the vision and mission statements, which serve as the foundations of organizational culture management. According to McKinsey's 7 S framework, it would be able to connect these to almost all of the seven S, namely superordinate goals (values), strategy, structure, systems, staff, skills, and styles.

The first section included five (3) indicators: vision and mission, organizational structure, and culture management. The second part assesses pastoral leadership in terms of interpersonal sensitivity, organizational sensitivity, communication skills, management skills, and analytical skills/decisiveness.

Each indicator provided information concerning the level of effectiveness for the social, physical, cultural and religious interests of the clergy. A five-point Likert scale was used.

*Table 1. Parameter Limit of Effective Parish Administration and Pastoral Leadership*

Rating	Parameter	Level	Criteria
4	3.26 – 4.00	Strongly Agree	Indicator is very satisfactory
3	2.51 – 3.25	Agree	Indicator is satisfactory
2	1.76 – 2.50	Disagree	Indicator is less satisfactory
1	1.00 – 1.75	Strongly Disagree	Indicator is fair

The second instrument deals with challenges encountered by the stakeholders in terms of social, religious and livelihood programs, and training and development. Then, the challenges encountered with reference to parishioners, financial and church physical facility

## Results and Discussion

### *Level of Parish Administration*

Table 2 shows the level of parish administration. It has an overall mean of 3.35, which means that parish administration is very satisfactory. The vision and mission has a grand mean of 3.40, which is very satisfactory. The vision and mission statements of the organization are clear and made it unique from the

other organizations ( $X=3.47$ ), which is rated very satisfactory.

Because of the ongoing formation of the Laity in the development of Basic Ecclesial Community, the vision and mission statements of the organization, particularly the church, are clear. The vision and mission have been well articulated, known, studied, and brought to the attention of all Catholic Church members in the diocese. In terms of education, the Prelature Assembly and the Diocesan Pastoral Assembly II and III have already articulated the diocese's vision and mission.

Furthermore, the organization's vision and mission are designed to set it apart from other organizations by emphasizing the Divine aspect of human life. This is demonstrated by the church's and the Diocese of Tagum's unique experiences with the GKK's development and life, particularly in the call for lay empowerment and involvement in the church.

The Diocese's effort to clarify the church's vision and mission statement and bring it to the attention of all members is critical because, according to Crans, Gaich, and Hisscock (2009),

an organization will have a difficult time identifying its purpose and existence if the vision and mission are not clearly articulated and identified.

However, while very satisfactory, the leaders' decision making for long-term strategic directions and day-to-day operations anchored on the organization's vision and mission statements is the lowest ( $X=3.41$ ).

Leaders' long-term strategic direction decisions had the lowest mean for the indicator – vision and mission. The reason for this is that some church leaders failed to review the church's vision statement, resulting in changes in priorities and focus. Furthermore, some leaders failed to observe consistency, perseverance, and faithfulness in the implementation of the plans. Mittenthal(2002) supports this by emphasizing that failure in developing long-term strategic plans among organizations is influenced by rising skepticism about the subject, as well as the question of how effective the strategy is, which has yielded dismal results in terms of practice and observance.

*Table 2. Level of Parish Administration*

Vision and Mission	Mean	Interpretation
1. The vision and mission statements of the organization are clear as to what the organization does for its clients and what makes the organization unique from other organizations with similar pursuits.	3.47	Very Satisfactory
2. Leaders' decision making for long range strategic directions and day to day operations is anchored on the vision and mission statements of the organization.	3.41	Very Satisfactory
3. The implications of the vision and mission statements on job performance are clarified regularly with all officers and employees of the organization	3.46	Very Satisfactory
Grand Mean	3.40	Very Satisfactory
Organizational Structure	Mean	Interpretation
1. The organizational structure is clarified by way of updated functional and organizational charts.	3.45	Very Satisfactory
2. The arrangement, division, and coordination of the various parts of the organization are purposely formalized to guide the departments and work units towards contributing towards meeting organizational objectives.	3.44	Very Satisfactory
3. Officers and employees of the organization are able to interpret the organizational chart in terms of hierarchies, reporting relationships, communication protocol, and required functional coordination.	3.40	Very Satisfactory

