

THE LEADERSHIP OF PRIESTS IN THE LIGHT OF CANON 255 THE 1983 CODE

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Abstract

Leadership is one of the important topic when people discuss on the organization. A good development is determined by a good and a strong leadership. The same thing when we talk about the (Catholic) Church. That is the reason of this thesis in which the writer wants to describe that the Church as a spiritual institution and social structure needs a strong leadership. Departing from can. 255, the researcher will explain the threefold *munus* and the pastoral functions in which the priests fulfill their tasks. This research is different with others because on can. 255 any others thesis has focus on the pastoral aspect of priesthood. On the other hand, this thesis focus on the leadership of priests.

Keywords: *priest-leadership-threefold, munus-function of powers-formation of priest, partisipative structure*

INTRODUCTION

A leader expresses leadership qualities. In the context of a church in mission, there are certain requisites for an appropriate leadership. Good leadership includes a quality of goading (Acts 26:14).¹ The can. 252 §1 – cited theological instruction in which is to be imparted in the light of faith and under the leadership of the magisterium. And precisely, can. 255 calls leadership for governing the people of God.

Leadership to govern the Church has necessity of priestly formation that implies a process of configuration to Christ the Head, Shepherd, Servant and Spouse (cf. *RFIS* 35-40)². This mystical process is a gift from God that will reach fulfillment through priestly ordination and constitutes a formative journey that will remain valid throughout all the ongoing formation.

It was said that through the ordained ministry, especially that of bishops and *priests*, the presence of Christ as head of the Church is made visible in the midst of the community of believers (*CCC* 1549). The term refers to one of degrees in Holy Order (threefold ministries). Council of Trent, session 23, De sacr. Ordinis, cap. 2: Denz. 958 (1765) and can. 6: Denz. 966 (1776) declared that the divinely instituted ecclesial ministry is exercised in different degrees by those who even from ancient times have been called bishops, priests and deacons.³

They are called *munus triplex* to utilize the threefold offices of Christ as a typology for church leadership. This term includes prophetic, priestly, and kingly capacities in different degrees of different church leaders. The offices of prophet, priest, and king function as leadership personality types that teach, sanctify and govern in the structure of the Church.⁴

The pastoral functions entrusted to the Church by Christ are realized in an ordinary way that is ecclesiastical offices in which the different ecclesiastical responsibilities are designated. These offices constitute the main body of ecclesiastical organizations and participate in a common goal, and are joined together by juridical bonds of various types.⁵

¹ Laurence Paul Prior, *Leadership as Service of a Parish in Mission*. Dissertation (University of South Africa, 2001), 17.

² Congregation for the Clergy, *Ratio Fundamentalis Institutionis Sacerdotalis* (Citta del Vaticano: Libreria Editrice Vatina, 2016), 40-43.

³ Basil Cole, *the Hidden Enemies of the Priesthood* (Makati City: St. Pauls, 2007), 8-9.

⁴ Timothy Paul Jones, "Prophets, priests, and kings today? Theological and practical problems with the use of the *munus triplex* as a leadership typology" in *Perichoresis* Vol. 16, Issue 3 (2018), 63.

⁵ Juan Ignacio Arrieta, *Governance Structures within the Catholic Church* (Montreal: Wilson & Lafleur Ltee, 2000), 63.

ANALYSIS AND RESULTS

Government in the Church and Priestly Formation

The necessity of this research is to stress an urgent need for the leadership formation of priests. To illustrate this urgency, it will discuss the juridical and theological elements of leadership of the priests and its formation. The issues revolve around the abuse of authority and power in the Church (usurpation) and disobedience. Some sanctions for these remain misunderstood by many members of the clergy.

The researcher is still of the opinion that the nature of the priest is very important and must be exposed because from this nature the writer can go forward to the character of leadership of priests. Departing from can. 255 as the main provision for this research, it will develop the topic with correlative norms of the 1983 Code concerns on *munus* of teaching, sanctifying and governing.

