Unlike the world religious scene, fortunately in India, resignations from the Diocesan Clergy has been negligible. In the Archdiocese of Bombay, there have been so far only six who have left the priesthood, three in 1973 and three in 1976.

Perhaps the spiritual aspects of Indian Priesthood or the cultural norms of Indian Spiritual Values systems as a whole, or lack of job opportunities or strong parental pressure tends to support the intention to stay in the Priesthood.

However, we had indications from our interviews that Archbishops House had expressed genuine concern for frustrations and subtle hostility among the younger clergy. It has been reported that discussions and concerns in the Priest Senate were of similar nature and resulted in the need for a study that would lead to greater satisfaction.

We had stated earlier that we view Vocational Career as an organisational dynamics.
We, therefore, perceive areas that the organization can make to reduce psychological failure and enhance psychological success.

1. Studying the Diocese as a system
2. Reorienting the Socialization Process in the Seminary
3. Provision for on-going Training
4. Formation Team Ministry
5. Provision of Promotional Opportunity
6. Greater Participative Management

1. **Studying the Diocese as a Total System**

   Each diocese is independent. Every diocesan priest operates in his role within the broad parameters of the diocese. Apart from the work climate of the rectory, much of what happens in the diocese effects the priests.

   There is a lack of communication of what should be the goals and directions of the diocese. It might be worth mentioning here that Boston Diocese recently embarked on a Long-range Planning (Bowditch, 1975) exercise so that the goals of the diocese are identified.
To the question in this survey "What would you say is/are the most important goals of the Bombay Diocese today?", more than half of each group did not respond (53.54 percent of Vicars, 51.65 of Assistants and 50 percent of Specials). But while only 7.32 percent of Vicars felt the goals of the diocese was traditional 14.29 percent of Assistants felt it was so. Again while only 17 percent felt that maintenance of status-quo was the pre-occupation of the present diocesan hierarchy, nearly one-fourth (24.18 percent) regard this as an important pre-occupation.

Even to the question "What would you say should be the most important goals of the Bombay Diocese today?" again more than fifty percent (53.66 percent) Vicars and one-third of Assistants (33.33 percent) and 28.57 percent of the Specials did not respond.

Although the percentages are not high, the largest percentage among the various categories of goals for the three different positions were for New Dimensions: Vicars 29.27 percent, 26.27 of Assistants and 28.57 percent of Specials.
The above data indicates a need for greater sharing of information, communication and decision making. In this context one could examine the diocese as a total system and effective organisation development interventions could emerge from such a process consultation. Such an effort of studying the entire unit in India was carried out by a Religious Congregation in their Project Re-discovery.* Based on their experience with a voluntary organisation, Pareek and Rao (1975) identified six important dimensions involved in the planning of self-reviewing systems. These are:

Goal setting, Cultural specificity, Resources assessment, Resources creation, Systematic understanding and Creating a self-reviewing process.

The Top Team, the Bishops and the Priests Senate could explore the possibility of the use of process consultation amongst themselves with a view towards achieving the objectives attained at an International Personal Communication from Dr. Udai Pareek
Religious Conference (Pareek 1975). These were:

1. To bring about the maximum amount of mutual trust and openness.
2. To ensure more widespread and better quality participation by various members.
3. To improve the quality of decision making.
4. To resolve differences more creatively.
5. To provide necessary feedback and help in the improvement of the diocese, to help develop a monitoring and self-correcting system.

In another work, Pareek (1977) has drawn attention to the need for considering "important contexts, particularly culture. ... Organizational designing should take this context into account. One way is to study and shift the cultural factors (social and organizational) and dispassionately see what strengths we have in our culture and what are our weaknesses. The strength of the culture often get ignored."

2. Socialization Process

The impact of one's background and socialization to role commitment has been expounded by Katz and Kahn (1966).
In their hypothesized model of career development, Hall and Schneider (1973) had depicted Personal Values as an input in the choice of Career Work Goals.

We feel that personal values acquired during the socialization process, particularly during the seminary training period to the Priesthood are worth studying for its impact on psychological success, since the Seminary Training for a fairly long period which extends from 7 to 11 years.

Merton (1957) defined socialization as "the processes by which people selectively acquire the values and attitudes, the interests, skills and knowledge in short, the culture-current in the groups of which they are, or seek to become a member. It refers to the learning of social roles." (p. 287)

Child (1954) refers to the whole process by which an individual, born with behavioural potentials of an enormously wide range, is led to develop actual behaviour which is confined within a much narrower range—the range of what is customary and acceptable for him according to the standards of his group.
Review of relevant literature, though meagre, of adult socialization experiences indicate that adult educational, occupational, political or religious experiences influence an individual's social actions (Sears, 1951; Brim 1968).

Hymen (1959) in his work on Political Socialization has referred to the role of religions, ethnic and class. Perceptions and attitudes are formed rather early and through time become integrated into a system of values which tend to shape a person's social outlook and change only slowly when it comes into conflict with opposed social values.