Grand Mean	3.43	Very Satisfactory
Culture Management		
1. There is documentation of organization beliefs and philosophies as well as unspoken agreements that people share about what behaviors are correct and incorrect in the organization.	3.37	Very Satisfactory
2. Criteria used for reward, status, selection, promotion, and termination of people are based on the shared value system of the organization.	3.34	Very Satisfactory
3. Work behavior integration based on an alignment of personal and organizational values is evident among all employees of the organization.	2.81	Satisfactory
Grand Mean	3.17	Satisfactory
Overall Mean	3.35	Very Satisfactory

Note: 3.26 – 4.0 Very Satisfactory; 2.51 – 3.25 Satisfactory; 1.76 – 2.5 Less Satisfactory; 1.0 – 1.75 Fair

The organizational structure has a grand mean of 3.43, which is very satisfactory. The organizational structure clarified by way of updated functional and organizational charts ( $X=3.45$ ) is very satisfactory.

The Diocese's organizational structure is stated in Canon Law, Pastoral assemblies, and ongoing education for the Laity. This is very clear to the members because the organizational structure of the church in general is clear and up to date, even among GKK and Parishes. This clarity allows for the clarification and communication of the lines of responsibility, authority, and accountability (Montana & Charonov, 2003).

Officers and employees of the organization who are capable of interpreting the organizational chart in terms of hierarchies, reporting relationships, communication protocol, and required functional coordination ( $X=3.40$ ) have the lowest indicator, which is also very satisfactory. The officers (priests) insist on their personal plans and priorities, which do not align with the Parish and Diocese's existing policies.

According to Weber (cited in Goodman, 2009), a leader who is unconcerned about organizational structure in terms of hierarchies, levels of authority, and reporting lines may hinder the availability of human, financial, and technical resources. Furthermore, formal hierarchy serves as the foundation for central planning and centralized decision-making, which is critical in church administration.

The grand mean for culture management is 3.17, which is satisfactory. There is documentation of organizational beliefs and philosophies, as well as unspoken agreements that people share about what behaviors are acceptable and unacceptable in the organization ( $X=3.37$ ), which is extremely satisfying.

The active participation of the lay in the GKK and the Parish is a powerful manifestation of effective culture management. Documenting organizational beliefs, agreements, and dialogue is strictly enforced in the Diocese of Tagum. These can be found in the shared vision and mission, doctrine, policies, meeting minutes, memoranda from the Diocese to the GKK, announcements, and activities in the diocese, parish, GKK, and apostolates discussions, dialogue, and significant affairs.

However, the lowest indicator, which is rated satisfactory, is work behavior integration based on an alignment of personal and organizational values visible among all employees of the organization ( $X=2.81$ ).

Employees' alignment of personal and organizational values is not highly observed because not all of them work full-time. Volunteers and individuals who provide service to the church are extremely important to the church as an organization. Because of their brief stay and exposure to the organization's activities, the majority of them are unable to acculturate the value systems and behavior patterns. As a result, the organizational values are not integrated with their personal vision and mission.

Stoyko (2010) emphasized this point by stating that certain types of intellectual and value discord can increase unproductive conflict and failure to align work toward a single goal.

#### Level of Pastoral Leadership among the Clergy

Table 3 shows the level of pastoral leadership among the clergy. It has an overall mean of 3.40, which is very satisfactory. Interpersonal sensitivity has a grand mean of 3.41, which is very satisfactory. This indicator obtained the highest mean since it is the work of the Parish Priest is mainly Pastoral which establishes close relationship between the Pastor and the people. Such leadership highlights Pastor's interpersonal sensitivity since the nature of their work has to do with people interaction, underscoring the members' personal and family affairs.

Greenleaf (cited in Spears, 2010) believed that to demonstrate interpersonal sensitivity, one should show care for others and an interest in the growth of their members. . Working harmoniously with peers, superiors, and subordinates in the workplace ( $X=3.42$ ) is very satisfying. There is effective interaction with people, balancing positive regard for self with positive regard for others. In terms of interaction, the diocese's priests are very extrovert or can easily interact with the lay. As part of their priestly formation, priests are generally very good at

relating, understanding, listening, and guiding. The BEC (Basic Ecclesial Community) structures in the Diocese of Tagum provide opportunities for interaction and relationship building between priests and lay people.