Multi-dimensional Priestly-Formations

Priestly formation today should be multi-dimensional because a traditional cultic priest should be endowed with a capacity and competency of leadership. He must be a man for the 'people of God' and must perform the obligations and rights of teaching, sanctifying and governing. As the leader, he must live an exemplary life. God has called a priest to be a shepherd to the sheep entrusted to him as stated in *Pastores Dabo Vobis*, "[...] to gather them together and guide them" (Jer 3:15; PDV art. 1).⁶

The main purpose of formation is to bring the candidates for priesthood into the seminary and the priests in every single diocese into a pastoral purpose in which both seminarians and priests learn the principles and skills relevant to the exercise of the ministry of teaching, sanctifying, and governing the people of God as can. 255⁷ calls. The teaching, sanctifying, and governing of the people of God points out leadership characteristics and roles of the priests as the shepherds in the Church.

Unfortunately, the formation programs of the seminary and the ongoing manner of formation in many dioceses are still walking in the common area i.e. spiritual, intellectual, and pastoral. The problems faced by the Church today are very complex. Many critics come into leadership of the priests. There are many male administrations and missed pastoral functions in the diocese or parishes due to the incapacitated leadership of priests. It can be said that it is lacking in common areas of priestly formation such as spiritual, intellectual, and pastoral leadership. The formation of candidates and the priests today needs to be improved.

The Church is *a society structured* with hierarchical organs and *the mystical body of Christ*. It is both a *visible society* and *spiritual community* at the same time (CCC 771). The historical and supernatural elements indicate the essence of the Church. Dogmatic const. The Second Vatican Council's document *Lumen Gentium* describes the essence of the Church as the people of God (art. 6). This image and analogy comes from the New Testament and gives a juridical dimension and accent through baptism as the common condition and virtue in which all member of the Church have roles in realizing the mission entrusted to them by Christ.⁸

⁶ Cosmas A. R. K'Otienoh, *Formation of Priests as Agents of Evangelization for The Church-As-Family of God* in ATLAS collection, 248-249. Accessed on January 20, 2023.

⁷ Can. 255 - Although the entire formation of students in the seminary has a pastoral purpose, strictly pastoral instruction is to be organized through which students learn the principles and skills which, attentive also to the needs of place and time, pertain to the exercise of the ministry of teaching, sanctifying, and **governing the people of God**. See also can. 252 §1 - Theological instruction is to be imparted in the light of faith and under the leadership of the magisterium in such a way that the students understand the entire Catholic doctrine grounded in divine revelation, gain nourishment for their own spiritual life, and are able properly to announce and safeguard it in the exercise of the ministry.

⁸ Juan Ignatio Arieta, *Governance Structures within the Catholic Church* (Notre Dame: Wilson & Lafleur Ltee, 2000), 1.

The Code of Canon law, in addition, restates what the document above elaborated as follows:

Christ's faithful are those who, since they are incorporated into Christ through baptism, are constituted the People of God. For this reason, they participate in their own way in the priestly, prophetic and kingly office of Christ. They are called, each according to his particular condition, to exercise the mission which God entrusted to the Church to fulfil in the word" (can. 204 *CIC*; can. 7 *CCEO*).⁹

The mission initiated by Christ offers the obligations to members of the people of God, not only those entrusted with hierarchical roles in sacred orders. Therefore, the baptized people should actively participate in the mission of the Church. The Code then affirms that all Christ's faithful have the obligation and the right to strive so that the Divine message of salvation may reach all people of all times and all places (can. 211 *CIC*).¹⁰

The people of God were created by Christ at the same time as a communion of life, love and truth (*LG* 9). It can be said that the Church is a community of believers and underlines the solidarity and consensus existing among its members due to the ontological bond that originated in baptism as the common participation. According to the Apostle (Ep 4:3-5¹¹), the communion of the baptized is characterized by joint participation in the same religious beliefs, the same means of salvation in which c. 1752 *CIC* states, which are principally the sacraments and submission to the lawful pastors designated by Christ to govern the Church.

