

DIOCESE OF JINJA
LITURGICAL COMMISSION

Lit 29

LITURGICAL
GUIDELINES

PROLOGUE

On 10th April 2008 during a Clergy Meeting, Bishop Joseph Willigers MHM promulgated the Jinja Diocesan Statutes. With that promulgation he also officially mandated the Diocesan Liturgical Commission, to avail to the priests of and working in the diocese, the Liturgical Guidelines. In his address “To all priests in the Diocese of Jinja” found on the first page of the Diocesan Statutes the bishop wrote:

“...In conjunction with these [Diocesan Statutes] you have the Parish Pastoral Policies and Guidelines compiled by our Diocesan Pastoral Coordinator, *the Liturgical Guidelines published by the Diocesan Liturgical Commission* (emphasis added) and the Land Policy 2007. Try to read them or at least consult them when you do not know what to do and try to put them into practice...”

5th May 2008

ACKNOWLEDGEMENTS

On behalf of the Diocesan Liturgical Commission, I thank first and foremost the Bishop of Jinja, Rt. Rev. Joseph Willigers MHM, who entrusted us as members of this commission with this great responsibility.

I also thank the members of the Liturgical Commission, the Deans and the Parish Priests of the parishes where we make our annual pilgrimages, for their courage and patience to sit through the sessions as we discussed these Guidelines.

These Liturgical Guidelines would never have been written and presented if it was not the tireless effort and advice of our Liturgical Adviser, Rev. Fr. Simon Peter Kyambadde. in a very special way, I want to thank him for all what he has done to see that these Guidelines come out.

Last but not least, I am very grateful to the Financial Administrator, Msgr. Emmanuel Kawanguzi who enabled us financially to see that these Guidelines come out.

My hope and prayer is that these Liturgical Guidelines may be of help in some of our liturgical problems faced in the exercise of our ministry.

Fr. Mukwaya John Baptist Kaddu
Chairman, Liturgical Commission

Contents

PROLOGUE	3
ACKNOWLEDGEMENTS.....	4
INTRODUCTION.....	7
LITURGICAL COMMISSION AND COMMITTEES.....	9
ACTIVITIES OF THE DIOCESAN LITURGICAL COMMISSION	9
PARISH LITURGICAL COMMITTEES.....	11
CELEBRATION OF MASS.....	13
INTRODUCTORY RITE	13
<i>Entrance Procession.....</i>	<i>15</i>
<i>Opening hymn.....</i>	<i>16</i>
<i>Veneration of the altar and the tabernacle.....</i>	<i>17</i>
<i>The Sign of the Cross and Greeting.....</i>	<i>18</i>
<i>Introduction of the Mass.....</i>	<i>19</i>
<i>Penitential Rite</i>	<i>19</i>
<i>The Gloria</i>	<i>20</i>
<i>Opening Prayer.....</i>	<i>21</i>
LITURGY OF THE WORD	23
<i>Introduction.....</i>	<i>23</i>
<i>Readings and their Proclamation.....</i>	<i>24</i>
<i>The Responsorial Psalm.....</i>	<i>25</i>
<i>Readers.....</i>	<i>25</i>
<i>The Gospel.....</i>	<i>29</i>
<i>The Homily</i>	<i>31</i>
<i>Silence</i>	<i>32</i>
<i>Profession of Faith</i>	<i>33</i>
<i>Prayers of the Faithful.....</i>	<i>34</i>
LITURGY OF THE EUCHARIST	37
<i>Main parts</i>	<i>37</i>
<i>Preparation of the Gifts.....</i>	<i>37</i>
<i>Eucharistic Prayer.....</i>	<i>38</i>
<i>The Lord's Prayer</i>	<i>40</i>
<i>The Rite of Peace.....</i>	<i>40</i>

<i>The Breaking of Bread</i>	41
<i>The Commingling</i>	41
<i>Agnus Dei</i>	42
<i>Silent Prayer of the Priest</i>	42
<i>Communion Rite</i>	42
<i>Thanksgiving</i>	46
<i>Concluding Prayer</i>	46
CONCLUDING RITES	47
<i>Announcements</i>	47
<i>Mass stipends and intentions</i>	48
<i>Extraordinary Ministers of the Eucharist</i>	48
CHRISTIAN INITIATION	50
CHRISTIAN INITIATION IN GENERAL	50
INFANT BAPTISM.....	53
FIRST COMMUNION	58
CONFIRMATION	58
OTHER SACRAMENTS	60
RECONCILIATION	60
ANOINTING OF THE SICK	62
ORDINATIONS	66
MARRIAGE	67
FUNERALS	70
SACRAMENTALS	73
LITURGICAL MUSIC	75
SOME ASPECTS OF THE LITURGICAL YEAR AND CALENDAR	77
LITURGY OF THE HOURS	81
INDEX	83

INTRODUCTION

This booklet is a form of practical guide to all the liturgical agents in the diocese of Jinja: priests, catechists, choir, composers, servers, readers, ushers, and members of the Liturgical Commission and its Committees. Its aim is to help all concerned to administer a liturgical ministry that truly gives glory to God and leads to the sanctification of his people, in a manner that is faithful to the universal Church and at the same time one that is an authentic expression of our unique identity as the local Church in Jinja diocese.

The Guidelines is also a useful tool to any member of the faithful, lay or religious, who wishes to deepen understanding of the liturgy of the Catholic Church as it is celebrated in the diocese of Jinja.

The content of the Guidelines is drawn from a) Various official liturgical documents directly quoted or summarized, b) The bishop's Draft Guidelines for the Priests in Jinja Diocese, c) The liturgical section of the Parish Pastoral Policies and Guidelines., d) The reflections and deliberations of the members of the Diocesan Liturgical Commission in a workshop organized for the purpose that took place on 20 – 21 April, 2007, at Walukuba parish. The compilation of the Guidelines also took into account similar regulations of some of the Catholic dioceses in Uganda.

This simple “Liturgical Companion” is furnished with a chronological index, which, together with the topical table of contents, can serve as a quick reference book.

Most of the issues treated in the booklet are not new to those who are already in the ministry. Nonetheless, it is the hope of those who have compiled the book, that those for whom it is intended will find it useful as a reminder on issues that have been forgotten, as a guide where harmful liberty in the exercise of the liturgical ministry has been indulged in, and as a source of confidence where a pastor is compelled to act with doubtful situations.

LITURGICAL COMMISSION AND COMMITTEES

ACTIVITIES OF THE DIOCESAN LITURGICAL COMMISSION

1. The diocesan liturgical committee liaises between parishes and the national secretariat on liturgical matters. It co-ordinates liturgical activities among deaneries and parishes. It also directs liturgical matters that are on diocesan level such as ordinations, diocesan pilgrimages, music competitions, etc. It publishes liturgical guidelines on celebration of the feasts of local martyrs, translations of liturgical books in Lusoga language, liturgical directives to catechists and lay ministers, etc.
2. The deliberations of the diocesan liturgical commission should be sanctioned by the local Ordinary.
3. The liturgical commission works in collaboration with and under the Diocesan Pastoral Coordinator.
4. The diocesan liturgical commission may include other sub-committees like one on music and on liturgical art. It should have representation on the parish and/or deanery level.
5. The Jinja Diocesan Liturgical Commission shall liaise at the national level with the Pastoral/Liturgical Commission of the Uganda Episcopal Conference through the Diocesan Pastoral Office. Through the same national office this commission will strive to meet liturgical commissions of other dioceses to discuss and share on areas of common interest.
6. The Jinja Diocesan Liturgical Commission is made up of the following members:

The Chairman
The Four Deans
The Vice Chairman
The Liturgical Adviser
The Pastoral Coordinator
The Diocesan Financial Administrator
Representative of the Music Committee
Representative of the “Ekimuliikirira” Committee
Representative of the Translation/Inculturation Committee
A Treasurer who is elected from among the above members
The Director of St. Gonzaga Training Centre (For Catechists)
Three members that shall be co-opted according to existent need

7. Another function of the Diocesan Liturgical Commission or at least those within the commission designated for the job is the translation of the liturgical books into the Lusoga Language.

8. The people involved in translation and publication of liturgical books should be informed of the norms that regulate this activity in order to avoid mistakes that have been made in the past. ¹

9. Any translation of a rite into the Lusoga Language that has been duly approved shall take effect from the day designated by the approving authority. From that date its use shall be mandatory, apart from exceptional circumstances under which a pastor judges it pastorally fruitful to use a different liturgical language or text. Such judgement must not be motivated by personal convenience or preference of the pastor.

10. Financial constraints as well as lack of expertise have meant that often the essentials of a particular ritual are translated and presented into pamphlets for use in the liturgy. Nevertheless, the work of translation should not be considered complete until the full liturgical texts with all the available options in the typical editions are provided.

11. The Jinja diocesan Liturgical Commission in consultation with the Ordinary shall put in place long term plans for the completion of the translation of the various liturgical books.

PARISH LITURGICAL COMMITTEES

12. Every parish should have a Parish Liturgical Committee. The parish liturgical committee, among other things, may help to promote active participation of the faithful, tap the talents of the faithful, exploit the numerous options provided in the liturgy thus enriching the liturgical life of the parish, and reduce over-dependence on the priest while at the same time reducing the pressure on the priest.

13. The parish liturgical committee may consist of heads of smaller groups such as the choir master, leader of the servers, leader of the lectors, head sacristan, head catechist, etc. It may also be a selection of suitable members from these areas. Where there are Small Christian Communities, they may be represented in the parish liturgical committee. The parish priest or assistant should guide the meetings, but he need not chair them.

14. A parish liturgical committee may hold both regular and irregular meetings. In the regular meeting the liturgy of a proximate specified period may be discussed: the readings, choice of songs, mass servers, etc. During such meeting ongoing formation of the members on liturgical matters may also take place.

15. The frequency of the meetings should be determined by parish needs. Once a month is a fairly reasonable frequency. However, smaller groups may need to meet more frequently. The committee may also guide other parish liturgical functions such as Rosary in sub-parishes in May and October, the Way of the Cross during Lent, Morning and Evening prayer gatherings where feasible, Sunday celebration without a priest, prayer during funeral vigils and during secondary burial rites, etc.