However, there is recognition of differences among individuals, respect for others' abilities and contributions, and demonstration of objectivity and open-mindedness to opposing opinions ( $X=3.40$ ), which, despite being the lowest indicator, is rated as very satisfactory. Organizational diversity is unavoidable. Pastors work with individuals who have varying behaviors, perspectives, and even social status. Pastors faced difficulties in addressing individual differences and member diversity in these circumstances. Greenberg (2015) identified these forms of diversity in his study and emphasized resistance to change and members' refusal to accept the fact that the social and cultural makeup of their environment (in their parish) is changing.

Individual differences and abilities are respected, but not to the point of being overemphasized. With everyone's desire to contribute and help the church, not all ideas, opinions, proposals, and projects will be acknowledged and accepted. Pastors can be picky when it comes to building relationships with church members. Parishioners are observed to be objective and open-minded to others.

*Table 3. Level of Pastoral Leadership among the Clergy*

	Interpersonal Sensitivity	Mean	Interpretation
1.	Interacts effectively with people, balancing positive regard for self with positive regard for others; working harmoniously with peers, superiors, and subordinates in the workplace	3.42	Very Satisfactory
2.	Recognizes differences among individuals, respecting abilities and contributions of others; demonstrating objectivity and open-mindedness to opinions of others even when contrary to one's own	3.40	Very Satisfactory
3.	Provides affirmation and recognition for positive behaviors and providing non-adversarial feedback on dysfunctional behaviors to others; Accepting constructive feedback openly and readily admitting one's own errors or shortcomings without resorting to blaming others	3.41	Very Satisfactory
	Grand Mean	3.41	Very Satisfactory

Organizational Sensitivity	Mean	Interpretation
1. Shows loyalty and commitment to the organization by upholding the organizational vision, mission, philosophy, and values as opposed to loyalty to specific individuals in the organization.	3.45	Very Satisfactory
2. Demonstrates personal responsibility, commitment and loyalty to the organization by adhering to the organizational code of conduct and prescribed ethical work behaviors.	3.44	Very Satisfactory
3. Uses internal controls and monitoring systems to protect the integrity of the organization and prevent wastage, fraud, and mismanagement, reporting any instances where such problems occur.	3.46	Very Satisfactory
Grand Mean	3.45	Very Satisfactory
Communication Skills	Mean	Interpretation
1. Organizes and conveys ideas clearly and concisely; Transmits ideas, thoughts and information convincingly and confidently to gain understanding and acceptance or to generate agreement and action, whether orally or in writing; Shares relevant information with others.	3.32	Very Satisfactory
2. Demonstrates active listening skills to absorb and understand messages from others	3.30	Very Satisfactory
3. Uses clear, understandable language appropriate to the receiver, to generate understanding of the message; Delivers messages and information to others through the use of appropriate approach, medium, and language	3.35	Very Satisfactory
Grand Mean	3.32	Very Satisfactory
Analytical Skills / Decisiveness	Mean	Interpretation
1. Obtains and verifies relevant data from both inside and outside the organization	3.36	Very Satisfactory
2. Determines important aspects of information closely and critically to arrive at sound and practical recommendations	3.39	Very Satisfactory
3. Acts as trouble shooter by discovering and eliminating causes of operational problems	3.38	Very Satisfactory
4. Chooses sound course of action from given alternatives within the designated time constraints	3.40	Very Satisfactory
5. Shows willingness to make difficult or unpopular decisions through the exercise of sound judgment	3.41	Very Satisfactory
Grand Mean	3.40	Very Satisfactory
Overall Mean	3.40	Very Satisfactory

Note: 3.26 – 4.0 Very Satisfactory; 2.51 – 3.25 Satisfactory; 1.76 – 2.5 Less Satisfactory; 1.0 – 1.75 Fair

The grand mean for organizational sensitivity is 3.45, which is very satisfactory. Internal controls and monitoring systems are used to protect the organization's integrity and prevent waste, fraud, and mismanagement, and any instances where such problems occur are reported ( $X=3.46$ ), which is very satisfactory. Because the church is regarded as one of the most powerful sociological agents, its leaders will go

to any length to protect its integrity by instituting controls and monitoring systems. This means that pastors and other church leaders must maintain the church's positive image to encourage others. Meanwhile, Pastors assigned to different parishes, as well as members, always feel a sense of ownership in the church they serve. This is demonstrated by how the pastors and members prevent waste, fraud, and

mismanagement of the parish's resources. However, despite being very satisfactory, the demonstration of personal responsibility, commitment, and loyalty to the organization by adhering to the organizational code of conduct and prescribed ethical work behaviors ( $X=3.44$ ) is the lowest of the indicators. Although this item received a lower mean, it does not imply that pastors lack personal responsibility, commitment, and loyalty to the organization. Indeed, the Code of Ministerial Conduct (2005) requires Bishops, priests, deacons, pastoral ministers, administrators, staff, employees, and volunteers in parishes, religious communities, institutes, and organizations to uphold Christian values and conduct. They are expected to maintain higher standards of behavior due to the grave responsibilities associated with their work. As a result, they must avoid even the appearance of impropriety both inside and outside the scope of their ministry.