Government of the Church through the Lawful Pastors Designated

The lawful pastors designated to govern the Church indicates those who receive the sacred order. The word 'order' in Roman antiquity designated an established civil body, especially a governing body. Ordination means the incorporation into an *ordo*. Since ancient times, tradition has named certain established bodies in the Church. They were called *taxies* or *ordines*. The liturgy speaks of the *ordo episcoporum*, *ordo presbterorum* and *ordo diaconorum*. Other groups also receive the name of *ordo*: catechumens, virgins, spouses, widows, etc. Integration into one of those bodies in the Church was accomplished by a rite called *ordinatio*, a religious and liturgical act which was a consecration, a blessing or a sacrament.¹²

The word *ordinatio* is reserved for the sacramental act which integrates a man into the order of bishops, presbyters, or deacons. These ordinations come only from Christ himself through his Church and by a simple election, designation, or institution it confers a gift of the Holy Spirit that permits the exercise of a sacred power (*potestas sacra*). The Ordination is called *consecratio*, for it is a setting apart and an investiture by Christ himself for his Church. They laying of hands by the bishop, with the consecratory prayer, constitutes the visible sign of this ordination (see *Catechism of the Catholic Church*; hereafter CCC) 1537 – 1538).¹³

The Latin code c. 1008 reads as follows:

By divine institution some among Christ's faithful are, through the sacrament of order, marked with an indelible character and are thus constituted sacred ministers; thereby they are consecrated and deputed so that, each according to his own grade, they fulfil, in the person of Christ the Head, *the offices of teaching, sanctifying and ruling*, and so they nourish the people of God.¹⁴

⁹ Ibid., 2.

¹⁰ Ibid., 3.

¹¹ Eph 4:3-5, "Do all you can to preserve the unity of the spirit by the peace that binds you together. There is one body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, on baptism".

¹² Mathew Kochupurackal, *Sacred Ordination* in <http://www.canonlawsocietyofindia.org/research/sacred-ordination>, 1-2. Accessed on January 25, 2023.

¹³ Ibid.

¹⁴ Ibid., 14-15.

Considering the identity of the Church as the people of God and a community also realizing the nature of the sacred orders, and more especially the priesthood, the Church has a competency to form the priests according to Her rights and obligations. To fulfil the duty and right to form those who are designated for sacred mysteries according to can. 232 the 1983 Code of Canon Law, the Church needs the active participation of all the subjects in the Church. It is really the duty of Christian community to fostering vocations so that the needs of the sacred ministry in the universal Church are provided for sufficiently. In the provision of can. 233, §1 is noted that Christian families, educators, and, in a special way, priests, particularly pastors, were bound for promoting vocations. The Diocesan Bishop has a special duty for the promotion of vocations through his teachings concerning the importance of the sacred ministry and of the need for ministers in the Church and are to encourage and support endeavors to foster vocations, especially by means of projects established for that purpose.

To form shepherds is the purpose of the Seminary in which the activity and organization thereof will depend on the way it conceives priestly identity, the nature of which is theological. The object of the diocesan seminary is to form shepherds. This simple finality demands that all the other formative elements be subordinated to this main purpose, thus acquiring their proper place in formation. Taking part in this idea, it can be said that the seminary must form men-disciples and missionaries-shepherds for the people of God.¹⁵

The formation program in the Seminary, however, is not enough. The 1983 Code, can. 279 states that after ordination to the priesthood, clerics should continue their formation through studying the sacred studies, doctrines founded in sacred scripture, and especially in the documents of councils and of the Roman Pontiffs (§1). Furthermore, the priests, according to the prescripts of law, might to attend pastoral lectures held after priestly ordination and other lectures, theological meetings, and conferences which lead them the opportunity to acquire a fuller knowledge of the sacred sciences and pastoral methods (§2). Finally, they must acquire knowledge of other sciences also, especially of those which are connected with the sacred sciences, and particularly insofar as such knowledge contributes to the exercise of pastoral ministry (§3).

Ordained ministry finds its most profound root and origin in the loving design of God, in the New Covenant established in the Blood of Christ and in the gift of the Holy Spirit that consecrates and sends out chosen ones so that, in the name of God, they may lead His people by their ministerial priesthood. The whole of the priestly formation is oriented to this end: to form shepherds that love and serve the people of God with His same love, which we call 'pastoral charity.'¹⁶

The ministerial priesthood is at the service of the common priesthood of the faithful and is complemented by it in the harmony of a one-and-only priestly people. *This is why the Catholic priest is neither, firstly or mainly, a boss nor an authority*, but a brother among brothers in the common priesthood, called, like all the faithful, to donate his life as a spiritual offering pleasing to the Father. At the same time, he is sent to exercise a fatherly function in the service of authority.¹⁷

To Govern Means to be a Servant

The Lord Jesus identified Himself with the figure of the Servant of the prophet Isaiah as well as with the image of the shepherd and declared that «He did not come to be served, but to serve, and to give his life as a ransom for many» (Mt 20, 28). The priest, who is configured by the sacrament of Holy Orders as another Christ, must always act according to this spirit,

¹⁵Jorge Carlos Patron Wong, *Foundations of Priestly Formation* in <http://www.clerus.va/dam/clerus/Dox/Conference%20Foundations%20of%20Priestly%20Formation.pdf>, 2. Accessed February 22, 2023.