16. Extra-ordinary celebrations may be the occasion for holding extra-ordinary meetings. These include Holy Week, Christmas, Parish Day, Ordinations, etc. Such occasions can serve as opportunities for catechesis on the events anticipated. It is good practice for the committee to hold another meeting afterwards to evaluate such occasions, in order to learn from past mistakes.

17. The liturgical committee should relate with other commissions and committees on the liturgy. The members should be informed of proceedings in the diocesan commission that concern the parish. On the other hand it should see to it that its deliberations are implemented on the grassroots.

18. In order to avoid the proliferation of committees in the parish, the Executive Catechists' Committee of each parish shall also play the role of the Parish Liturgical Committee. It shall also have a representation from the Parish Choir.

CELEBRATION OF MASS

The Priest

19. In order to nourish their spiritual life, priests are earnestly invited to offer the sacrifice of the Eucharist daily. Even if the faithful cannot be present, it is the act of Christ and of the Church, in which priests fulfill their principal role.

20. Parish Priests are obliged to say on every Sunday and Holy Day of obligation a Mass for the people of their parish. For this Mass they may not accept a stipend. If on Sundays the Christian want a Mass to be offered for their special intentions for which they offer a stipend, the parish Priest may say that Mass for those intentions on the Sunday, but he will have to say the Mass for all people of the parish and without stipend on the next available weekday.²

21. The Mass is made up, as it were, of two parts: the “Liturgy of the Word” and the “Liturgy of the Eucharist.” These two, however, are so closely interconnected that they form but one single act of worship.³ The other parts are the Opening Rites which basically prepare for the full and active celebration of the Mass, as well as the Concluding Rites.⁴

INTRODUCTORY RITE

22. The rites preceding the Liturgy of the Word, namely the Entrance, Greeting, Act of Penitence, *Kyrie*, *Gloria*, and Collect, have the character of a beginning, introduction, and preparation. Their purpose is to ensure that the faithful who come together as

one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily. ⁵

23. There are eleven elements that constitute the Introductory Rite, namely: 1) entrance procession, 2) veneration of the tabernacle and altar, 3) opening hymn, 4) [incensing],⁶ 5) sign of the cross, 6) greeting, 7) introduction of the Mass, 8) penitential rite or alternatively the rite of blessing and sprinkling with holy water, 9) Kyrie Eleison (omitted when the rite of sprinkling with holy water is used), 10) [*Gloria*] and 11) opening prayer or Collect.

ENTRANCE PROCESSION

24. Whatever the kind of entrance procession it ought to be dignified, prayerful and orderly.⁷

Order of Procession

25. In ordinary processions it is customary to keep two by two in the course of the procession, apart from some individuals with special roles such as the cross-bearer, the deacon or other person carrying the book of the gospels and the bishop or some other main celebrant at the end of the procession. If one person in a procession stands out as an odd number he or she can join some two people to make three walking together, or move in the middle like a reader carrying the book. It is preferable that people with special roles such as the Master of Ceremonies take that odd position.

26. The following is a typical form of an entrance procession:⁸

- The thurifer carrying a thurible with burning incense, if incense is used;
- The ministers who carry lighted candles, and between them an acolyte or other minister with the cross;
- The acolytes and the other ministers;
- Concelebrating priests if there are any.
- A lector, who may carry the Book of the Gospels (though not the Lectionary), which should be slightly elevated. This takes place when there is no serving deacon. Otherwise it is the deacon who carries the book of the gospels and walks ahead of the priest.⁹
- The priest who is to celebrate the Mass.

27. Where the choir, a brass band, or even the whole congregation is to take part in the procession – such as during a

funeral, or ordination – these can be located between the cross bearer (flanked by the candle bearers) and the other acolytes and other ministers.

28. A procession should neither be too fast nor too slow. People who are singing during a procession should make an extra effort to listen to each other so that voices are in unison. The difference in distance tends to make uniform singing particularly difficult. For that reason, where possible a portable microphone is useful to carry along during a procession so that the voices of the soloist or leading choir can be heard and followed by everyone.

Entrance Procession Dance

29. In general procession dances, like all other components of the liturgy, should help people to pray. The directive given in the Directory on Popular Piety and the Liturgy applies also to procession dance:

30. ...among some peoples, song is instinctively linked with handclapping, rhythmic corporeal movements and even dance. Such are external forms of interior sentiment and are part of popular traditions, especially on occasions such as patronal feasts. Clearly, such should be genuine expressions of communal prayer and not merely theatrical spectacles. The fact of their prevalence in one area, however, should not be regarded as a reason for their promotion in other areas, especially where they would not be spontaneous.¹⁰

31. Where it is customary to have procession dances they can be located at different moments in the liturgy: during the entrance rite, preparation of gifts, post communion and at the end of Mass. However, one needn't have all three procession dances within the same Mass. Generally, one procession dance is sufficient.

OPENING HYMN

32. The purpose of the opening hymn is to commence the celebration. It intensifies the unity of the gathered people. It also

focuses their thoughts to the mystery, feast or season celebrated. The opening hymn accompanies the procession of the priest and ministers to the altar.¹¹

33. The opening hymn gives the presider a chance to settle and recollect himself for the beginning of the liturgical function. For that reason it is sometimes good for the choir to sing a little longer after the presider has reached the presidential chair.

34. The opening hymn belongs to the singable parts of Mass referred to as the “Proper of the Mass” as opposed to the “Ordinary of the Mass” (Kyrie, Gloria, Sanctus, Agnus Dei, etc.) The Proper of the Mass consists of those singable parts that vary according to the occasion celebrated and that, therefore, can be used to reflect the particular occasion or mystery being celebrated. It is important therefore, to make some effort to choose an entrance hymn with the occasion celebrated in mind.

35. For this reason it is necessary for the choir leader to choose the hymns of the Proper of Mass after consulting the *Ordo* and on occasions where there is alternative Masses provided, to consult with the main celebrant as well.

VENERATION OF THE ALTAR AND THE TABERNACLE

36. During Mass, three genuflections are made by the priest celebrant: namely, after the showing of the host, after the showing of the chalice, and before Communion... If, however, the tabernacle with the Most Blessed Sacrament is present in the sanctuary, the priest, the deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.

37. The tabernacle is venerated with the gesture of genuflection. The altar on the other hand is venerated with the gestures of bowing, kissing and incensing; depending on the occasion.

THE SIGN OF THE CROSS AND GREETING

The Sign of the Cross

38. The sign of the cross is made as the official opening of the liturgical action. It ought to be bold, but not exaggerated.

39. The sign of the cross is an indication of belonging to Christ, for it is Christ who turned the cross into a sign of victory and salvation. It is a sign of defeat for the devil. At the same time it is a sign of the Holy Trinity, as the words that accompany it show, for Christ always acts in union with the Father and the Holy Spirit. The Eucharist is a celebration of the memorial of Christ, but we see that in it the Father and the Holy Spirit are fully involved.

The Greeting

40. After the biblical or liturgical greeting, the presider need not add “good morning”, etc. This is an attempt to be more personal and less formal with the congregation. The intention is good, but it pre-empties the liturgical greeting, as if to say that the latter is mere words without meaning. The sacred greeting includes human sentiments of good will. It is important to recall Christ’s words to the disciples as he sent them to preach. He told them that “whatever house you enter let your first words be peace to this house.”¹² His insistence on a formal, and, as it were, liturgical greeting, did not mean that they were to be impersonal. Rather, it emphasized the fact that they were heralds of an important message of salvation; a message that was not to be trivialized or confused with the casual.

41. That does not mean that celebration has to be stiff and cold, strict to the book and deprived of warmth. There is abundant room to extend one’s cordiality to the people such as in the homily, in the presidential commentaries, and in the introduction to the Mass that immediately follows after the greeting.

INTRODUCTION OF THE MASS

42. After the greeting the introduction of the Mass follows. The introduction provides the main celebrant with the opportunity to make the congregation aware of what they are about to celebrate. This he normally does in his own words. Several things can be woven into the introduction. The one who makes the introduction does not have to use them all, but has to choose whichever are more appropriate according to the occasion. They include a commentary on the readings, explanation of the mystery celebrated, intention of the Mass, life of a saint of the day, use of an illustrative story and link between the liturgy of the Word and that of the Eucharist.

43. Normally, it is the main celebrant that gives the introduction to the Mass. But this is not always the case. He can delegate. He may ask another person, say a deacon, to preach. In such a case it is appropriate that the person who will preach also gives the introduction. Or on special occasions a commentator may be appointed to explain the liturgical celebration at opportune moments. The introduction of the Mass is one of those moments.

44. A commentator should ideally collaborate with the main celebrant in the preparation of his introduction, as well as of his other commentaries.

45. The introduction of the Mass is not meant to be a mini homily. Nor should it be a full explanation of the readings, which the congregation has not yet heard at this stage. The introduction should be brief; a help to comprehend the message of the readings yet to be heard, or of the Mass celebrated.¹³

PENITENTIAL RITE

46. The penitential act placed at the beginning of Mass has the purpose of preparing all to be ready to celebrate the sacred mysteries. It also serves, together with other penitential parts of the Eucharist, as an antidote, by which we are freed from daily

faults and preserved from mortal sin. Even so, it lacks the efficacy of the Sacrament of Penance, and cannot be regarded as a substitute for the Sacrament of Penance in remission of graver sins.¹⁴

47. Like all prayer, the effectiveness of the penitential act depends on the extent to which it comes from the heart. The short period of silence made before the penitential act is a call to focusing, to concentration of thought, to contemplation of the immensity of the mystery we are about to approach and our own unworthiness aggravated by our sinfulness.

48. The period of silence should not be too prolonged as if to allow room for a full examination of conscience, which is properly made during the sacrament of reconciliation. Rather it is a call to recognition of our unworthiness, and the mercy of God that offers himself to us in spite of that unworthiness. At the same time it should not be too brief as to be pre-empted of its meaning.

49. The rite of sprinkling with holy water can serve as a replacement of the penitential rite. The emphasis in this form of prayer is not on our sinfulness and plea for forgiveness. Rather, it is on recalling our original dignity and vocation. In the waters of baptism all sin was cleansed from us, whether the original sin or personal sins if we had any. We were then claimed as children of God destined to share his everlasting life. And we were adopted in the community of believers. We are now about to be enlightened by the word of life that guides us to that destiny and to be fed with the bread of everlasting life. We are therefore challenged to recall the purity we acquired on the day of our baptism, to shake off whatever holds us back, and in loving gratitude assume the responsibilities imposed on us by Love.