They struggle to embody the perfect conduct and ethical work expected of a church leader because they are individuals with flaws. They, too, have other priorities and preoccupations that can divert them from performing their duties and fulfilling their responsibilities. Pastors are not corrected or given constructive criticism for their shortcomings and lapses as church leaders because their work performances are not assessed and evaluated on a regular basis.

Similarly, the public and private behavior of clergy, staff, and volunteers can both inspire and motivate people, but it can also scandalize and undermine people's faith. As a result, clergy must be aware of the responsibilities that come with their job at all times. They must also understand that God's goodness and grace support them in their work (Code of Ministerial Conduct, 2005).

The grand mean for communication skills is 3.32, which is very satisfactory. There is a very satisfactory use of clear, understandable language appropriate to the receiver in order to generate understanding of the message and the delivery of messages and information to others through the use of an appropriate approach, medium, and language ( $X=3.35$ ). In an organization with members of different ethnicity, culture, social status, and so on, leaders are

challenged to use appropriate mediums of communication that accommodate these differences. In the parishes of the Diocese of Tagum, there is effective communication between the pastors and the lay because they share a common language. Everyone can clearly receive the message or information. Furthermore, the church's structure provides a clear communication line for centralized plans, teachings, and information.

Effective relational communications, as defined by Tubbs and Moss (cited in Watt 2014), is a vehicle through which an organization develops, maintains, and improves human relationships.

Although very satisfactory, the demonstration of active listening skills to absorb and understand messages from others ( $X=3.30$ ) is rated as the lowest indicator. Pastors listen to their congregations, but their congregations listen more to their pastor. Parish priests frequently have their own plans, projects, and priorities, making it difficult for the lay to be heard with their suggestions and proposals. In some cases, even after extensive discussion with the members, the pastor's plan will prevail. When people speak up and express their ideas and concerns, the pastor listens while keeping certain things in mind.

Schramm (2005) contended in his study that with equality, too much initiative, and too much innovation, the organization may face dissent, egoism, and lack of controllability of the members. He discussed how the organization may become more closed with proposals and innovations in order to create focus and harmonious realization of specific projects.

The grand mean for analytical skills and decisiveness is 3.40, which is very satisfactory. There is a willingness to make difficult or unpopular decisions based on sound judgment ( $X=3.41$ ), which is very satisfying. The priest is the community's mediator, always in a position to make decisions for the betterment of others and the church. As a pastor, he weighs every decision in order to make an informed decision. The pastors in the Diocese of Tagum made decisions with impartiality.

This is observed because the organization's decision is more likely to reflect the leader's own judgment, which undoubtedly influences

their decision making (Ishida, 2008). However, decision making necessitates hard work and wisdom; thus, parish priests may seek advice from experts or members of the higher hierarchy in order to arrive at sound judgment (Rachels, 2004).

Although very satisfactory, the obtainment and verification of relevant data from both within and outside the organization receives a low rating ( $X=3.36$ ). The church is the most ancient institution that strictly follows tradition. This simply means that church leaders are unconcerned about data verification, research, and statistics. They deal with whatever information/data is available and relevant to them.

### Relationship between Parish Administration and Pastoral Leadership

Table 4 shows the relationship between the parish administration and pastoral leadership. Parish administration and pastoral leadership has a p-value of .000, which rejects the null hypothesis. There is a significant relationship between parish administration and pastoral leadership. An r-value of .272 shows low relationship. Improving the parish administration improves the pastoral leadership among clergymen. Parish administration has a significant effect to the pastoral leadership.