¹⁶ Ibid., 4.

¹⁷ Ibid.

making his ministerial exercise a path of humble service and personal self-giving for the good of the people of God. Therefore, any form of authoritarianism or of clericalism is totally illegitimate and profoundly contrary to the evangelical values that he proclaims.¹⁸

It is not easy to leave clericalism and hierarchical centrism in the Catholic Church in which leadership of priests was challenged before the participative spirituality of the people of God. At the same time, there is a danger of *clericalizing* the laity and of *secularizing* the clergy.¹⁹ The central discussion on the leadership formation of the priest leads us toward understanding the essence of the Church as people of God and community which can. 204 *CIC* expresses. This provision reaffirms that there is sharing among the people of God - in their own way Christ's priestly, prophetic, and royal function. Furthermore, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each.

The provision becomes clear when the norm highlights on 'in their own way' and 'in accord with the condition proper to each. In the reality of the Church recently, however, sometimes there is misunderstanding. In many cases, conflicts arise when the priests go beyond as politicians and compete in the election of major, governor, or even president. In some ecclesiastical communities, traditions and cultures, people put the priests in the hierarchy of clericalism. On the other hand, a clericalizing of the laity took place due to the weak leadership of priests.

Considering the weak leadership of priests in the Catholic Church, while the formation in the Seminary and ongoing formation of priests in any Churches is traditionally limited around spiritual, intellectual, pastoral, and missionary aspects, this research will focus on the leadership formation of priests. *The main question is whether the formation toward priesthood and ongoing formation of the priests has fostered the birth of strong and good leadership among the priests? What's type of leadership that will be gained in the formation according to the provision of can. 255 of the 1983 Code?*

Of course, forming priests who are leaders calls for an integral formation program covering human, intellectual, spiritual and pastoral aspects. None of these four dimensions should be overemphasized at the expense of the other. Each of them points to the main objective of forming priests who are true shepherds of souls. It is for this reason that Vatican II's Decree on the formation of priests insists that, "all elements of their training, spiritual, intellectual, disciplinary, should be coordinated with this pastoral aim in view" (*Optatam Totius* art, 4).²⁰ However, the complexity of the challenges and problems faced by the Church today needs a strong leadership of priests instead weak or bad leadership.

The weak and bad leadership will create a possibility of a bad administration and management in the ecclesiastical office and pastoral function of the priests. Regarding this issue, the revised can. 1375²¹ of the 1983 Code warns whoever usurps an ecclesiastical office is to be punished with a just penalty. Furthermore, the same canon, i.e., in the §2 adds that illegitimate retention of a function after its privation or cessation is equivalent to usurpation. *The point of this statement is leadership formation of the priests should lead the priest to be a good administrator of his office and at the same time realize that male function and indiscipline on their office open the possibility of sanctions from the competence authority of the Church.*

¹⁸ Ibid.

¹⁹ Congregation for the Clergy, the Instruction of *the Priest, Pastor and Leader of the Parish Community* (Pasay City: Paulines Publishing House, 2002), 24.

²⁰ K'Otienoh, *Formation of Priests*, 249.

²¹ Can. 1375 - § 1. Anyone who usurps an ecclesiastical office is to be punished with a just penalty. §2. The unlawful retention of an office after being deprived of it, or ceasing from it, is equivalent to usurpation.

