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A DESCRIPTIVE STUDY OF THE LAY MINISTRY
PROGRAM FOR LECTORS AND ACOLYTES
IN THE ARCHDIOCESE OF LIPA

~~CONFIDENTIAL~~

Presented to
the Faculty of the Graduate Studies
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of the Requirements for the Degree
Master of Arts in Education
Major in Religious Education

by

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Dedicated to my wife, MILLETE,
my son, MIGGY, and my daughter,
FIDES.



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APPENDICES

- Form A: Personal Data
- Form B: Lay Ministry Formation Program
- Form C: Religious Attitude
- Form D: Religious Knowledge
- Form E: Formation Program For Lectors and Acolytes
- Form F: Letter of Request



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CHAPTER IV

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

SUMMARY

This study has been an attempt to respond to a single major problem: to find out the status of the Lay Ministry Program for Lectors and Acolytes of the Archdiocese of Lipa at present. Under this problem were several sub-problems:

- a. What are the Philosophy and Objectives of the Lay Ministry Program?
- b. What are the Apostolic experiences of the Lay Ministers?
- c. What are the Religious Attitudes and Knowledge Profiles of the Lay Ministers?
- d. What are the Strengths and Weaknesses of the Lay Ministry Program?

The chapters of this paper had been written and developed in such a way as to directly address the problem and make response to it.

Chapter I set up the whole thesis. It presented the major and sub-problems of the study. Next, the scope and delimitation of the study was outlined, along with the significance of the study. The chapter also presented



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the study's conceptual framework, the definition of major terminology used, and a review of all related literature and studies.

Chapter II showed the research design, using the descriptive method of research. This chapter discussed the instruments used, the procedures for conducting the study and analysis of the data. It also gave a picture of the subjects used for the study.

Chapter III dealt with the presentation of the philosophy and objectives of the program, taken from handouts provided by the Archdiocesan Liturgical Commission (ALC). The religious attitudes and knowledge profiles of the Lay Ministers were also presented in this chapter, with the statistical data acquired from questionnaires issued to these lay ministers. Also included in this chapter were the strengths and weaknesses of the program, based on the overall results of responses to the Lay Ministry Program questionnaire. Interviews with clergymen, former lay ministers, and other members of the laity also helped to identify the strengths and some weaknesses.

Chapter IV, or this chapter, serves as summary of the whole paper. It shall also offer conclusions for this paper and offer recommendations for the improvement of the Lay Ministry Program or for further study related



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to this thesis.

CONCLUSIONS

Formation to Lay Ministry is a complex and continuing process which takes many forms and uses a variety of programs, methods and techniques. The Lay formation referred to in this study is a non-degree lay formation program. This non-degree program is part of a total process catalyzed by the Church to develop the laity to become active supporters of the clergy in the realization of apostolic and evangelical work. Despite the relatively modest role the formation program plays in the total development of the lay ministers, the fact remains that the program carries certain attributes which may be deemed as contributions to the Church. These attributes, though widely recognized, had not been precisely evaluated.

On the basis of the findings of this paper, the following conclusions have been formulated:

1. that the philosophy and objectives of the Lay Ministry Program are clearly defined and explicitly expressed.
2. that in general, the apostolic experiences of the Lay Ministers tend to achieve the threefold mission of Christ as stated by the Second Vatican Council in



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"The Apostolate of the Laity." This document charged the laity with the task of sharing in Christ's priestly, prophetic, and royal office.

3. that the profiles obtained from a study of the five areas of religious knowledge revealed the strongest and weakest areas. Of the five, the Bible has been shown to be the strongest area. The areas on God and the Church, with identical means, were shown to be second strongest. Lastly, the areas on Christian life and the Sacraments, also with identical means, were identified as the weakest areas. However, since the formation period covers a mere two to four months, the 9.5 mean scores for these last two areas may still be considered as a high religious knowledge performance.

4. that in terms of religious attitudes, the Lay Ministers of Vicariate V showed a high positive attitudes towards the four different areas: God, Christian Behavior, Church, and Social Involvement. They also showed a low level of doubt, which was again indicative of a positive attitude. The high scores on religious attitudes that the Lay Ministry Program for formation is strong as far as deepening of faith is concerned.

5. the results of the survey to determine the stren-



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gths and weaknesses of the program using questionnaire Form B showed a significant favorability towards the five areas of the program, indicating that the Lay Ministers value formation program very highly.

6. that the status of the Lay Ministry Program of the Archdiocese of Lipa can be said to be effective and able to deliver the expected, active, full, and intelligent participation of the laity in Church worship as called for by "Ministeria Quaedam."

RECOMMENDATIONS

This paper wishes to make the following recommendations for the further improvement of the program:

1. that, in the aspect of religious knowledge of the Lay Ministers, an effort be made by the formulators of the program to bring to at least a par with the knowledge level of the Bible the lay ministers' religious knowledge about God. This would only be appropriate since God is, after all, what religion is all about.

2. that the formation period be lengthened and provisions made to ensure funding for and regular arrival of all formators and guest speakers. This shall, in turn, invariably raise the knowledge level



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on the two weaker areas namely, the Sacraments and Christian Life.

3. that the courses on personal development and interpersonal relationships be included in the program.

4. that the practicum phase for lectors and acolyte be given more emphasis.

5. that an attempt be made to raise the attitude level towards social involvement. This shall help to avert the attitude of complacency among lay ministers and bring them into closer contact with the people they are serving.

6. that the ALC attempt to create uniformity in the altar movements among the parishes of the Archdiocese.

7. that an instrument be created to evaluate the performances of all acolytes and lectors and that those with poorer performances be given assistance to help them to improve.