Recently social scientists have used the term "Organizational socialization" to mean "the process of 'learning the ropes', the process of being indoctrinated and trained the process of being taught what is important in an organization or subunit thereof" (Schein 1968 p.2).

The performance in a role can be a function of how well the professional training or socialization process has equipped the person to cope with the demands of the role. If the training is perceived as too theoretical or not related to changing demands of the times, performance in that role may lead to role stress.
As Lee (1970) points out, "the self-concept of the future cleric or religious is carefully nurtured and developed throughout his seminary or religious house of formation so as to include as its essential ingredient the picture of 'self-as-priest'."

The introduction to the study on Seminarians (Potvin & Suziedelis 1969) agree that "Catholic seminaries are under attack." As mentioned by Lee & Putz (1965), "American seminary education is in need of reform."

A review regarding satisfaction with Seminary Training from Potvin & Suziedelis study would be useful here:

"Measuring general satisfaction on a five point scale with the training, 86 percent manifest satisfaction but in varying degrees. Only 14 percent characterize their Seminary as good or excellent. What was interesting in the data was that seminaries ranking low on extra-academic quality have the largest proportions of seminarians, 65 percent scoring low on satisfaction scale scores 0, 1 or 2 while the seminaries ranking high on extra-academic quality have the
largest proportions of seminarians scoring high on satisfaction is approximately seven percentage points higher in seminaries with high academic quality than in seminaries with low academic quality.

However, what needs to be pointed out is that though on the whole most seminarians are satisfied, theologians are least satisfied. In spite of general satisfaction, about 65 to 70 percent of all theologians report that the quality of instruction is most in need of reform. This does not seem to be a concern with formal qualification but with relevancy.

It was thought worth examining this perception of the present diocesan clergy to the early socialization process. This was examined on a four point scale: Very Well, Moderately Well, So So and Not Very Well.

Considering the entire population of diocesan, the percentage responses for the four categories - Very Well, Moderately Well, So So and Not Very Well is 18.7, 51.3, 24.7 and 5.3. Less than twenty percent or less than one-fifth felt that the Seminary Training was very well.
The percentage classifying the Seminary Training as "Very Well" for Vicars, Assistants and Specials is 31.10, 11.0 and 21.4 respectively. The percentage difference between Vicars and Assistants is 23.1 percent, Vicars and Specials 13.4 percent and Specials and Assistants was 10.4 percent.

This means about three times as many Vicars compared to Assistants feel or perceive the training very effective and only around 1.4 times of Vicars as compared to Specials. Again nearly twice as many Specials compared to Assistants regard the training as very well.

In regard to the negative category "Not Very Well", although no Vicar classified the same; the percentage of Assistants and Specials were 8.7 and 7.2 percent.

On the whole, if one combines the category "Very Well" and "Moderately Well", we find that 70 percent of all priests respond to these two categories. The percentage breakdown for different positions is: Vicars: 85.8; Assistants: 62.6; Specials: 71.4.

The data is not very different than what has been found in the American Priest population. According to Greeley (1971) on the same question, while most
TABLE 52

EFFECTIVENESS OF SEMINARY TRAINING BY POSITION

<table>
<thead>
<tr>
<th>Response</th>
<th>Vicars</th>
<th>Assistants</th>
<th>Specials</th>
<th>All Positions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very well</td>
<td>31.0</td>
<td>11.0</td>
<td>21.4</td>
<td>18.7</td>
</tr>
<tr>
<td>Moderately well</td>
<td>54.8</td>
<td>51.6</td>
<td>50.0</td>
<td>51.3</td>
</tr>
<tr>
<td>So so</td>
<td>15.2</td>
<td>29.7</td>
<td>21.4</td>
<td>24.7</td>
</tr>
<tr>
<td>Not very well</td>
<td>0.0</td>
<td>8.7</td>
<td>7.2</td>
<td>5.3</td>
</tr>
</tbody>
</table>

Chi-square 18.01
df 9
P < .05
priests think that the Seminary Training equipped them moderately well for priestly work, the majority also had highly critical specific comments about the Training.

This then leads us to the conclusion that by and large though there is scope for improvement in the Seminary Training, this factor does not seem to be the cause of dissatisfaction at least as far as the academic content is concerned. But as Glasse (1968) has mentioned the entire profession is one of relationship this aspect could be taken care of in the Seminary Training. In the work by five Jesuits: A Man for others. The Priest in today’s world (1975).

"This human dialogue or mutual exchange between priest and people on an equal footing, is by far the best human means the priest can hope for in living his life of intimate communion with his people." Therefore the need for training during the socialization process for relationship skills is very necessary.

On the type of stress in Seminary Training for Next Ten Years all the three groups Vicars, Assistants and Specials favour a type which equips them as Generalist (with broad and large functional skills)
but with training in Specialized Apostolic Methods. The percentage preferring the above is, Vicars - 81.0, Assistants, 78.0 and Specials, 73.4. The overall percentage for this item for all positions is 78.7.