THE GLORIA

50. The *Gloria* is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and

entreats God the Father and the Lamb. The text of this hymn may not be replaced by any other text.

51. The *Gloria* is one of those songs in the Mass that constitute an independent rite or act, as opposed to those that accompany another rite. Other examples are the Responsorial Psalm, the *Alleluia* and verse before the Gospel, the *Sanctus*, the Memorial Acclamation and the Post-communion hymn.¹⁵

OPENING PRAYER

52. Before the Opening Prayer the priest invites the people to pray. All, together with the priest, observe a brief silence so that they may be conscious of the fact that they are in God's presence and may formulate their petitions mentally.

53. Then the priest says the prayer which is customarily known as the Collect and through which the character of the celebration is expressed. In accordance with the ancient tradition of the Church, the collect prayer is usually addressed to God the Father, through Christ, in the Holy Spirit... The people, uniting themselves to this entreaty, make the prayer their own with the acclamation *Amen*.¹⁶

54. The purpose of the Opening Prayer or Collect is to conclude the introductory rite, to gather up the prayers of the individual worshipers as well as the community and present them to God. The Opening Prayer also reflects the mystery celebrated on the particular day.

55. The Opening Prayer is concluded with the longer Trinitarian ending: If it is directed to the Father: “(Grant this) through our Lord Jesus Christ your Son who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever”....¹⁷

56. Only one opening prayer is to be said at each Mass. Provision is granted to add before the single conclusion another prayer from the Mass of profession of men or women religious, prayer for anniversaries of pope and bishop, and for the

anniversary of the priest's own ordination, when the rubrics allow this.¹⁸

LITURGY OF THE WORD

INTRODUCTION

57. The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them.

58. The homily, Profession of Faith, and Prayer of the Faithful, however, develop and conclude this part of the Mass. For in the readings, as explained by the homily, God speaks to his people, opening up to them the mystery of redemption and salvation and offering them spiritual nourishment; and Christ himself is present in the midst of the faithful through his word.

59. By their silence and singing the people make God's word their own, and they also affirm their adherence to it by means of the Profession of Faith. Finally, having been nourished by it, they pour out their petitions in the Prayer of the Faithful for the needs of the entire Church and for the salvation of the whole world.¹⁹

READINGS AND THEIR PROCLAMATION

60. When the Sacred Scriptures are read in the Church, God himself speaks to his people, and Christ, present in his own word, proclaims the Gospel. Therefore, all must listen with reverence to the readings from God's word, for they make up an element of greatest importance in the liturgy.²⁰

61. Readings may neither be omitted nor shortened. Nor may they be substituted by non-biblical readings.²¹ There are occasions, however, when rubrics permit the omission of a reading, or give option to choose a shorter version of the same reading. At the Easter Vigil or during ritual Masses, for instance, it is permissible to omit some readings. Always such choices are governed by the pastoral good of the people and not personal convenience.

62. "By tradition, the function of proclaiming the readings is ministerial, not presidential."²² In other words, someone other than the presider should proclaim the reading.

63. On certain occasions it may be judged appropriate to give a commentary on or introduction of the readings before they are proclaimed, in order to enable the congregation to benefit from them more. When this is done, the commentary should be clear, short, simple, faithful to the text and carefully prepared. It is also of advantage if the commentary is in harmony with the homily, for then it helps people understand the homily better.

64. Increasingly, the procession of the word is located before the entire Liturgy of the Word (i.e. immediately after the Collect and before the first reading) instead of before the gospel reading alone, signifying the fact that all the readings, and not just the gospel, are the word of God and are meant for our edification. When the procession is placed before the entire liturgy of the word, then it becomes arguable whether or not there should be a gospel acclamation to welcome the gospel.

65. Once there has been a procession before the Liturgy of the Word, i.e. before the first reading, there shall not be another procession before the reading of the gospel.

THE RESPONSORIAL PSALM

66. The Responsorial Psalm is better sung than recited.²³ This can be done using some published music for Responsorial Psalms or by means of improvised music just for the occasion.

67. Since the responsorial psalm is a carefully selected biblical text that provides a response to the first reading, it should not be arbitrarily and habitually replaced with a song. When it is replaced, it the song should be such as can play the substitutive role of providing a response to the first reading. Pay attention to the instruction:

68. “It is also illicit to omit or to substitute the prescribed biblical readings on one’s own initiative, and especially ‘to substitute other, non-biblical texts for the readings and responsorial Psalm, which contain the word of God.’”²⁴

READERS

69. A lector²⁵ is a man or woman²⁶ who officially proclaims the word of God at Mass and other liturgical functions. Under normal circumstances the lector takes any other scriptural reading apart from the gospel which reserved to the ordained minister when present.

70. The lector may also take the general intercessions as well as carry the book of the gospels in procession in the absence of a deacon.

71. A good lector has to seek to gain the techniques of good reading and not assume that these come to him or her naturally. These skills include volume of voice, speed of reading, confidence, tone of voice, articulation and pronunciation, phrasing and eye contact. They also include adequate

preparation, knowledge of the use of public address systems as well as gait and posture. Each of these skills is expounded below.

Volume

72. The reader should be loud enough to be heard by the entire congregation. His projection should be made in particular towards those that are furthest from the lectern and those that may have difficulty in hearing. It is very easy to assume that one is loud enough if one does not check one's loudness with listeners at the back pews.

73. Even the soft-spoken must make an effort to be heard. If in spite of effort made one's voice does not carry enough, this is an indication that a person is not fit to read to this particular congregation, and ought to be replaced. For the proclaimed word of God is meant to be heard.

74. At the same time one's volume should not be too loud to be irritating to the listeners. This is particularly the case in very small communities. A person should regulate the voice according to the size of the church or the congregation if it does not fill the church.

Speed

75. Reading can be fast or slow. Nearly always the tendency is to be too fast. Fast reading, even when understood, is always unsatisfactory. Words, phrases and sentences are not given the chance to sink any depth into people's hearts. However, it is also possible to exaggerate the slowness of reading. Particularly when one has a long reading to go through the speed should be moderate, not so boringly slow.

Articulation and Pronunciation

76. The reader must seek to pronounce every word clearly, putting the stresses in the proper place. A well-articulated word is the result of a deliberate effort to produce a clear sound of the

vowels and consonants. We must move our tongue and our lips to shape the sounds as clearly as possible. People should not be left guessing at what is the precise word we read. It is better to exaggerate a little with articulation than to under-articulate in public reading.

77. Words in Lusoga and Luganda (and other languages) can have a different meaning, depending on how they are pronounced. For this reason it is always helpful to go through the reading ahead of time and understand the meaning of every phrase. This enables the reader to put the appropriate pronunciation to each phrase read.

78. With regard to reading in English, on the one hand one does not expect people for whom English is a second language to pronounce in the same way as those for whom it is the mother tongue. On the other hand, it is a commendable thing to learn to speak a language as well as one possibly can. The more we say words as they ought to be said, the greater the likelihood to be understood by more people, particularly those who do not share our mother tongues.

Use of the public address system

79. Even a good reader could be hampered by the improper use of a microphone. The best way to check one's use of the system is to practice before hand with someone or some people listening from different places in the church and giving feedback on the performance.

80. Other things to consider is the regulation of the voice to match the public address system. Sometimes people may trust too much to the microphone and lower their voice to the extent that even with it they are not clearly heard. On the other hand shouting in the microphone may be irritating to the people who hear you. Talking too close into the microphone may give "Ps" an explosive sound, while keeping the microphone too far may reduce its effectiveness.

81. Before using the microphone one should avoid the irritating habit of tapping on it or blowing in it to "test" even when this is not called for. Again moving the microphone about can create a lot of unwanted noise. Where possible first switch the microphone off before transferring or adjusting it.

Posture, gait and dress of the Lector

82. What we are and how we feel can be expressed by the way we move, place our hands, hold our head or stand. There is such a thing as a lazy, impolite, purposeless, unconvincing posture. When we approach the lectern or stand behind it, we should move and stand in a way fitting to the speaker of God, with dignity, seriousness and solemnity. Avoid standing akimbo, first on one leg and then on the other.

83. The lectors should also take proper care of what they wear. Be neat and presentable while reading. At the same time be modest in dress. This particularly applies to ladies who read. Do not dress in a spectacular and eye-catching or provocative manner. The speaker of God is not there to draw attention to self but to the word of God.

The Lector's Preparation

84. It is clear from what has been said above, that it is impossible to read well without preparation *well in advance*. It helps at least for the beginning to ask people how they feel about the volume, speed, tone and pitch of our reading. Humility is needed to ask for the pronunciation of certain words.

85. Many people who are otherwise very good readers can become confused with the pronunciation of unfamiliar biblical terms and names. Terms like "phylacteries" and names like "Ahasuerus" do not form part of ordinary vocabulary.

86. Although it is not forbidden, it may not be necessary to announce chapter and verse, in Catholic reading. Usually the congregation is not prepared to note these down as they are read

out, so it is unnecessary to read them. Announce the source of the biblical text only when you know that the congregation, or at least part of it, benefits from this knowledge. Otherwise, go straight to the reading.

THE GOSPEL

87. “Within the celebration of Sacred Liturgy, the reading of the Gospel, which is ‘the high point of the Liturgy of the Word’, is reserved by the Church’s tradition to an ordained minister. Thus it is not permitted for a layperson, even a religious, to proclaim the Gospel reading in the celebration of Holy Mass, nor in other cases in which the norms do not explicitly permit it.”²⁷

88. Since by tradition the reading of scripture during the liturgy is a ministerial rather than a presidential function, it is proper that as a rule a deacon or, in his absence, a priest other than the one presiding reads the gospel.²⁸ However, in the absence of a deacon and other priest concelebrants the main celebrant reads the gospel himself.

89. In the absence of a deacon a priest bows to the altar²⁹ and prays silently for God’s blessing. It is not required that a priest bows to the main celebrant before reading the gospel, unless this is a bishop.³⁰ In the latter case the *Ceremonial of Bishops* stipulates: “In the absence of a deacon, a presbyter asks for and receives a blessing from the bishop...”³¹

90. Lectors for other readings apart from the gospel do not receive blessings in the liturgy as in the case of the Ambrosian rite. They receive a blessing at their installation as readers, and that is all. However, they do well also to pray privately for themselves before reading at the liturgy, as well as for others who are about to hear them, that these may listen to what is read and take it to heart.