*Table 4. Relationship between Parish Administration and Pastoral Leadership*

	R	P	Decision	Interpretation
Parish Administration and Pastoral Leadership	.272	.000	Reject Ho	Low relationship

Note: Significant at  $p < .05$

The importance of parish administration cannot be overstated in terms of pastoral leadership. Pastoral leadership without proper administration is doomed to fail, because both deal with people, finances, programs, and so on. The pastor cannot effectively exercise the complex system affairs in the parish without a parish administration system. Administering is a methodical approach to implementing and maintaining the parish's operations and activities. The preceding illustrates the impact of parish administration on pastoral leadership.

Abingdon (2005) asserted that there is a significant relationship between leadership in the church and leadership in any other organization, such as a corporate organization, that considers and employs administration concepts. Laws of human behavior, social laws, psychological laws, and organizational laws are all rooted in creation and can be applied to any organization, including the church.

Marcuson (2006), on the other hand, maintained that administration and leadership are distinct but related concepts. They may share administrative tasks related to church finance,

such as raising funds and managing and spending them.

According to Rachels (2015), administration and pastoral leadership have something in common. This includes aspects such as decision making, vision and goal management, finances, paperwork, and improving management skills.

### Difference on Parish Administration and Pastoral Leadership across Clergymen

Table 5 shows the difference on parish administration and pastoral leadership across clergymen. Diocesan administration across clergymen has a p-value of .000, which rejects the null hypothesis. There is a significant difference on the diocesan administration across clergymen. This implies that in terms of Diocesan administration, clergymen have varied ways in administering the parish. Priests do have unique ways in running and managing the parish. One of the reasons of this existing difference of parish administration among clergymen is that there are no unified statutes in the diocese which would provide a manual on how to administer and what to observe in terms of parish administration.

Table 5. Difference on Parish Administration and Pastoral Leadership among Clergymen

		Mean	F	p	Decision	Interpretation
Parish Administration	Clergy	3.29	8.414	.000	Reject Ho	Significant
	Apostolate	3.28				
	Parish Workers	3.45				
	Parishioners	3.35				
Pastoral Leadership	Clergy	3.51	65.583	.000	Reject Ho	Significant
	Apostolate	3.17				
	Parish Workers	3.24				
	Parishioners	3.40				

Note: Significant at  $p < .05$

Pastoral leadership among clergymen has a p-value of .000, indicating that the null hypothesis is rejected. There is a significant disparity in pastoral leadership among clergymen. This means that the styles of pastoral leadership among clergymen vary. Priests have their own ways of interacting with others, guiding and motivating their followers. Pastoral leadership is a combination of being a father and a leader, and each clergyman approaches these roles in his or her own unique way. Furthermore, the diocese lacks a standard policy or practice in pastoral leadership. It is up to the pastors' management skills to manage the parish as long as it is consistent with the church's vision and ultimate goal.

### Concerns of the Stakeholders

The concerns of the Church stakeholders – clergymen, apostolate volunteers, parish workers and parishioners include the organization's social, religious, livelihood, and training and development programs. These concerns were raised during the conduct of interview and focus group discussion among the clergymen, volunteers, members and workers of the parish.

Social Program. The church as an organization provides programs and services for the meeting of socio-economic needs in order to promote the well-being of people and to establish a humane functioning community. The church in general, on matters of social welfare, provides a variety of programs for health, justice and peace, and other related programs and services.

Religious Program. Volunteers who assist the programs as catechists, aides, or other support personnel are always needed to provide religious formation to children, youth and all members of the church. These programs are established to create a spiritual family with each member growing out of communion with the Body of Christ (St. Agnes School, 2015). The clergy, workers, formators, and apostolate volunteers are working hard to educate and help every Church member understand the sacraments, as reflected in the Diocese's vision and mission. It is their primary concern because some members are uncommitted to their faith and receive the sacrament as mere rituals with no in-depth understanding of church doctrine.

Livelihood Program. The aim of the program is to enhance the spiritual life and alleviate the living conditions of the members. The livelihood program of the church in general can be instituted based on particular biblical principles and experiences of previous livelihood initiators. In the study of de Ocampo (2009), it is stated that the livelihood program is a way of empowering the economically challenged local church members. Similarly, it is articulated that the rich should help the poor in order to improve the socio-economic standing of the latter and develop skills that are important in initiating livelihood programs in the church.

Helping to lift up the living status of some of the members of the community is one of the concerns of the stakeholders in the Diocese of Tagum.