We compared this response to an identical question with a worldwide study of the Society of Divine Vord (1872) for four geographic-cultural groups - Asia, African, New Guinea, Latin America. The response percentage-wise performance for this type of formation training are 50.7, 56.3, 61.7, 58.1 respectively.
### TABLE 53

**STRESS IN SEMINARY TRAINING FOR NEXT TEN YEARS, BY POSITIONS**

<table>
<thead>
<tr>
<th>Response</th>
<th>Vicars</th>
<th>Assistants</th>
<th>Specials</th>
<th>All Positions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Generalist</td>
<td>11.9</td>
<td>3.3</td>
<td>17.5</td>
<td>6.7</td>
</tr>
<tr>
<td>Generalist with training in Specialised Apostolic Methods</td>
<td>81.0</td>
<td>78.0</td>
<td>73.4</td>
<td>78.7</td>
</tr>
<tr>
<td>Large number with training in Specialised Apostolic Methods</td>
<td>7.1</td>
<td>15.4</td>
<td>0.0</td>
<td>11.3</td>
</tr>
<tr>
<td>Mainly members with Specialised Apostolic Methods</td>
<td>0.0</td>
<td>3.3</td>
<td>7.1</td>
<td>2.7</td>
</tr>
</tbody>
</table>
Rapid social changes within and outside the structure of the Church has created a role-stress and confusion among the Catholic Clergy. Coping with new parishioners who have shifted to new areas, communicating with competing communication received by the laity from external sources as well as internal stress as a result of transitions and changes of their own work-world calls for re-orienting ministry to meet these new demands and train personnel to manage these demands. As Father Henry, O.P. observes:

"In the Middle Ages, the Church showed herself capable of using imagination and courage when she had to give to hitherto neglected rural areas, a type of church which would fulfill their requirements. This is how parish organisation began. Today, no less than formerly, imagination and courage are still necessary if we are to adapt the church to the different social strata, the different levels that we find in modern society."

At the present Managerial Professions, Accountants and Engineers are attempting through their Profession
bodies to help their members keep up-to-date through Workshops and Seminars. Even the Medical profession in India is thinking of reviewing and re-licensing of Practitioners.

We modified the section dealing with further training from Greeley's questionnaire (1971).

The five most important subjects preferred by all positions were:

- How to relate Christian Faith to our rapidly changing society ... 64%
- Training in Ministerial skills ... 57%
- Training on how to plan and evaluate the Church's work ... 51%
- Training in Counselling ... 45%
- Learning how to be a change-agent facilitator animator in church and community ... 43%

In the Andrew Greeley (1971) study around 65 percent also preferred to have further training on "how to relate to Christian Faith to our rapidly changing society". The item - Updating in Biblical Theological and related subjects - received a second highest ranking among the American Diocesan Clergy. This receives a lower rating
<table>
<thead>
<tr>
<th>Further Training Needed by Clerical Status</th>
<th>Bombay Diocesan Group</th>
<th>American Diocesan Clergy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Training in how to plan and evaluate the Church's work</td>
<td>41 56 50 51</td>
<td>46</td>
</tr>
<tr>
<td>2. Time to reflect on and evaluate the direction of my ministry</td>
<td>45 54 29 47</td>
<td>35</td>
</tr>
<tr>
<td>3. Training in ministerial skills</td>
<td>60 58 36 56</td>
<td>40</td>
</tr>
<tr>
<td>4. Training in counselling</td>
<td>29 57 21 45</td>
<td>-</td>
</tr>
<tr>
<td>5. Learning how to be a &quot;change-agent&quot;, facilitator, lay-groups' animator, in church, and community</td>
<td>31 51 50 45</td>
<td>36</td>
</tr>
<tr>
<td>6. Updating in Biblical, theological and related</td>
<td>45 46 45 44</td>
<td>58</td>
</tr>
<tr>
<td>7. Study to relate Christian faith to our rapidly changing society</td>
<td>60 65 85 64</td>
<td>65</td>
</tr>
<tr>
<td>8. Training in Financial Administration</td>
<td>43 26 14 38</td>
<td>-</td>
</tr>
<tr>
<td>9. Training in simple basic technical skills</td>
<td>2 13 0 9</td>
<td>-</td>
</tr>
</tbody>
</table>
among the Bombay Clergy.

When one examines the perceptions of further training needed age-groupwise, we find in all the three age groups, 26-35, 36-45 and 46-55, the percentage responding - "a very strong need" - for the item study to relate Christian faith to our rapidly changing society is 70 percent, 67 percent and 71 percent respectively. Although for the age group over 55 years the highest priority, 71 percent is for "Training in ministerial skills" yet even in this age-group 68 percent would also prefer training in relating Christian faith to an rapidly changing society."

In the age-group 26 - 35, some of the other strong needs are "Training in Counselling" 64 percent, on "Training how to plan" 63 percent, on "how to evaluate the Church's work" 63 percent. Preference on time to reflect and evaluate the direction of the ministry 54 percent as well as learning to be a change-agent 54 percent were also expressed in this first age-group.

In the age-group 36-45, the next higher need is for learning how to be a change-agent 63 percent, and also high emphasis on updating biblical, theological
and related skills 58 percent, Training in counselling skills 55 percent and Training in Ministerial skills 55 percent.