91. With regard to the ritual honour surrounding the proclamation of the gospel during Mass it is worthwhile to recall the words of Jesus to Martha in Luke 10:38-42: “*Martha, Martha,*

you worry and fret about so many things, and yet few are needed, indeed only one..." It is possible to be bogged down by the many liturgical details and to lose the one thing that really matters, namely: listening to the word of God and taking it to heart. When this essential component is lacking the ensemble of ritual honors is rendered useless, even hypocritical. It is the listening and assimilation of the word of God that gives meaning to all the ritual honour that surrounds its proclamation.

THE HOMILY

Purpose and Content

92. “In the homily the mysteries of the faith and the norms of the Christian life are proclaimed from the sacred text throughout the course of the liturgical year.”³² “[The homily] should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners.”³³

93. On Sundays and holy days the homily is obligatory at Masses celebrated with the community (canon 767 par. 2). On these occasions the homily may be omitted only with serious reasons. On other occasions particularly when there is a sufficient gathering of people the homily is strongly recommended. This is particularly the case during Advent and Lent, at funerals and on special feasts and occasions.³⁴

94. Lay persons may not give a homily which is reserved to a priest or deacon at liturgy, but they may preach, even during the liturgy, for example, at liturgies of the word, the liturgy of the hours, and other celebrations at which they may preside. They may also preach at the Eucharistic liturgy at times, for example, at Masses for children.

95. The universal law assumes that lay preaching will be regulated by the conference of bishops. However, in the absence of a policy from the episcopal conference, the diocesan bishop is competent to enact norms and regulate lay preaching for his diocese. Outside Eucharistic celebration non-ordained ministers can give a reflection.

96. In accordance with the regulation by the universal Church, preaching during Mass shall be permissible only in very

exceptional circumstances, and with the permission of the Ordinary.

97. Effective pastors know how to exploit every suitable occasion (conferences, catechesis meetings, workshops, Small Christian Communities, retreats and recollections, support groups, lay Christian associations, RCIA, etc) by inviting lay ministers who are experts in one field or another to talk to the Christian community about their field of expertise that has some bearing to the life of the Christian community. Often it is better that such experts or experienced lay members address the community than that the priest does, even when he too is knowledgeable in the field.

98. On big occasions with many dignitaries attending, it does not seem appropriate to begin the proclamation with an observation of lengthy and comprehensive protocol. The homily needs to be distinguished from a formal speech, for before God we are all brothers and sisters.

99. The question whether or not to begin and end the homily with a sign of the cross was raised and answered by the competent authority in the quotation below.

100. Query: Is it advisable to invite the faithful to bless themselves before or after the homily, to address a salutation to them, for example, “Praised be Jesus Christ, etc.”? Reply: It all depends on lawful local custom. But generally speaking it is inadvisable to continue such customs because they have their origin in preaching *outside Mass*. The homily is *part* of the liturgy; the people have already blessed themselves and received the greeting at the beginning of Mass. It is better, then, not to have a repetition before or after the homily...³⁵

SILENCE

101. The Liturgy of the Word is to be celebrated in such a way as to promote meditation, and so any sort of haste that hinders recollection must clearly be avoided.

102. During the Liturgy of the Word, it is also appropriate to include brief periods of silence, accommodated to the gathered assembly, in which, at the prompting of the Holy Spirit, the word of God may be grasped by the heart and a response through prayer may be prepared. It may be appropriate to observe such periods of silence, for example, before the Liturgy of the Word itself begins, after the first and second reading, and lastly at the conclusion of the homily.³⁶

103. Five possible moments of silence are indicated in the course of the Liturgy of the Word: 1) before the readings are taken, 2) after the first reading,³⁷ 3) after the second reading,³⁸ 4) after the gospel reading, if there is no homily or reflection, and 5) after the homily, as a help to reflection and assimilation of the message expounded.³⁹

PROFESSION OF FAITH

104. The purpose of the *Symbolum* or Profession of Faith, or Creed, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily and that they may also call to mind and confess the great mysteries of the faith by reciting the rule of faith in a formula approved for liturgical use, before these mysteries are celebrated in the Eucharist.⁴⁰

105. The Creed is one of those parts that are to be taken by the whole congregation and that foster active participation. It is to be sung or said by the priest together with the people on Sundays and Solemnities. It may be said also at particular celebrations of a more solemn character.

106. Because it is a profession of faith, the Credo is best sung by all or else sung in a manner that allows the congregation's proper participation. This may be for instance when the people alternate with the choir.⁴¹

107. Although in some places the recitation of the Creed is the exception rather than the rule, "it is usually preferable that

the Creed be spoken in a declamatory fashion rather than sung. If it is sung it might more effectively take the form of a simple music declamation rather than an extensive and involved musical structure.”⁴²

PRAYERS OF THE FAITHFUL⁴³

108. In the Prayer of the faithful we ask God *for something*, we ask *for the whole world and for ourselves*, and we ask *as the whole assembly*.

109. The General Intercessions act as a hinge; they conclude the Liturgy of the Word in which God’s wonderful works and the Christian calling are brought to mind, while at the same time they usher in the Liturgy of the Eucharist by stating some of those general and particular intentions for which the sacrifice is to be offered.⁴⁴

110. It is for the priest celebrant to direct this prayer from the chair. He himself begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer.

111. The words of the introduction given by the principle celebrant are addressed to the people and not to God. They are an invitation to prayer, not a prayer itself. They should be brief. They may refer to the liturgical season, or feast or mystery celebrated, and connect this with the prayers that follow. In fact for a good reason the introductory words may be omitted all together.⁴⁵

112. To ensure its effectiveness care must be taken that the intentions made on behalf of the whole world’s needs are suited to the gathered assembly; this means that there be a certain flexibility proportioned to the nature of this prayer in the preparation of the intentions.⁴⁶

113. Unlike the introduction which is addressed to the people, the conclusion is addressed to God – normally God the Father through Christ the Lord. The prayer should be in the form of a

conclusion, and not another intention offered by the main celebrant.

114.In some areas it is customary to invoke the intercession of Our Lady at the end of the General Intercessions. But it does not seem appropriate that the Hail Mary serves as a substitute of the concluding prayer. Mary's intercession is very powerful but it does not substitute Christ as the Mediator between God and humanity.

115.A deacon, a reader, a cantor or one of the lay faithful may present the General Intercessions.⁴⁷ At Masses with Confirmation or First Holy Communion the neophytes who have been raised to the dignity of the royal priesthood should be given a chance to present the General Intercessions.⁴⁸ At Masses for children the children should be encouraged to present the intentions,⁴⁹ even though the preparation of the intention may be made by an adult.

116.Whoever presents the intentions should strive to be loud and clear so that the rest of the congregation may hear them.

117.Furthermore, prayers of the faithful should be reasonably short, in order to give the opportunity to as many people as possible to present theirs.

118.The one who resents the intention does just that: presents the intention, and not pray on behalf of the assembly. Then he or she invites the congregation to prayer after they have heard the intention for which they are going to pray.

119.The members of the congregation listen to the intention, adapt it as their own, place themselves mentally in the presence of the loving God, and, at the invitation of the one who introduced the intention, together present it to God. The real moment of prayers in the response of the community, and not in the presentation of the intention by the individual.

120. The response of the people to the intercessions can be sung in a tune that the cantor or reader of the intercessions

introduces to the people. However, even if according to the directive of the universal Church “the singing of the general intercessions follows local custom,”⁵⁰ the practice in some areas, of the choir singing varied responses each time a petition is presented appears showy.

121. Intentions presented in different languages express the wealth of cultures and show how God hears us no matter what we are and what language we speak. They, in a way, express how we are brothers and sisters even when we speak different tongues. The congregation trusts that what the person who presents the intention says is for the good of all, even though they do not understand the words; and so they give their assent by taking the response.

122. Yet these multi-lingual intentions have the disadvantage of not edifying those who do not understand the language, and so undermine the value of full and conscious participation. That is why it is good that one who presents them gives a summary of the intention in a language known to all, before presenting it in vernacular.

LITURGY OF THE EUCHARIST

MAIN PARTS

123. The main parts of the liturgy of the Eucharist may be summarized in the words of consecration.⁵¹ He 1) took bread, 2) gave thanks, 3) broke the bread, and 4) gave it to his disciples.

124. The *Presentation of Gifts* corresponds to taking. The priest takes the bread and the wine and presents them to God, asking that God may transform them into the body and blood of his Son.

125. The *Eucharistic Prayer* corresponds to the act of giving thanks, in accordance with the original meaning of the word “Eucharist”. Its basic purpose is thanksgiving to God for the work of salvation and its various aspects.

126. The *Breaking of the Bread* and the accompanying prayers corresponds to Christ’s fraction of the bread, enacting the customary role of a Jewish host, while at the same time symbolizing his own passion; the body and the spirit that would soon be broken.

127. And finally the *Communion Rite* corresponds to Jesus’ act of giving the bread and the wine, transformed into his body and blood, to his disciples to eat and to drink. These four main divisions constitute the outline of this section on the Liturgy of the Eucharist.

PREPARATION OF THE GIFTS⁵²

128. ...external gifts must always be a visible expression of that true gift that God expects from us: a contrite heart, the love of God and neighbour by which we are conformed to the sacrifice of Christ, who offered himself for us. For in the Eucharist, there shines forth most brilliantly that mystery of

charity that Jesus brought forth at the Last Supper by washing the feet of the disciples.⁵³

129. The role of the choir at this stage is that of accompanying the offertory procession. An offertory song should normally not end before the gifts are placed on the altar and presented to the Lord.⁵⁴

130. The bread used for the Eucharist should be unleavened, purely of wheat, and recently made so that there is no danger of decomposition.⁵⁵ It follows, therefore, that bread made from another substance, even if it is grain, or if it is mixed with another substance different from wheat to such an extent that it would not commonly be considered wheat bread, does not constitute valid matter for confecting the Sacrifice and the Eucharistic Sacrament...⁵⁶

131. It is strongly favored that the people receive particles consecrated at the Mass in which they participate. Moreover, care should be taken to renew the particles in the tabernacle at least every two weeks, preferably more frequently.