The Context of Priestly-Leadership in Canonical Perspective

Constitutional Structure of the Church

The term “people” in ecclesial society pertains to the Church as a collective of individuals who, via baptism, have embraced the mission of Christ. In this instance, the term “people” evidently possesses a supernatural quality. It is asserted that the faithful of Christ are those who, having been absorbed into Christ via Baptism, comprise the people of God. Consequently, they engage in their own manner in the priestly, prophetic, and kingly roles of Christ. Each individual is summoned, based on their own circumstances, to carry out the task that God has assigned to the Church for realization in the world (can. 204 *CIC*; cf. can. 7 *CCEO*). Baptism represents a new birth and instills active participation in the Church's mission, wherein all of Christ's faithful possess both the obligation and the right to endeavor to reach all individuals (can. 211 *CIC*).²²

Christ established this new people of God as a community of life, love, and truth (*LG* 9). This declaration characterizes the Church as a community of believers and emphasizes the unique solidarity and consensus among its members stemming from the ontological link established via baptism. St. Paul (Eph. 4:5) asserts that the communion of the baptized is defined by shared participation in same religious beliefs, the same means of salvation—primarily the sacraments—and obedience to the legitimate pastors appointed by Christ to lead the Church.²³

The sacraments constitute fundamental components of the ecclesial community (can. 840 *CIC*). Ecclesial society is differentiated from civil society by the structural nature of the sacraments that sustain the foundational intent of Christ. They also contribute to the social structure of the Church. The sacraments that impart a sacramental character (baptism, confirmation, and sacred orders) uniquely influence the social structure of the Church by establishing the permanence of ecclesiastical roles and conferring distinct rights and responsibilities upon them. The sacrament of orders hierarchically establishes an inherent relationship between the ministerial and common priesthoods, which is legally significant and underpins the power structures within ecclesiastical society.²⁴

The Pastoral Function

The phrase “public function” denotes multiple concepts. Likewise, the phrases “munus, ministry, and office” lack precise definitions; these terms are employed interchangeably in the Vatican II protocols, standard texts, and by various authors. Contemporary civil legal theorists utilize the phrase “public function” to denote a comprehensive spectrum of activities conducted by individuals possessing rights and obligations, who are accountable for the interests of a collective.²⁵

In ecclesiastical society, roles and activities are distinctly recognizable and particularly significant for the advancement of social life and the achievement of the aims set forth by Christ. In ecclesiastical society, “the pastoral function” holds paramount significance and encompasses diverse roles and activities, such as preaching the Gospel, educating the Christian faithful, administering the sacraments, conducting acts of worship, proclaiming the truths of the faith, and safeguarding the deposit of faith. The *tria munera* of the priesthood of Christ—*munus docendi, munus sanctificandi, and munus regendi*—are executed in the interest of the religious society's members through positions of authority that frequently wield judicial power.

²² Juan Ignacio Arrieta, *Governance Structures within the Catholic Church* (Chicago: Wilson & Lafleur Ltee, 2000), 2-3.

²³ *Ibid.*, 3-4.

²⁴ *Ibid.*, 4.

²⁵ *Ibid.*, 6.

They are activities that embody the authentic and suitable "pastoral function" inside the Church, which in the ecclesiastical context could be more aptly referred to as "pastoral function".²⁶

CCC 874-875 elucidates that Christ is the origin of ministry within the Church. He established the Church. He bestowed upon her authority, a mission, direction, and an objective. Grace cannot be self-bestowed; it must be conferred and presented by others. This reality implies ministers of grace, authorized and empowered by Christ. They acquire from Him the mission and authority ("the sacred power") to operate *in persona Christi Capitis*. The ministry of the Church is bestowed through a distinct sacrament. The ecclesiastical method of "confering pastoral functions" occurs through three degrees of the sacrament of orders, which assign the ordained (sacred ministers) specific responsibilities within ecclesial society.²⁷

The three degrees constituting the *ordo clericorum* are hierarchically organized, predicated on the subordination of the respective munera. The diaconate is subject to the priesthood, which is, in turn, submissive to the episcopate, the apex of the hierarchy. LG 20 asserts that, consequently, priests and deacons serve as assistants, while bishops are entrusted with the responsibility of the community, ruling in place of God over the flock they shepherd as educators of doctrine, ministers of sacred worship, and holders of governmental authority.²⁸

Threefold Offices

The Office of Teaching

It is said in the *Codex*, can. 750, §1:

A person must believe with divine and Catholic faith all those things contained in the word of God, written or handed on, that is, in the one deposit of faith entrusted to the Church, and at the same time proposed as divinely revealed either by the solemn magisterium of the Church or by its ordinary and universal magisterium which is manifested by the common adherence of the Christian faithful **under the leadership of the sacred magisterium**; therefore, all are bound to avoid any doctrines whatsoever contrary to them.