In the age-group 46-55 years, the next higher need is for reflection on and evaluation of direction of ministry 57 percent, training in ministerial skills 55 percent, and updating biblical theological and related skills as well as on how to plan and evaluate the Church's work 55 percent.

In the age-group over 55 as stated earlier, the next higher need was study on relating Christian faith to our rapidly changing society 68 percent and time to reflect on and evaluate the direction of ministry.

The two items Training in Counselling and Learning to be a change-agent, facilitator lay-groups' animator in Church and community were significant at $P < .001$ and $P < .01$ respectively.

In comparing the age-wise data of the Bombay Diocesan Group with the American activity Diocesan and Religious Priest, we notice that the item - study to relate Christian faith to our rapidly changing society has highest percentage in both the two groups for the age groups 26 - 35, 36 - 45 and 46 - 55.
While the next highest percentage in the American age-groups is updating in biblical, theological and related, in the Bombay Diocesan groups in the first age-group 26–35 it is for counselling and learning to be a change-agent/facilitator. In the age-group 46–55, it is reflecting and evaluating the direction of my ministry.

The on-going training may provide a time for taking stock in the Middle Years. Super (1966) has referred that sometime during the middle years the maintenance phase begins, when a person "... has made his place, established his roles and styles and ceases to tread new ground ... The man in his forties is often forced to take stock of himself and his situation" – Neugarten and her Associates (1964).

Levinson (1969) draws attention to the middle-age crisis. He recommends that executives and organization plan for this "Renaissance":

"Organizations must take the middle age period seriously in their thinking, planning and programming... Developmental programmes for men over 35 should be concentrated largely on refreshment, keeping up and
### TABLE 55

**Further training needed by age**  
(Percentage of priest responding a very strong need)

<table>
<thead>
<tr>
<th>Training in how to plan and evaluate the church's work</th>
<th>Bombay Diocesan Priest</th>
<th>American active Diocesan &amp; Religious Priest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time to reflect on and evaluate the direction of my ministry</td>
<td>63 53 50 35 21.43</td>
<td>48 46 45 38</td>
</tr>
<tr>
<td>Training in ministerial skills (e.g. preaching)</td>
<td>54 39 57 52 18.33</td>
<td>45 38 33 23</td>
</tr>
<tr>
<td>Training in counselling</td>
<td>57 55 55 71 6.89</td>
<td>50 37 33 23</td>
</tr>
<tr>
<td>Learning how to be a 'change-agent', facilitator, lay groups' animator in church and community</td>
<td>64 55 28 14 40.68***</td>
<td>- - - -</td>
</tr>
<tr>
<td>Updating in biblical theological and related skills</td>
<td>54 63 48 5 29.23**</td>
<td>49 41 32 24</td>
</tr>
<tr>
<td>Study to relate Christian faith to our rapidly changing society</td>
<td>43 58 50 40 8.84</td>
<td>54 62 63 54</td>
</tr>
<tr>
<td>Training in financial administration</td>
<td>70 67 71 68 14.22</td>
<td>72 68 64 58</td>
</tr>
<tr>
<td>Training in simple basic technical skills</td>
<td>16 44 38 42 27.00</td>
<td>- - - -</td>
</tr>
</tbody>
</table>

* P < .05  
** P < .01  
*** P < .001
conceptualization or problems and the organization...
Much of managerial training for these men should be
focussed on how to rear younger men ..."

The last sentence is in line with what Erikson
mentions as 'generativity.'

The need for on-going programme for Renaissance
could help to cope with what Mills refers to as "three
central developmental tasks: first the creation of
milestones by which to recognize development... second
the reassertion of control (the inner navigation system)
over our career development and the renegotiation of goals
and priorities, third the acceptance of self and of the
limitations of life."

The U.S. Armed Forces Institute had developed
courses for its serving personnel through correspondence,
even for those in battlefields or in the front-line.

The Open University System in U.K. and the
Extension Departments of U.S. Universities have been
exemplary breakthroughs in the Education System. Some
U.S. University have off-campus programmes granting
credits for mature experience or non-university
courses attended.
It is possible with the vast Catholic resources to contract Major Catholic Universities to develop Modules or Courses for Post-Ordination Extension Programmes.
Formation and Training for Team Ministry

These courses would booster up self-confidence through increased competence to cope with new situations and add to an increase in vocational identity.

We are not proposing the abolishment of the present Vicarate structure by Team ministries. There could be room for both systems to operate. Even within the framework of the present structure, it is possible with process consultation, building interpersonal competence and Team Building programmes, to be discussed later, to generate a climate of openness and supportiveness. Sister Anna Polocino (1975) writing about 'openness' states: "By opening oneself to others and to other dignity, a person comes to a genuine restoring experience of the self." Her explanation of collegiality may be relevant in the context of the raison-d'etre of Team Ministry. "The concept of collegiality bears significance for life in a psychological community. Every religious professional has the right to explain his wishes if, by his good ideas, he can contribute to the good of the parish or the local community. Every member of the community should be encouraged to bear his share of responsibility, to contribute within the realm of his competence to the welfare of the group. Collegiality is an expression of love and it implies a relationship of trust."
"There is a mutual solidarity when all assume responsibility for the common good. The relationship of superior to fellow-religious or pastor to curate within the community must therefore be one of true love. Each person must be accepted with his good qualities and imperfections. One should never look to the faults of another without first seeking a deeper awareness of his own imperfections and mistakes. It is the basis for a truthful acceptance of one another as we are; only then can we help each other become more fully what Christ wants us to be."