132. The wine used for the Eucharist is natural grape wine.⁵⁷ Only wine authorized by the competent authority should be used. Usually this wine is labeled as “altar wine.” However, sometimes even labels can be deceptive, for they are easy to duplicate. Some commercial wines may not be made out of grape fruit, or may be mixed with some other substances.

EUCHARISTIC PRAYER

133. Now the centre and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification. The Eucharist Prayer demands that all listen to it with reverence and in silence.⁵⁸

134. The First Eucharistic Prayer may be used on any occasion. However, it is more appropriate for some occasions more than for others. For instance it is suited on feasts of apostles since their names are mentioned in it. The same applies

to the celebration of the memorial of the saints of the early Church whose names are mentioned in this prayer e.g. (Agatha, Lucy, Perpetual, Cecilia, Anastanzia, Kosmas and Damian). This prayer also has insertions for Christmas, Easter Octave, Epiphany, Easter octave, Ascension, and Pentecost.

135. The Second Eucharistic Prayer⁵⁹ is the shortest of the four traditional prayers. It has a preface of its own, but it may nevertheless be used with other prefaces. Pastors should avoid the indolence of forgetting about all other Eucharistic Prayers and of using the second prayer almost exclusively.

136. The Third Eucharistic Prayer, like the first one, has no preface of its own and can be used with any preface. It is most suitable on Sundays or Feast Days because of its medium length. This prayer also has a special formula for a dead person, to be inserted in the place indicated by the rubrics.

137. The Fourth Eucharistic Prayer is inseparable from its preface because it gives a conspectus of the whole history of salvation. To this effect the *Consilium* added a note:

138. In our view it is very important pastorally that the faithful from time to time hear this kind of orderly and complete summary of the history of salvation; it can serve as a general framework within which they can later locate the many details of this history as they hear them on other occasions.⁶⁰

139. The two Eucharistic Prayers having prefaces of their own (second and fourth) may retain their prefaces even when the Mass would otherwise have the seasonal preface. This is time of Advent or Lent for instance. One has to make a distinction here between a “proper” and “seasonal” preface.

140. Only those Eucharistic Prayers are to be used which are found in the Roman Missal or are legitimately approved by the Apostolic See and according to the manner and the terms set forth by it. It is not to be tolerated that some priests take upon themselves the right to compose their own Eucharistic Prayers,

or to change the same texts approved by the Church, or to introduce others composed by private individuals.⁶¹

141. At the end of the Eucharistic Prayer, the priest takes the paten with the host and the chalice and elevates them both while alone singing or saying the doxology, *Through him*. At the end the people make the acclamation, *Amen*.⁶²

142. The parts spoken by all the concelebrants together and especially the words of consecration, which all are bound to say, are to be said in such a way that the concelebrants speak them in a very low voice and that the principal celebrant's voice be clearly heard. This way the words can be better understood by the people.⁶³

THE LORD'S PRAYER

143. The Lord's Prayer is a form of Grace before the Eucharistic meal. In this prayer the Lord Jesus taught his disciples to ask from the Father for their daily bread. We ask for that, as well as for our spiritual food which we are about to partake of; Christ the Bread of Life.

144. The priest invites the people to pray, and all should say this prayer with him. The invitation is made with joined hands, while the actual praying is done with outstretched hands.⁶⁴

145. When the Our Father is sung, the singing should be such that it does not muffle or distort it so as to make it unrecognizable as the Lord's Prayer.

146. The main celebrant alone recites the embolism. The people respond with the doxology.

THE RITE OF PEACE

147. The Rite of Peace follows, by which the Church asks for peace and unity for herself and for the whole human family and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament. ...⁶⁵

148. “The concelebrants who are nearer the principle celebrant receive the sign of peace from him before the deacon does.”⁶⁶

149. It is appropriate that each one gives the sign of peace only to those who are nearest and in a sober manner. The priest may give the sign of peace to the ministers but always remains within the sanctuary, so as not to disturb the celebration. He does likewise if for a just reason he wishes to extend the sign of peace to some few of the faithful...⁶⁷

THE BREAKING OF BREAD

150. The priest breaks the Eucharistic Bread, assisted, if the case calls for it, by the deacon or a concelebrant. Christ’s gesture of breaking bread at the Last Supper, which gave the entire Eucharistic Action its name in apostolic times, signifies that the many faithful are made one body (1 Corinthians 10:17) by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world.

151. The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence, though it should not be unnecessarily prolonged, nor should it be accorded undue importance.⁶⁸

THE COMMINGLING

152. “Commingling” designates the gesture of breaking a piece of the consecrated host by the main celebrant, and dropping it into the consecrated wine, while saying the words “may this mingling of the body and blood of Jesus Christ bring eternal life to us who receive it”.

153. “The priest breaks the Bread and puts a piece of the host into the chalice to signify the unity of Body and Blood of the Lord in the work of salvation, namely, of the living and glorious Body of Jesus Christ...”⁶⁹

154. It is not required for the main celebrant to make a sign of the cross over the chalice as he does this.

AGNUS DEI

155. During the breaking of bread and the commingling the invocation “Lamb of God” is usually sung by the choir or the cantor with the people responding. If it is not sung, it should be said aloud. The invocation may be repeated as often as is needed to cover the whole action of bread-breaking, but on the last occasion it always has the conclusion “Grant us peace.”⁷⁰

156. Alternatively, a longer version of the Lamb of God may be chosen if the choirmaster foresees that the breaking of bread will last longer than usual, for example during a pilgrimage.

SILENT PRAYER OF THE PRIEST

157. In the Missal there are two alternative prayers provided from which the main celebrant chooses. He says one of these prayers as personal preparation for the reception of the Eucharistic Lord.⁷¹ One of these prayers is whispered to Jesus hear and now present.

COMMUNION RITE

158. A priest must communicate at the altar at the moment laid down by the Missal each time he celebrates Holy Mass, and the concelebrants must communicate before they proceed with the distribution of Holy Communion. The priest celebrant or a concelebrant is never to wait until the people’s communion is concluded before receiving communion himself.⁷²

159. It is charitable and a sign of good manners to wipe the chalice thoroughly at the spot from which one has communicated, for the convenience of the next communicant.

160. The communion of priest concelebrants should proceed... always using hosts consecrated at the same Mass and

always with communion under both kinds being received by all of the concelebrants.

161. It is to be noted that if the priest or deacon hands the sacred host or chalice to the concelebrants, he says nothing; that is to say, he does not pronounce the words 'The Body of Christ' or 'The Blood of Christ'.⁷³

162. The celebration of Holy Mass is not to be inserted in any way into the setting of a common meal, nor joined with this kind of banquet. Mass is not to be celebrated without grave necessity on a dinner table nor in a dining room or banquet hall, nor in a room where food is present, nor in a place where the participants during the celebration itself are seated at tables.

163. If out of grave necessity Mass must be celebrated in the same place where eating will later take place, there is to be a clear interval of time between the conclusion of Mass and the beginning of the meal, and ordinary food is not to be set before the faithful during the celebration of Mass.⁷⁴

164. The more complete form of participation in the Mass by which the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly endorsed.⁷⁵

165. It is desirable that the presider has the first prerogative in giving out communion, in his capacity of representing Christ who took bread and gave it to his disciples.⁷⁶ Therefore, he should avoid entirely delegating the task of giving communion to others such as concelebrants, deacons, acolytes, Eucharistic ministers or catechists, unless there is a good reason such as ill health, or a severe cold. However, he can be assisted by any of these.

166. In case of necessity, he may depute suitable faithful who are not instituted and regular Eucharistic ministers, but only for this single occasion.⁷⁷

167. “The faithful are not permitted to take the consecrated bread or the sacred chalice by themselves and, still less, to hand them from one to another...”⁷⁸

168. Unconsecrated hosts may not be distributed by dipping them into consecrated wine, even with the explanation that the faithful take the blood of Christ. Such a practice carries with it the danger of causing confusion among Christ’s faithful concerning the Eucharistic doctrine of the Church.⁷⁹

169. Catholic ministers may lawfully administer the sacraments only to catholic members of Christ’s faithful, who equally may lawfully receive them only from catholic ministers... (Canon 844 paragraph 1).

170. Whenever necessity requires or a genuine spiritual advantage commends it, and provided the danger of error or indifferentism is avoided, Christ’s faithful for whom it is physically or morally impossible to approach a catholic minister, may lawfully receive the sacraments of penance, the Eucharist and anointing of the sick from non-catholic ministers in whose Churches these sacraments are valid (canon 844 paragraph 2).

171. It is permissible for the faithful to receive communion in the hands or on the mouth, kneeling or standing, according to what they prefer. The minister may refrain from giving communion in the hands only when he judges that there is a risk of profanation.

80

172. Pastors have the obligation to instruct the faithful especially regarding receiving Holy Communion in the hand in a reverent manner, that is, with clean hands. The left hand is to be held crossed over the right. On receiving the sacred host the person takes one step aside, then, with index and thumb takes the host from the palm of the left hand and puts it in the mouth with the right hand.⁸¹

173. “A lay member of Christ’s faithful who has already received the Most Holy Eucharist may receive it again on the

same day only within a Eucharistic celebration in which he or she is participating, with due regard for the prescription of can. 921 par. 2.”⁸²

174. It is not required that the main celebrant, or whoever else reposes the Blessed Sacrament into the tabernacle, genuflects at the altar before taking it in his hands, as many in fact do. At the launching of the reform of the Second Vatican Council six genuflections by the main celebrant were prescribed, and all other genuflections were to be omitted. These were: a) on going to or leaving the altar if there is a tabernacle containing the Blessed Sacrament (two); b) after elevating the host and the chalice (two); c) after the doxology at the end of the canon;⁸³ d) at communion, before the words ‘this is the Lamb of God...’; e) after the communion of the faithful, when he [the main celebrant] has placed the remaining hosts in the tabernacle.⁸⁴

175. If there is to be no singing during the communion procession, the antiphon given in the Missal should be said by the faithful, (if they have the text), by a group or a cantor. As a last resort the antiphon should be said by the priest after his own communion but before he distributes to the people.

176. When feasible there should be a pause after the distribution of communion. During this the priest and people pray for a while in silence. As an alternative the whole community may sing a hymn or psalm of praise during the pause.