This is the original right of the Church: Preserve impeccably, investigate deeply, *EV* 12; Explain and proclaim faithfully (Mt 28,19-20) the revealed truth and the gospel (cf. CCC 84-87). Original means that it is not a gift of the State or human community; Independent wants to say that it not dependent on human power.²⁹

To the Church is entrusted the Deposit of Faith (cf. can. 747). It includes the ministry of the Word of God, the teaching of faith and morals. We can say that it is illuminated by *LG* 24, *DV* 7; cf. 1 and 2Tim: 6,20 & 1,14; Original: not a gift of the State or human community; Independent: not dependent on human power The Church, in this case, the *Sacred Magisterium*, receives from Christ the Lord Himself this task (see Lk 10:16; 18:18; Mt 16:17-19; Jh 21:15-17; Lk 21:15-17; 1Tim 3:15).³⁰

EN 67 mentions that by the will of Christ, Peter's Successor was entrusted with the role of Primary and Supreme Minister of the teaching of the Revealed Truth, which Peter fulfilled from the beginning in the Church and in the College of Apostles (Acts 4, 8; 2, 14; 3, 12). Christ has entrusted the task to His Vicar: full, supreme, and universal power (*LG* 22). All the Bishops are Teachers of the Faith (*EN* 68, see can. 756). **Priests** and deacons work together with them.

²⁶ Ibid.

²⁷ Ibid., 9.

²⁸ Ibid., 11.

²⁹ Luigi Chiappetta, *Il Codice di Diritto Canonico. Commento giuridico-pastorale*. Vol. 2. Libri III, IV, V and VI (Bologna: Editrice Dehoniane Bologna, 2011), 2-3.

³⁰ Riki M. Baruwarso, *Nenpertanyakan Magisterium. Dinamika Pemahaman Kuasa Mengajar* (Jakarta: Obor, 2015), 79-80.

By the power of ordination, acting in persona Christi, they instruct the people of God in the faith (EN 68; LG 10).³¹

Furthermore, can. 762 explains that Sacred Ministers, among whose principal duties is the proclamation of the gospel of God to all, are to hold the function of preaching in esteem since the people of God are first brought together by the word of the living God, which it is certainly right to require from the mouth of priests. Before the right of the people of God (can. 213), there is the duty of the Priests to proclaim the Gospel to all people.

The can. 773, later on, declares that it is a proper and grave duty especially of **pastors of souls** to take care of the catechesis of the Christian people. The aims of this task are so that the Christians have a capacity of the living faith and the faithful becomes manifest and active through doctrinal instruction and the experience of Christian life.³²

The Office of Sanctifying

There is can. 834 that says:

§1. The Church fulfills its sanctifying function in a particular way through the sacred liturgy, **which is an exercise of the priestly function of Jesus Christ**. In the sacred liturgy the sanctification of humanity is signified through sensible signs and effected in a manner proper to each sign. In the sacred liturgy, the whole public worship of God is carried out by the Head and members of the mystical Body of Jesus Christ.

§2. Such worship takes place when it is carried out in the name of the Church by **persons legitimately designated** and through acts approved by the authority of the Church.

The liturgy serves the Church's unique sanctifying function. The liturgy's distinct character stems from Jesus Christ's priestly mission. Liturgical activity, in its fundamental form as *opus Christi sacerdotis*, "is a sacred action surpassing all others." No other action of the Church can match its efficacy under the same title and decree" (SC 7).³³

In the Mediator Dei Encyclical, we read: "The Divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His mortal body should continue without intermission down the ages in His Mystical Body which is the Church." That is why the liturgy includes a genuine exercise of Christ's priestly ministry.³⁴ Can. 834 §2 requires that liturgical acts be performed by legitimate deputies.³⁵

The Office of Governing

Together with *munus docendi* and *munus sanctificandi*, a Diocesan Bishop has a particular *munus regendi* (can. 129 §1) in the Church, in a threefold function: legislative, executive and judicative (can. 135), fulfilled *ad normam iuris*. The Diocesan Bishop can fulfill his legislative power personally. On the executive or administrative power, he has a capacity to administer it *ad normam iuris* personally or through his delegates, they are General or Episcopal Vicar. He also exercises his judicative power personally or through Judicial Vicar and Judges.³⁶

In the area of threefold *munus* and the functions of the Diocesan Bishop, every single priests, personally or collegially have a possibility to participate. At least we can discuss this point when we look at the participative structure of the Church, i.e.: the Finance Council and

³¹ Luigi Chiappetta, *Il Codice...*, 13-14.