The NC documentary service - Origins (1975) comments that "Team Ministry is an emerging form of parish service and administration in the Roman Catholic Church in the United States today. It represents a marked change from the traditional form of pastoral ministry... Team ministry is designed to provide for the voluntary sharing of authority and responsibility by the priests assigned to a parish. The priest-members of the pastoral team jointly plan the ministry they are to undertake and by mutual consent they establish their individual areas of responsibility within that ministry."

With the Hall and Schneider Study, Team Ministry was attempted in 39 parishes in Hartford Dioceses.

Evaluation of Team Ministry was done by the Centre for Applied Research in the Apostolate (CARA 1975). The purpose of the study was "to evaluate the effectiveness of team ministry experience - that is to determine how well it has achieved the purpose for which it was initiated." The study also sought an answer to the question "How effective are the pastoral teams in providing for the pastoral care of parishioners."
The report found that "the team ministry was serving the purpose of promoting personal goal fulfilment of the team priests in terms of their psychological rewards from the work situation. When the findings are compared with the data from the Hall - Schneider Study, the team clergy score higher than they did in the previous research on almost all of the measures used: Activities performed task values, work challenge and the three outcome measures of work satisfaction, skill utilization and (for the majority of the priests) self-perception. The explanation offered for the improvement in these three outcome measures is that team ministry makes for a work climate conducive to such personal growth and fulfilment."

The pastoral council members, as representative laity, rate their team priests well for their service in various areas of ministry.

However, since non-team priests were not included in the study, "no comparisons can be made with them and hence, it cannot be strictly demonstrated that team ministry is producing any better (or worse) results than other forms of parish ministry in the Archdiocese today. However, it is clear that in the team ministry parishes, the purposes for which team ministry was initiated are being served."
"The findings are such that the 'Hatford Model' of team ministry which arose from Hall & Schneider's study can be unhesitatingly recommended to others."

We understand that some parishes unofficially have a Team Ministry operating in the Rectory. Limited data indicates that they have yielded results in terms of greater satisfaction not only operating as a Team but in terms of providing opportunities for Work Challenge and Meaning.

The Consensus Summary of the Conference on Team Ministries of the American Lutheran Church (Dubuque Iowa, Sept 3-5, 1968) laid down some useful criteria to be considered for successful personal relationships in a team ministry.

a. Mutual evaluation interviews for all men called into team ministry. This means that communication is essential before calls are accepted.

b. Mutual seeking of supporting information on which to make a valid decision about the call.
c. Compatibility of personalities
d. Some understanding of basic areas of responsibility.
e. Education in interpersonal relationships and personal practices for all members of a team ministry including the senior pastors.

We envisage that even if Team Ministries are not formed, Team Building Programmes have been found to be invaluable for skills in relating effectively with others in the Rectory House on common tasks, on cooperation and managing the conflicts. This has been reported in an unpublished post-programme evaluation conducted by the Researcher on a programme held for Senior Clergy (Feb. 1973).

The Team Building Programme would not only be useful in enhancing Psychological success but would provide for skills required for operating on Task Force that could be set up for various purposes.

It would be worth mentioning here some of the Expected Behaviours that emerged in a Role Clarity Exercise, conducted by the Researcher in 1973 using Dr. Pareek Role Exercises.
The behaviour expected from Parish Priest in relation to following Role Set persons were:

**Bishops**
1) Loyal and obedient
2) Helpful and cooperative

**Assistants**
1) Trust and confidence & treat them as adults
2) Equality in work and treatment without any preferences
3) Sincerity and Openness
4) Dialogues in times of conflict

**Parishioners**
1) Availability for service
2) Sincerity in his dealings
3) Fatherly attitude & forgiving
4) Equality of treatment irrespective of status

Tageson comments "that large number of priests are suffering from stresses of role-confusion". We propose that as in the above experiment, Role Negotiation Programmes may lead to improved communication and dialogue with Superiors which in turn may lead to gradual redefinitions of the Priesthood as a career required to meet the challenge of change.
Team building programmes apart from building interpersonal competence and openness also lead to creating a supportive climate for mutual encouragement.

The need for this has been expressed by Hills (1970) : "Today especially when old mores about sex, marriage, religion and authority are being radically revised, the person whose occupational identity is closely tied to his religious and sexual commitments is vulnerable, if the religious or occupational sub-culture is also weakening around him, or if he is under heavy attack because of his faithfulness to it, his mid-career stock-taking may take on a panicky aspect"
We had mentioned the five conditions that increase career self-image, career commitment and self-esteem.