As a result, it is a significant challenge for church leaders, particularly the pastor, to provide something that will improve the members'

living conditions. Some parishes already have cooperatives, income-generating projects, farming, skill training, and other similar initiatives. The church leaders' current focus is on sustaining these livelihood programs and systematizing the process of providing services.

**Training and Development.** The church as an organization welcomes everyone who is willing to serve. The requirement on profession, qualifications, skills and abilities do not really matter. What is deemed important is the willingness and desire to work for the church and with the church. Yet the fact that activities and operations in the parishes follow also a system, training and development for pastors, parish workers and volunteers are highly encouraged.

Despite having attended a number of seminars and trainings, the stakeholders are still eager to become effective church agents. As a result, in order for them to work and serve effectively, they must receive formal education that will enable them to carry out their duties in accordance with the mission and vocation.

### ***Challenges Encountered by the Clergy***

Parish administration and leadership do not speak of comfort and luxury. It calls for responsibility and commitment not only to the assigned task but also to God and the people in order to fulfill the vision and mission that emphasize the virtues of love, justice, peace, and holiness for the salvation of the souls of those under their care. The clergymen will inevitably face challenges in the course of their duties. This study discussed some of the difficulties that clergy face in terms of parishioners, finances, and church facilities.

Some of the challenges faced by the clergy from parishioners include less involvement of some members, being inactive or nominal Catholic, and less cooperation of members. The clergy are well aware of the situation and view it as a challenge to find ways to involve these people in church activities.

**Financial Matters.** Through the implementation of programs and projects, the parish considers the betterment of the community. This, however, cannot be accomplished in the absence of financial resources. Even though such programs are for charitable purposes, every

penny counts. As a non-profit organization, the church relies on parishioners' tights, offerings, and donations, as well as a small amount of income from their livelihood programs. Leadership and administration in parishes can be extremely difficult without financial support.

This study demonstrated the financial difficulties that the clergy face. It is stated that the church is concerned about the sustainability of its implemented programs because the church/parish lacks a stable financial source and the parish's income appears to be dependent on external sources (e.g. parishioners, donors).

Second, the challenge of transparency, accountability, and internal control among clergymen in caring for the parish's material resources. Embezzlement and mismanagement of funds in religious organizations, particularly parishes, are becoming increasingly common. Such acts have sparked widespread concern about the transparency and effectiveness of church internal control systems (Ahiabor & Mensah, 2013). Furthermore, Bowrin (2005) stated that a key lesson from financial failures and the collapse of many institutions has to do with internal controls, which are critical to the success and survival of any institution. Recent reports on church fund mismanagement have called into question the existing system of internal control in religious organizations.

Every transaction, including expenses and material purchases, must have a corresponding document and/or receipts for accounting purposes. However, this practice is not always strictly adhered to, resulting in failures to allocate budget for more pressing parish concerns as well as failures to monitor the parish's financial status. One of the clergymen suggested that a financial council be formed to monitor, update, and account for the parish's finances in order to address the issue of financial transparency.

**Church Physical Facility.** Nowadays, most churches are undergoing rehabilitation of their physical facilities, from buildings and grounds to every part of their structure (especially those devastated by earthquake, flood, and typhoon). The tightening budget, rising material costs, and increased labor fees have increased

the pressure on church leaders to maintain, or even improve, the church's physical facilities.

## Conclusion

Based on the findings, it is concluded that:

The parish administration of the clergymen is very satisfactory based on the ratings given by the parish workers, apostolates and parishioners since the clergy has this clear vision and mission for the organization. Also, the parish has this updated organizational structure that defines the hierarchy, functions and channel of communication. The clergy, parish workers, apostolates and parishioners documented the organization's beliefs and philosophies as well as unspoken agreements that people share about what behaviors are correct and incorrect in the organization.

Pastoral leadership of the clergymen is very satisfactory since the pastors have this high interpersonal sensitivity towards their members and colleagues and effective communication skills. The pastors use appropriate approach, medium and language to deliver messages and information to the others in order to generate understanding of the message.

Parish administration has a significant effect on pastoral leadership. This means that improving parish administration improves the pastoral leadership. Also, parish administration and pastoral leadership among clergymen vary since they have unique way of interpreting their responsibility, commitment and authority to their respective parishes.

It is concluded also that the stakeholders and the clergymen have concerns for their parishes in terms of social, religious, livelihood, and training and development programs. Also, the clergymen encountered challenges with reference to parishioners, financial matters and church physical facility.

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