THANKSGIVING

177. “When the distribution of Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation.”⁸⁵

CONCLUDING PRAYER

178. “To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated.”⁸⁶

179. Once again it is to be noted that there is one concluding prayer for each Mass.⁸⁷

CONCLUDING RITES

ANNOUNCEMENTS

- 180.** The concluding rites consist of
- a. Brief announcements, if they are necessary;
 - b. The priest's greeting and blessing, which on certain days and occasions is enriched and expressed in the Prayer over the People or another more solemn formula;
 - c. The dismissal of the people by the deacon or the priest, so that each may go out to do good works, praising and blessing God;
 - d. The kissing of the altar by the priest⁸⁸ and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers.

181. The concluding rite which follows below is omitted if a liturgical ceremony such as Eucharistic Benediction is to follow immediately after, or during a funeral Mass where the Final Commendation follows the Eucharistic celebration.

182. If there are announcements they are placed after the prayer after communion and before the final blessing. The use of a parish bulletin, where affordable, helps reduce the number of announcements to be made. It also has the advantage of reminding those who cannot retain all the announcements in the head, particularly those that include dates and figures.

183. Ideally the announcements should be after the Concluding Prayer since they are not part of the act of worship.

184. Preferably the announcements should not be made at the ambo, as this is reserved for the proclamation of the Word. There could be a smaller lectern for this purpose. But again

audibility must not be sacrificed for liturgical correctness. If the only available microphone is to be found at the lectern, announcements might have to be made there.

185. Speeches should as much as possible be minimized at liturgical function. But if they must be made, it is better to give them at the time of announcements, either before or after. As far as possible the one in charge must avoid making the celebration of the Eucharist a forum for political propaganda.

186. Care must be taken specially to pay attention to the feelings of members of the congregation who do not espouse the political inclination of the speaker.

187. The pastor has always to remember that, he guides God's people – all God's people – also in political matters by pointing to the basic values of the gospel which should guide the conduct of society; but that he does not publicly take one political stand against another, to the alienation of part of the flock.

MASS STIPENDS AND INTENTIONS

188. For a just pastoral need, priests may celebrate twice or even three times a day, especially on Sundays and Holy Days of obligation. However, priests who say more than one Mass a day may accept or retain only one Mass offering or stipend except on Christmas day.⁸⁹

EXTRAORDINARY MINISTERS OF THE EUCHARIST⁹⁰

189. The faculty of distributing Holy Communion to the faithful conferred on some members of the lay faithful is granted and its exercise is based on the pastoral need. This faculty, therefore, is not to be understood as a promotion or an honour.

190. The parish priest makes a formal request to the bishop for the person to receive this faculty and the bishop at an

appropriate occasion installs the extra-ordinary minister of the Eucharist.

191. It is only the parish priest who can request that this faculty is given and he can also revoke it when need be and will inform the bishop accordingly.

192. Before requesting the bishop to grant this faculty the parish priest must ensure that the aspiring minister has received the appropriate training according to the preparation approved by the diocese.

193. Except for serious reasons, the ordinary minister of the Eucharist (priest) may not leave the distribution of Holy Communion only to the extraordinary ministers of the Eucharist.

CHRISTIAN INITIATION

CHRISTIAN INITIATION IN GENERAL

194. Adult baptism and Mugigi instruction are for adults of the following categories: i) those who have never been baptized, ii) Those who have been baptized in other Churches but would like to become Catholics, iii) Those who have been baptized in the Catholic Church but have never celebrated First Holy Communion or Confirmation.⁹¹

195. Baptism can only be given to those who have been well instructed and prepared.⁹²

196. The catechumens have to follow instructions for at least one year before they may be baptized.⁹³

197. The instructions should be concerned with teaching them the faith through the Sacred Scriptures, teaching them the prayers and training them to do the good works which should be characteristic of the Christian life.

198. Baptism should be administered in three stages, with the second stage preferably coinciding with the season of Lent and the final celebration of baptism and confirmation and Holy Communion taking place on the Vigil of Easter.⁹⁴

199. If, for practical reasons, it is not possible to have the last two stages during Lent and Easter, the priest should still try to have three distinct stages marked by the various liturgical rites.⁹⁵

200. Every Parish shall use the official syllabus and catechumenate program of the diocese for the adult catechumenate program.⁹⁶

201. As a general rule, parish priests should make use of the rite of initiation in such a way that the sacraments themselves are celebrated at the Easter Vigil and the rite of election takes place on the First Sunday of Lent. The rest of the rites are spaced on the basis of the structure and arrangement of the catechumenate as described previously. For pastoral needs of a more serious nature, however, it is lawful to arrange the schedule for the entire rite of initiation differently.

202. On Holy Saturday, when the elect refrain from work and spend their time in recollection, the various preparation rites may be celebrated: the recitation or "return" of the Creed by the elect, the Ephphetha rite, and the choosing of a Christian name.

203. In certain cases when there is serious reason, confirmation may be postponed until near the end of the period of post-baptismal catechesis, for example, Pentecost Sunday.

204. Even when the usual time has otherwise been observed, it is permissible, but only for serious pastoral needs (for example if there are a great number of people to be baptised), to choose a day other than the Easter Vigil or Easter Sunday, but preferably one during the Easter season, to celebrate the sacraments of initiation; the program of initiation during Lent, however, must be maintained.

205. People who have left the Catholic Church and have joined other Churches or religions and would like to come back shall follow a program as designed by the Diocese.⁹⁷

206. If lapsed Christians are traditionally married, they must participate in the marriage preparation program and celebrate both the sacraments of reconciliation and matrimony before resuming receiving Holy Communion.⁹⁸

207. The Diocesan Education Office should work hand in hand with the Pastoral Office to forge out ways of catechizing children in primary and secondary schools. Attention should be paid to all available channels including:

- a) Encouraging parishes to impart catechetical lessons to children of lower primary up to p. 4
- b) Arranging intensive catechumenate lessons for school going children during their holidays
- c) Availing catechisms and other relevant booklets to school-going children
- d) Promoting training of catechists, who at the same time are teachers in primary and secondary schools
- e) Encouraging creation of religious movements and associations among school children
- f) In collaboration with the Pontifical Mission Childhood, promoting the syllabus for Sunday school.

208. Priests of the parish should take a personal interest in the Christian initiation in their parish through:

- a) Availing opportunities for Mass for catechumens during their formation, and use such Masses also as opportunities for further catechesis on the Eucharist
- b) Personally examining the children on their suitability for the sacraments of Christian initiation
- c) Not admitting to the sacraments of Christian initiation children who are clearly not yet ready to receive them
- d) Valuing and facilitating the training of catechists
- e) Where possible having all the catechumens at the parish for final instruction for some time, say one week.

209. The four ceremonies of Christian Initiation should be carried out by the priests rather than catechists, in order to

increase the opportunities of the priests' meeting with the children.

INFANT BAPTISM

210. In so far as possible, a person being baptised is to be assigned a sponsor. In the case of an adult baptism, the sponsor's role is to assist the person in Christian initiation. In the case of an infant baptism, the role is together with the parents to present the child for baptism, and to help it to live a Christian life befitting the baptised and faithfully to fulfil duties inherent in baptism. (Canon 872).

211. One who acts as godparent should have the intention of carrying out the duty undertaken. In addition he or she ought to have received the three sacraments of Christian initiation. He or she should be a Catholic, legally free to take on that task. The godparent should live a life of faith in harmony with their undertaking.

212. The godparent should neither be the father nor the mother of the child.

213. In the diocese of Jinja, God parents shall be chosen by the parents in consultation with the sub-centre catechist. They are to be people who receive sacraments and of good reputation.⁹⁹

214. The pre-baptismal catechesis should emphasize the role of god-parents. No god-parent should take on more children than they can actually guide. The maximum number of children for god-parenting in the diocese is fifteen.

215. With due discretion the parish priest may allow a person younger than 16 years, but who portrays the required qualities, to act as god-parent.

216. A child to be accepted for infant baptism must not exceed 3 years of age.¹⁰⁰

217. The names chosen for baptism must clearly show the Gospel and Christian values.¹⁰¹

218. Members of the clergy should not act as godparents. Their vocation already makes them “godparents” to the rest of the Christian community. In the same way candidates to the priesthood should refrain from accepting to act as godparents, in view of their future ministry. The religious would do better to leave the role of “god parenting” to the lay faithful.

219. Catechists should encourage others to take on the role of god-parenting rather than take it on themselves. The requirement to have a maximum of fifteen god children applies to catechists as well.

220. When on the actual day of baptism the godparent cannot for some reason attend the ceremony he or she can appoint someone else to replace them. The godparent must in this case make it clear whether the appointed person is an actual replacement or proxy.

221. In case the appointment is by proxy, the names of the original godparent are the ones to appear on the baptismal ticket of the child. Moreover the original godparent actually undertakes the responsibilities which the proxy makes on his or her behalf during the celebration of the baptism.

222. An infant is baptised on the strength of the faith of the parents and Christian community. As a guarantee of this faith, the parents of the child must be active in the Sunday liturgies and (both mother and father) and the godparents of infants to be baptised participate in a minimum of three catechetical sessions before celebrating the sacrament.¹⁰²

223. In cases of mixed marriage where the non-Catholic has agreed to baptize the infant, the non-Catholic is welcome to the catechetical sessions and to the celebration of the sacrament although not obliged.¹⁰³

224. In cases where neither parent is Catholic, but the two are requesting for infant baptism, the sacrament may be celebrated as long as there is clear evidence that the child will be brought up in the Catholic faith by another Catholic adult.¹⁰⁴

225. Every parish shall use the official syllabus and catechetical program of the diocese of the infant baptism preparation. And the rites for infant baptism prescribed by the Universal Church are to be followed.¹⁰⁵

226. The ordinary ministers of baptism are those that have received ordination, that is, bishops, priests and deacons.¹⁰⁶

227. The parish priest sees to the instruction of the parents and godparents before baptism. This he need not carry out himself. All that is required of him is that under his administration it is carried out adequately.

228. He also sees to it that baptism is celebrated with dignity.

229. He is responsible for the preparation of the catechists and other ministers who assist him.

230. Anyone in the absence of an ordinary minister can baptise provided: 1) there is necessity such as danger of death, 2) he or she has the intention of doing what is right, in this case, of conferring the sacrament of baptism, 3) he or she knows how to perform the rite.