The increased commitment and self-esteem resulting from the success will feedback to increase the person's probability of setting further challenging goals.

One of the systems that could assist in the goal-setting process is the iBO Programme which has been elaborated in detail by McConkey (1975). He states:

'Renewal by objectives (RBO) is a team approach designed to help us better plan, organize and carry out His work so that we may be better stewards of our time, talent and efforts in achieving the most desirable results for God, our church and ourselves. As alternatives, we might also call the approach 'ministry by objectives' or 'stewardship by objectives.'

First, we decide what we want our church to accomplish or where we want our church to be in the future. Next, we develop an order of priorities. Which are the more important things we should do? Which should be done first? Which will result in greater benefit to the Church? Then we express these priorities in the form of objectives - the results we must achieve to carry out our stewardship.
After our objectives have been established, we develop plans to achieve them. The objectives tell us what we want to achieve, the plans tell how we plan to achieve the objectives. Plans are the step-by-step explanation of the ways in which the objective will be accomplished. Once the objectives and plans have been agreed to and we start carrying them out, we must review our progress from time to time to make sure that satisfactory progress is being made. This progress review helps us answer the questions: "Are we successfully carrying out our objectives and plans? Is it necessary to revise them?"

The value of the "team approach" lies in the proven fact that the more actively people become involved and participate in the work of the church the more successful the church will become in carrying out its mission. The church "team" includes its pastor, its governing body and its congregation. The congregation is especially vital to the success of REO because, unlike the situation in many other types of organizations, the congregation is the body that must ultimately approve or pass on the totality of the results.
The people in one church may stay very busy carrying out a great many activities and hoping that something good will happen (This is not RBO). The people in a second church determine what they want to happen and then align all their efforts to make it happen. (This is RBO).

Thus an overwhelming reason for practicing renewal by objectives is to help us accomplish the most meaningful and rewarding results for our church by first determining the most important things we want to do, by directing all the individual efforts of our team toward the thing we want to accomplish and by avoiding spending our time and energy on efforts that are not needed. Emphasis is on the results we want to achieve, not on the unorganized efforts expended.

RBO helps replace "motion sickness" with a sense of purpose and direction. Under RBO we don't get on board a ship and run around in circles hoping it will take us someplace. Instead, we first determine where we want to go and then steer a course to reach that point.
RBO requires active involvement and participation by all members of a church. The pastor, the governing body, and the congregation - all must be actively involved and participate together to further the church's work.

Study after study has demonstrated that a person will not be really committed to helping achieve a result unless he has had a voice in determining what the result will be. Conversely, people will be more motivated to work for the success of a project if they have had a part in developing it.

Thus high commitment and high motivation usually go hand in hand with the degree to which a person believes that it is his or her project - that he or she "own" it. "Ownership" therefore, is a big part of the foundation of successful RBO.

The late Douglas McGregor, one of the most respected behavioral scientist, emphasized the need for blending the efforts and the interest of the individual (the church member) with those of the organization (the
Man will exercise self-direction and self-control to reach objectives to which he is committed. The most significant rewards, the satisfaction of ego and self-actualization needs, can be direct products of effort directed towards organizational objectives. The average human being learns, under proper conditions, not only to accept but to seek responsibility. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational problems is widely, not narrowly, distributed in the population. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilized.

Dr. McGregor's findings highlight the value of participation to any organized group endeavor. A high degree of participation usually leads to an increased feeling of ownership. Thus all members of the church must feel they have a major voice in determining the future of their church that they really "own" the church.
Provision of promotional and growth opportunity

It is a long wait, from the time of ordination to the position of Vicarate, sometimes 17 years, sometimes 22 years. Many aspirations fade away and acquiescence to the system takes over with its concomittant behaviours of withdrawal, lack of cooperation.

The sense of urgency is whittled away and a "switching of navigational control" from internal control to external control. One has no more control in his career nor in decisions in regard to the parish.

O'Donovan and Deegan (1963) found that "age has exaggerated importance in the Catholic advancement system. Hall and Schneider (1973) suggests that the life cycle of the priest seems analogous to passing through a tube or pipeline which starts with a seminary and ends with retirement, with intermediate processing steps in between. Indeed, once a priest enters the system he has little control over his life and he continues moving at whatever pace the organization sets."

Since increase in number of parishes occurs at a slow progression, ways and means must be found of
quickening the process whereby priests are provided opportunities to hold positions of responsible, earlier than this long waiting period.

One possibility is institution of what exist in the Bishopric ranks viz. Co-adjutor. It seems probably to institute positions of Co-Pastorate or Co-Vicar. Business Organisations have positions of Joint General Manager. Certain Governmental Departments have Joint Secretary positions. We see this as an avenue for a new career step to which Assistants can look forward to occupying besides providing a most excellent training ground, for new incumbents to the Vicarate Position.

Another method worth considering is what has been worked out in mature educational institutions. The Dean of the Institution steps down or steps aside to make way for the next senior incumbent. It is possible that after a Vicarate of 8 to 10 years, a Vicar gives place to a young Clergy and stands by as an Advisor. This system is not incompatible with the one prevailing in many Religious Houses where the position of Superior or Rector or Provincial is filled by Rotation. The process has a distinct advantage of, a) widening the base of
leadership, besides, b) providing the opportunities for psychological success.