³² *Ibid.*, 26-27.

³³ Eloy Tejero, "Commentary on can. 834" in Angel Marzoa-Jorge Miras-Rafael Rodrigues Ocana (eds.), *Exegetical Commentary on the Code of Canon Law*, Vol. III/1 (Montreal-Chicago: Wilson & Lafleur – Midwest Theological Forum, 2004), 360.

³⁴ *Ibid.*, 861.

³⁵ *Ibid.*, 865.

³⁶ *Ibid.*, 496.

the Finance Officer (cann. 492-494), the Presbyteral Council and the College of Consultors (cann. 495-502), the Pastoral Council (cann. 511-514), and the Parishes (cann. 515-552).

The Acts of Priestly Leadership

The Finance Council and the Finance Officer (cann. 492-494)

According to canon 492 §1, each diocese must form a Finance council, presided over by the diocesan bishop or his delegate. This council is made up of at least three members of the Christian faithful who are true experts in financial issues and civil law, have impeccable integrity, and are nominated by the Bishop. This council has the authority to appoint a priest. In this administrative role, the priest demonstrates his leadership qualities by working with the Bishop to oversee the financial and economic life of the particular Church, which is a diocese.

Additionally, it is said in the can. 494, the bishop must select a Finance officer in each diocese after consulting with the college of consultors and the Finance council. The officer should be an expert in financial problems and known for their honesty. In other words, a priest gives his financial expertise in order to ensure that the diocese has a sound financial administration.

The Presbyteral Council and the College of Consultors (cann. 495-502)

A presbyteral council, consisting of priests who represent the presbyterium, must be created in each diocese (Can. 495.1). It is intended to function as a bishop's senate, assisting the bishop in the governance of the diocese in accordance with legal norms, in order to achieve as much pastoral good as possible for the portion of God's people entrusted to him. As a participative organ in the particular Church, priests in this council collaborate with the bishop in the pastoral area, however, in the different way and tasks before the Pastoral Council.

The can. 502 §1 confirms that the diocesan bishop freely appoints priests from among the members of the presbyteral council to form a college of consultors for five years, with the functions determined by law. When the five years are up, it continues to perform its normal tasks until a new college is created. The priest here collaborates with the bishop in carrying out his executive functions. A leadership capacity is also required because this college has a very specialized function, particularly during the diocese's sede vacante period.

The Pastoral Council (cann. 511-514)

A pastoral council is made up of members of the Christian faithful who are in full communion with the Catholic Church, including clerics, members of institutes of consecrated life, and, most importantly, lay people who are appointed in a way established by the diocesan bishop. According to Can. 512 §1 and §3, only members of the Christian faithful who demonstrate solid faith, good morals, and prudence are eligible for appointment to pastoral councils.

The Parishes (cann. 515-552)

Canon 519 states that the pastor (parochus) is the rightful pastor (pastor) of the parish entrusted to him. He provides pastoral care to the community assigned to him under the authority of the diocesan bishop, in whose ministry of Christ he has been called to share, and for that same community he performs the responsibilities of teaching, sanctifying, and ruling. He carries out his responsibilities with the support of other presbyters or deacons, as well as lay members of the Christian faithful, in accordance with the law.

This work and obligation are discussed by true leaders. Why? Because it is the responsibility of a Parish Priest to guide his community, or God's people, toward the goals of teaching, sanctifying, and ruling offices. He is an appropriate leader, coordinator, animator,

and accountable individual in all three munus. He is responsible for the sacraments services in his community.

CONCLUSION

Leadership of priest has its root on Jesus Christ mission and deliverance. The apostle, first of all, received this task. The successor of Peter and the Apostles, that is the Pope and the Collegium of Bishops continues and fulfills the duty entrusted by Christ. Priests, as the partners and collaborative persons in this area take part. In the threefold *munus* and pastoral function of the bishop, priests should actualize and realize his right and duty to lead the community and to coordinate the sacraments services and administrative works, both in the diocese level or parishes.

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