231. Certain people, by virtue of their profession, especially should know how to carry out baptism in danger of death. These include parents, midwives, catechists, obstetricians, women social workers, nurses and surgeons. It is the duty of pastors (parish priests, hospital chaplains, etc), to impart that knowledge to these peoples.

232. Children thus baptised, if later they overcome the danger of death, should be presented at an occasion of baptism to receive the rest of the baptismal rites which were not performed of them (the anointing with the oils, the white garment, the burning candle, etc).

233. The water used for baptism should be natural and clean: natural for the authenticity of the sacrament and clean for hygienic purposes.

234. Except in the case of necessity the water for baptism must be blessed first. Where this is not possible then ordinary unblessed water may be used.

235. A Catholic who has been given official commissioning to carry out baptism in the absence of a priest or a deacon also receives the mandate to bless the baptism water.¹⁰⁷

236. The water blessed at the Easter Vigil should be used in the Easter season as long as this is possible. This is because of its relation to the commemoration of the resurrection, which puts in particular light the relation between baptism and the death and resurrection of Christ.

237. In churches where there is a font this should be utilised at baptism. Where there is no font it is desirable to have the container used for baptism set apart from other profane uses.

238. The baptism of infants should be conferred within the first weeks after birth, if their parents or guardians are practicing Catholics. Even then, it should not be done indiscriminately. The parents or guardians must be prepared and instructed properly by following a series of instructions before baptism can be given to their children.¹⁰⁸

239. The first factor that ought to be considered in deciding when to baptise a child is its spiritual welfare. The second factor to consider is the health of the mother. She should be given the opportunity to share in the joy of her child's baptism. Moreover she too has a role to play during the liturgy. Other factors include various pastoral considerations, like fitting the baptism within the pastoral schedule, stole fees, presence of the father, scarcity of ordinary ministers, number of baptismal candidates, etc.

240. All these factors boil down to this: in danger of death baptism should be carried out at once¹⁰⁹ for the good of the

child. Under normal circumstances it should be as soon as possible after birth, possibly in the first weeks after birth.¹¹⁰

241. "As a rule and unless a just reason suggests otherwise, an adult is to be baptised in his or her proper parish church, and an infant in the proper parish church of the parents."¹¹¹

242. The place of baptism should also be such as to bring out the ecclesial nature of the sacrament. The child becomes an adopted child of God as well as the Church. It is therefore appropriate that the Christian community is gathered to celebrate the sacrament.

243. Baptism is not to be conducted in a private home except in case of necessity unless the Ordinary grants the permission for grave reasons.¹¹²

244. Every unbaptised person and only such a person can be baptised.¹¹³

245. An abandoned infant or foundling is to be baptised unless diligent enquiry establishes that it has already been baptised.¹¹⁴ Aborted foetuses, if they are alive, are to be baptised, in so far as this is possible.¹¹⁵

246. In Jinja diocese, for an infant Baptism a stole fee of 1,000 shillings is charged, while for adults shs 500 for each stage of the Mugigi plus shs 1,000 for baptism is charged.¹¹⁶ These fees may be revised from time to time according to prevailing inflationary conditions.

247. In Jinja Diocese the following are the prerequisites for infant baptism are:

- a) The parents and god parent should have attended the pre-baptismal catechesis
- b) The parents or guardians should have paid the prescribed stole fee
- c) The parents or guardians should have paid their annual tithe.

248. The pastor may make an exception to these conditions, with due discretion, e.g. in the case of extreme poverty of the parents or guardian. Such exceptions must not be motivated by personal interest or favoritism towards particular families. Nor should they be such as may lead to a division within Christ's faithful.

FIRST COMMUNION

249. Children who have reached the age of seven years shall be prepared for First Holy Communion.¹¹⁷

250. Every parish shall use the official syllabus and catechetical program of the diocese for the preparation for first Holy Communion. This program includes also the preparation for the sacrament of Reconciliation.¹¹⁸

251. The period for preparation for First Holy Communion is one year.¹¹⁹

252. Candidates are to be examined and evaluated on their knowledge of the doctrine, their participation in the catechetical sessions and attendance of Sunday liturgy. Those who do not meet the standard will have their period prolonged.¹²⁰

CONFIRMATION¹²¹

253. Christians who have reached the age of 14 years shall prepare for the sacrament of Confirmation.

254. Every parish shall follow the official syllabus and catechetical program of the diocese [of Jinja] for the Confirmation preparations.

255. The duration of the preparation for confirmation shall be one year.

256. Candidates are to choose their sponsors in consultation with their parents and catechists.

257. Candidates shall be examined and evaluated on their knowledge of the doctrine, their participation in the catechetical sessions and attendance of Sunday liturgy. Those who do not meet the standard will have their period prolonged.

258. Immediately after receiving baptism, an adult is to be confirmed, participate in the celebration of the Eucharist and receive Holy Communion (cf. Can. 866).¹²²

259. Of the stole fees gathered on Infant Baptism, Adult Baptism, First Holy Communion (and Matrimony) 30% goes to the Sub centre, 60% to the parish and 10 % to the diocese.¹²³

260. It is preferable that these moneys first go to the parish where they are distributed according to the established percentages.

261. Adults are to be baptized using the Rite of Adult Baptism.¹²⁴

262. 50% of the stole fees for Confirmation goes to the bishop who administered the sacrament.¹²⁵

263. Stole fees are not payments for sacraments but are offerings by the faithful in thanksgiving to God for the services and for the maintenance of priests.

264. Mass stipends received in the course of the regular parish celebrations go to the common parish fund.



OTHER SACRAMENTS

RECONCILIATION

265. The competent minister of the sacrament of penance is a priest who has the faculty to absolve in accordance with canon law.¹²⁶ All priests, however, even though not approved to hear confession, absolve validly and licitly all penitents who are in danger of death, and in the absence of a priest with the faculty.

266. Priests should always be willing and ready and make themselves available for those of the faithful who make a reasonable request to give them the sacrament of penance. Parish priests should let people know the times when priests will be available for confession.¹²⁷

267. The duties of the pastors in the ministry of reconciliation also include availing confessors, as well as regular time for the sacrament of reconciliation,¹²⁸ informing people of the obligation to confess mortal sins before communion,¹²⁹ organisation and celebration of penitential services¹³⁰ and not restricting confession to grave sins only.¹³¹

268. As the minister of God, the confessor comes to know the secrets of another's conscience, and he is bound to keep the sacramental seal of confession absolutely inviolate. "The sacramental seal is inviolable. Accordingly, it is absolutely wrong for a confessor in any way to betray the penitent, for any reason whatsoever, whether by word or in any other fashion."¹³²

269. The confessor is wholly forbidden to use knowledge acquired in confession to the detriment of the penitent, even when all danger of disclosure is excluded.¹³³

270. The faithful should be encouraged to approach the sacrament of penance at times when Mass is not being celebrated and especially during the scheduled periods.¹³⁴

271. The season of Lent is most appropriate for celebrating the sacrament of penance. Already on Ash Wednesday the people of God has heard the solemn invitation ‘Turn away from sin and believe the good news’. It is therefore fitting to have several penitential celebrations during Lent.

272. In the diocese of Jinja, communal celebrations of the sacrament of reconciliation with individual confessions are to be included in the parish pastoral plans especially during Lent and Advent.

273. All priests in the Diocese of Jinja possess the faculty to hear confessions in the language they know. Newcomers who do not know the Lusoga Language or any other language used in the diocese are given six months opportunity to learn it. They then need permission from the bishop before they can start hearing confessions in that language.¹³⁵

274. Visiting Priests approved to hear confessions by their competent authorities can hear confessions also in the Diocese of Jinja.¹³⁶

275. General absolution is allowed only in the cases stipulated in canon 961.¹³⁷ Should any other situation arise which might call for the use of general absolution, the priests must first have recourse to the bishop who will decide whether the need justifies the use of general absolution.¹³⁸

ANOINTING OF THE SICK

276. Priests that have a pastoral responsibility towards the sick ought to make visitation part of their regular program.¹³⁹

277. Priests in the parish shall include the communal celebration of the sacrament of the Anointing of the Sick in the pastoral plans preferably in the Small Christian Communities and celebrate it according to the Rites of the Catholic Church.¹⁴⁰

278. The World Day of the Sick is celebrated on the 11th February each year in the entire Catholic Church as a day of solidarity with the sick. Each parish is expected to organize, announce and celebrate this day either on the 11th itself or on another suitable day near to it.¹⁴¹

279. Sick people who are unable to receive communion under the form of bread may receive it under the form of wine alone. If the wine is consecrated at Mass not celebrated in the presence of the sick person, the blood of the Lord is kept in a properly covered vessel and is placed in the tabernacle after communion.

280. The precious blood should be carried to the sick in a vessel which is closed in such a way as to eliminate all danger of spilling. If some of the precious blood remains, it should be consumed by the minister, who should also see to it that the vessel is properly purified.

281. Any member of the faithful who, having reached the age of reason begins to be in danger of death by reason of sickness or old age is eligible for the sacrament of anointing.¹⁴²

282. The sacrament may also be given if one recovers from a sickness in which he was anointed and falls sick again by the same sickness,¹⁴³ or if the same sickness becomes worse.

283. It is given before one undergoes a dangerous surgery. It is also conferred to the elderly people who are notably weak, as well as to people who have lost reason but could have asked for the sacrament while in their full senses.¹⁴⁴

284. It is given to people in comma who could have asked for the sacrament in their senses.¹⁴⁵

285. Finally it is given to people about whom it is doubtful whether: a) they have reached the age of reason or not, b) they are dangerously ill or not and c) they are dead or not.

286. The sacrament may not be given to those who persist in a manifestly grave sin.¹⁴⁶ Nor may it be given to those who are not seriously sick.¹⁴⁷ Those who have died may not receive the sacrament either. Another form of prayers is offered for those who have just expired.¹⁴⁸

287. The faithful should be catechised to ask for the sacrament as soon as the right time comes, as well as to participate in its celebration.

288. The priest is the only minister of the anointing of the sick. This office is ordinarily exercised by bishops, parish priests (pastors) and their assistants, priests who are responsible for the sick or aged in hospitals, and superiors of clerical religious institutes. These ministers have the pastoral responsibility both of preparing and helping the sick and others who are present, with the assistance of religious and laity, and of celebrating the sacrament.