Max Weber while tracing the ultimate source of traditional authority to the charisma of the original leaders had drawn attention to the danger that more the authority of an office depends on charismatic elements, the greater the crisis of succession.

Quite a few parish priest and Assistants have voiced what was stated by a "Parish Priest" in the remarks column of the questionnaire.

"Personally, I favour very much the idea that appointments follow (not always & necessarily) the pattern observed by religious. A parish priest, may be asked to step down, even when he is very effective as a parish priest and be appointed again as a parish priest, after a year or two. Priestly efficiency can still be furthered inspite (because of) of these apparent "demotions".

The process would also provide a further sense of identity described by Erickson (1963) as generativity.
Levinson (1968), Levinson (1969) and Mills (1969) proposed that in his forties i.e. after 15 or more years of service, the individual often experiences an identity crisis as he makes the transition to middle age.

H. Levinson (1969) explained the shift from concern with self to concern with others as follows:

"...at this point in time he ideally should be exercising a different kind of leadership and dealing with different organisation problems. In middle age, the stage Erik Erikson has called "the period of generativity" if he opts for wisdom, he becomes an organisational resource for the development of others. His wisdom and judgement gives body to the creative efforts of younger men ..."

The resources of older priests could very conveniently be used as an important resource in guiding the younger priests.
New Innovative Ministry

The question often raised particularly by young clergy is for new dimensions of work. While this is commendable, one has to be cautious that it does not throw away activities that have potent benefit. As one priest remarked "We were not ordained to run schools." They fail to see that great Christian Layleaders like Dr. Arnold of Rugby today left their mark on Education.

Nevertheless there is scope for innovation in newer forms of ministry. A group of religious leaders who have attended the workshops on Death and Dying by Dr. Elisabeth Kubler-Ross who had plenty of this type of experiences especially with children, many of them suffering from leukemia, have started experimenting with helping people to learn how to be of help to a person in his last moments of life, preparing those nearing death to accept the same with joy and peace.

Rev. James Anderson (1973) has pointed the need to refocus on examination of a Ministry to institutions. He states that: "For centuries the church has exercised a ministry to individuals in a moment of crisis. In
recent years emphasis has been placed on a ministry through small groups." In Bandra, a town in Bombay has seen the formation of small community prayer groups. Apart from bringing about greater unit in the parish, it also aims to create powerful neighbourhood groups to serve the poor and the needy. As a parish monthly Bulletin puts it: "With a smaller group of 20 families or less, this sense of being responsible for each other, is fostered. This was the basic aim of the Mission that the gathering of Christians in a neighbourhood to pray together, to share and discuss together, should be the sign of the presence of the Church in that locality." ¹

Experimentation with new forms of ministry within the framework of the church.

"The beast is no longer that I had 2,000 baptisms last year," but that I baptized only 16 children and in every case the parents took the full course of instructions."

I met two U.S. priests who have selected 10 families in their slum parish of 26,000 people and they devote all the energies to these 10. They hope that in a few years five or six of these will be ordained deacons and later at least three of them will be ordained priests. After that, it's up to them; they say "we can go home."

"In a congregation racked by intense conflict one man actually put it this way: "When I came here on Sunday morning the worship no longer feeds me. I find I get more of what I need for my spirit some days when I am here during the week and go and sit in the church alone. Moreover I believe this is the key. That is, if we had been providing more feeding experiences, more experiences where people could get something of what they are after out of church, we would never have had so much trouble."

What seems to be an encouraging sign is the need for caring and sharing."
Greater Participative Management

If work challenge and meaning has been found to correlate very highly with utilization of skills and work satisfaction, there is a need for exploring other avenues of activities beyond the normal parish activities.

Apart from providing an outlet for opportunities for actualization (Maslow 1964), it may help to partially resolve the crisis in the church of authority and leadership.

Operating on various task forces at the diocesan or national level as well as on the inter-parish level would provide some opportunity for what Lee states are principal components of career development, personality fulfilment; satisfaction of needs outlets for values and personal meanings.

The recommendations of Vatican II indicate participation is not incompatible with the church's hierarchy.

It is reported that Pope Paul when confronted with the comment of discordant voices in the first session remarked: "Surely you do not expect the like a community of nuns who are expected to say yes to the superior or mother general."

Perhaps Pope Paul could not have advised it in more appropriate words: "Never be a dictator over the group that is put in your charge but be an example that the whole flock can follow."
It is often remarked by the laity, that one of the most touching sight in the Post-Vatican II period is the Concelebrated Mass. One feels and experiences a great oneness when they hear the voices of celebrants rise forth in unison, reciting the Lord's word: "Take and eat for this is My Body..." Therefore, Rev. James Anderson (1973) pointed out that "...sharing of bread and wine in the act of Holy Communion constitutes a set of relationships which are unique to this essential action of the church."

McGregor felt that apathy and hostility toward an organization's goals were indicative of the situation that "the organizational environment is not perceived to offer the best opportunities for achieving the individual's goals that are dominant."

Based on his experience, Rev. James Anderson (1973) seems to have found the key to the problem that the American Churches are facing in relation to diminishing congregations. Perhaps Indian Churches may take heed to what he says when he states that: "As his final charge to the apostle upon whom the church was to be
founded, Jesus said to Peter, 'Feed my sheep' (John 21:17). In consultation with congregations over problems of withdrawal, conflict and lack of vitality, I have discovered the power of this biblical concept to expose the very problem that Douglas McGregor has so clearly delineated. Anderson cites an incident which illustrates the failure of the church to carry out Christ message to Peter.

Religious Careers like others are developmental. Human needs can be nurtured in an environment of organizational support that will give the aspirant an opportunity he is seeking to be another Christ.

This may call for congruence of collegial leadership whether through team ministry or nurturant control achieved by supportive autonomy, but through work that one's find challenging and meaning so as to permit the incumbent to experience through his work psychological success.

Pierre Teilhard de Chardin (1960) drew attention and perhaps exemplified by his own endeavours that each labour of itself fulfils Jesus Christ.
Vocational Career is part of the organizational dynamics. It may have as Super mentions its origin's in self-concept. But we have seen the impact of the environment on self-concept and self-esteem. This is borne out in the research of Pichter (1961, 1968). He has pointed out that the work of clergymen is indeed a potent source of individual meaning; that is based on the literature generated in other settings, full consideration must be taken into account in regard to the current environment, the post-ordination environment as a source of individual satisfaction and feeling of worthfulness. Similarly, Jud, Hills & Burch (1970) drew attention to the importance of environmental support systems, primarily family support, in the decisions of Protestant pastors to stay or leave the parish ministry. In his latter work Pichter (1968) focuses attention on the critical role of the environment for assistant pastors. Hall and Schneider also have shown how Work Climate factors have influence on Work Satisfaction, Utilization of Skills and self-Image.
Finally there is a need to evolve new ministries to respond to social needs. The church and the diocese has to be pro-active to the environment instead of reactive. This is best expressed in the words of Pope Paul: "An affinity, a feeling, a need born out of the very consciousness of his priestly nature itself, obliges the Minister of the word, of grace, of charity, not only to make himself available for every dialogue, every invitation sincerely given to him, but also himself to take pastoral initiative in seeking out those who may have need of him whether they are willing or not. This active and apostolic approach today more than ever should emerge in the figure of the priest."

It is the pro-active stance that would supplement and enhance the sense of fulfilment beyond the mere work or job satisfaction.

Victor Frankl, eminent Psychiatrist and founder of the School of Logotherapy, reacting against Maslow's theories of motivation stated that self-actualisation was not man's ultimate destiny. He believed that if self-actualisation became one's goal or criterion, it
contradicts the self-transcendent quality of human existence itself. According to him, happiness and self-actualisation were a by-product of the fulfilment or meaning in a person's life.

In his book, "Psychotherapy and Existentialism," Frankl (1970) states "...that a person finds self to the extent to which he or she loses self in the first place, be it for the sake of something or someone, for the sake of a cause or a fellowman, or for the sake of God."

Although a priest is a 'Man of God', he is also a 'Man for others'. Vocations to the priesthood have an extra or added component different from other vocations. Greeley states "...Two special characteristics, however, mark off the priest from other professionals and make the priesthood somewhat of a profession sui generis. These distinguishing marks are the transcendent motivation that underlies the priest's work and the all-embracing nature of that work. The priest works within a transcendental context wherein he is concerned basically with his own and other people's religious needs, and traditionally he has been seen as a man whose whole life, both professional and personal, is dedicated to his vocation..." (Greeley, 1971, p.195).
Nevertheless we plead for further research as stated by Joseph Fichter (1961) a Jesuit sociologist. "The vocation in the Church or the "ecclesiastical occupation" is another specialized career... The social scientist adds a different kind of knowledge, and also provides a different dimension, or perspective to the knowledge already obtained about these people (in the priesthood, brotherhood, and sisterhood)... In spite of the "other-worldliness" of these dedicated individuals, there is a worldly plane upon which their vocation can be discussed as an occupation or profession..."

This study is one such attempt at providing some insights of a priest that could increase psychological success and ensure greater commitment to the priesthood.

Pope Paul VI called attention to the basic Mission of Pastoral Care in his monograph "The Mission of the Priest", "...Be the shepherds of the flock of God that is entrusted to you; watch over it, not simply as a duty but gladly, because God wants it; not for sordid money, but because you are eager to do it..." We feel that with innovative ministries that provide Work Challenge, in a climate of Supportiveness, Trust, Openness and Warmth one would have the necessary conditions for operating the role task with joy.
And when he had called unto him, his twelve disciples, he gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of disease.

"These twelve, Jesus sent forth and commanded them, saying, ......... go rather to the lost sheep of the house of Israel.

"And as we go, preach saying, The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give."

Matthew: Chapter 10