289. Other priests also confer the sacrament of anointing with the consent of the ministers mentioned above. Presuming such consent in a case of necessity, a priest need only inform the parish priest or pastor or hospital chaplain later.

290. When two or more priests are present for the anointing of a sick person, one of them may say the prayers and carry out the anointing, saying the sacramental form. The others may take the remaining parts, such as the introductory rites, readings, invocations, or instructions. Each priest may lay hands on the sick person.

291. The matter proper for the sacrament is olive oil blessed by a bishop at the previous Chrism Mass within that year.

292. The oil used for anointing the sick must be blessed for this purpose by the bishop or by a priest who has this faculty, either from the law or by special concession of the Apostolic See.

293. In case of necessity oil derived from other plants apart from olives and blessed by a priest at the occasion of anointing may be used.

294. If a priest is to bless the oil during the rite, he may bring the unblessed oil with him, or the family of the sick person may prepare the oil in a suitable vessel. If any of the oil is left after the celebration of the sacrament, it should be absorbed in cotton and burned.

295. The sick person is anointed on the forehead and on the hands. Depending on the culture and traditions of different peoples, the number of anointings may be increased and the place of anointing may be changed. Directives on this should be included in the preparation of particular rituals.

296. All baptised Christians who are able to receive communion are bound to receive viaticum by reason of the precept to receive communion when in danger of death from any cause.

297. The prayers said for a Christian who is close to death are traditionally called the Commendation of the Dying to God and are to be used according to the circumstances of each case. In viaticum the dying person is united with Christ in his passage out of this world to the Father. Through the prayers for the

commendation of the dying, the Church helps to sustain this union until it is brought to fulfilment after death.

ORDINATIONS

298. The parishes where ordinations take place are responsible for the organization of the ceremonies. The Chairman of the Diocesan Liturgical Commission or another person deputed by him acts as Master of Ceremonies, and is responsible for the organization and coordination of all the liturgical activities of the day.

299. The Diocesan Liturgical Commission in collaboration with the office of the Vocations' Director prepare for ceremonies of candidates who do not have a home parish within the diocese.

300. The Diocesan Liturgical Commission recommends that the dates of ordination for any particular year be part of the planning of the activities of the year, and appear in the diocesan calendar. This is intended to ease the preparation process that must be undertaken by the candidates and the organizing committees. The final decision on the matter – whether this regards a particular year or applies to all future ordinations – lies with the diocesan bishop.

MARRIAGE

301. Whenever marriage is celebrated during Mass, white vestments are worn and the wedding Mass is used. If the marriage is celebrated on a Sunday or solemnity, the Mass of the Sunday or solemnity is used with the nuptial blessing and, where appropriate, the special final blessing.

302. The liturgy of the word is extremely helpful in emphasising the meaning of the sacrament and the obligations of marriage. When the wedding Mass may not be used, one of the readings in numbers 67-105 of the ritual should be chosen, except from Holy Thursday to Easter and on the feasts of Christmas, Epiphany, Ascension, Pentecost, Corpus Christi, and other holidays of obligation.

303. When a marriage is celebrated during Advent or Lent or other days of penance, the parish priest should advise the couple to take into consideration the special nature of these times.

304. The stole fee for marriage in Jinja diocese is 5,000 shillings. However, it is recommended for a priest to waive part or the entire fee, in an attempt to break the social constraint upon people who spend a lot of money on wedding ceremonies. By accepting less or nothing the priest persuades and assists the couple to make a wedding budget that they can afford.¹⁴⁹ This fee may be revised in accordance with changing times.

305. Couples intending to marry are advised to place the “Kwanjula” ceremony on the same day with the Church wedding. If this is not possible they could still work under the same budget and have the two ceremonies within days apart. This would reduce the increasing number of couples who turn the Betrothal ceremony into an official entry into concubinage when they fail afterwards to have a Church wedding due to economic or other factors.

306. As long as the existing marriage act has not been repealed it remains in force. This means that priests act also as civil registrars of marriages but only when blessing marriages in parish churches registered as such. They are expected to complete form “F” which is to be forwarded to the civil authority through the diocese.¹⁵⁰

307. In welcoming polygamists who wish to become monogamous, care must be taken that the [discarded] wives and [their] children are provided for in a fair and just manner.¹⁵¹

308. For couples who wish to straighten their traditional type of union: i) If the partner is not baptized and would like to become Catholic, he/she should go through the proper stages of Christian initiation as prescribed by Canon 851 and 865 par. 1. ii). It is preferable that Baptism (using the adult baptism rite), Confirmation and Holy Communion take place before the day of marriage.¹⁵²

309. In order to contract a valid Church marriage, in case of marriage with a non-Catholic Christian, application for permission to marry a non-Catholic is to be sought from the bishop.¹⁵³

310. Permission is to be sought from the Bishop if a Catholic is entering a mixed marriage and it is to be celebrated in a Protestant Church.¹⁵⁴

311. The parish shall include in its pastoral plans catechesis and programs for marriage and family life for young adults, those preparing for marriage and those already married. The catechesis should discourage the ideas that matrimony is a sacrament celebrated at death bed, for the old, linked to bride wealth and requires costly dresses and feasts.¹⁵⁵

312. Those preparing for marriage shall follow the official syllabus and catechetical program of the diocese in marriage preparation.¹⁵⁶

313. The office of the Pastoral Coordinator in collaboration with the Liturgical Commission is responsible for publishing and distributing to the parishes the Pre-marital Catechetical Syllabus.

314. Candidates for this sacrament have to participate in at least three catechetical sessions. Those who have been far from the sacraments for a long time will have additional sessions.¹⁵⁷

315. Marriage witnesses are to be chosen by the couple and should be practicing Catholics who receive sacraments.¹⁵⁸

316. It is the duty of the Parish Priest to ensure that the necessary inquiries and preparations are made,¹⁵⁹ and that the bans are proclaimed.

FUNERALS

317. When burial cannot be postponed beyond a day of which funeral Masses are forbidden in the *Ordo*, the minister carries out a funeral service and then arranges to have a requiem Mass on an acceptable day. Care should be taken to explain to the people the reason for this action.

318. Baptized children who have not yet reached the age of reason are entitled to a Christian funeral. However, the focus is not on praying for the child, for, being innocent, it does not require God's forgiveness. The focus is on consolation of the bereaved family and all those in sorrow.

319. As far as funeral rites are concerned, catechumens are to be reckoned among Christ's faithful.¹⁶⁰

320. Non-baptized children of Catholic may be allowed a Christian funeral by the bishop with the appropriate prayers given in the *Order of Christian Funerals*, provided their parents had intended to have them baptized.¹⁶¹

321. All Christians have the right to Christian burial except those who during their life have clearly opposed the faith in which they were baptized. These include those who have changed to other faiths denominations or religions, those who have openly denied their Catholic faith.¹⁶²

322. Since it is not possible that all those who die in a parish can receive a funeral Mass conducted by the priest(s) of the parish on the day of burial, the following are the diocesan regulations regarding those to receive funeral Masses:

- a) The deceased should have been one who receives the sacraments
- b) The deceased who was interdicted from reception of sacraments should have been at least an active member of the Church
- c) The provisions of no. 321 above must be respected
- d) The bereaved community should make a contribution to the fuel for the priest of at least 10,000 shillings, or equivalent to 5 litres of petrol, depending on the prevailing inflationary conditions.

323. Prominent people who do not have the above requirements are also denied a Church burial. However, the priests are encouraged to attend such funerals like any other member of the community, unless they judge it prudent not to do so.

324. Funeral Masses are not celebrated in homes where there are traditional shrines. The faithful must be told of this regulation at opportune moments before occasions of death. Seriously sick people must be warned of this too.

325. Catechists who conduct funeral ceremonies also follow the same rules for funeral Masses.

326. A deceased person who in life met the requirements for a funeral Mass but whose relatives intend to bury in a home with shrines can have a funeral Mass said at the Church or some other place, with the body present. The family then undertakes the burial without a Church rite of committal.

327. People who transfer a deceased for burial to a parish other than that of the deceased's domicile should procure an accompanying letter from the former parish of residence of the deceased if they intend to have a Church funeral in the parish where the burial is to take place.

328. In cases of mixed marriages and mixed families, a Catholic is buried with a Catholic liturgy and a Protestant or Orthodox with their liturgies. When both denominations are present, a spirit of unity and mutual respect should prevail.¹⁶³

329. Preaching during a funeral liturgy should be based on the readings and the eulogy of the deceased be done outside the liturgy.¹⁶⁴

330. Official church services shall not be done where there are destructive practices that deprive widows, widowers and orphans of their property.¹⁶⁵

331. Priests of the diocese of Jinja are buried either at the diocesan cemetery or in the parishes where they lived or worked before death.

SACRAMENTALS

332. Like the sacraments, blessings should normally be celebrated in the context of the word of God.

333. Apart from faith, hope and charity, one who asks for God's blessing must also be seeking what is pleasing to God.¹⁶⁶

334. The minister for blessings and other sacramentals is ordinarily a priest.¹⁶⁷ However, certain blessings can also be imparted by lay faithful in the absence of an ordained minister.

335. Some of the blessings that can be carried out by lay faithful include the blessing of a family,¹⁶⁸ the blessing of spouses,¹⁶⁹ the blessing of children,¹⁷⁰ the blessing by one of the parents of an engaged couple,¹⁷¹ the blessing of a woman before or after giving birth,¹⁷² the blessing of a group gathered for catechesis or prayer,¹⁷³ the blessing of a new home,¹⁷⁴ the blessing of a new religious house by the superior in the absence of the bishop,¹⁷⁵ the blessing of things, places, animals, harvest, etc.¹⁷⁶ the blessing before and after meals, and the blessing of thanksgiving for favours and for various circumstances.¹⁷⁷

336. The minister should keep in mind that blessings are intended, first of all, for the faithful. But they may also be celebrated for catechumens and, in view of the provision of can. 1170¹⁷⁸, for non-Catholics, unless there is a contrary prohibition of the Church.

337. According to article 8 of the *Instruction on Prayer for Healing*, issued by the Congregation for the Doctrine of the Faith (published 2001), "the ministry of exorcism must be exercised in

strict dependence on the Diocesan Bishop, and in keeping with the norm of can. 1172, the Letter of the Congregation for the Doctrine of the Faith of September 29, 1985,¹⁷⁹ and the *Rituale Romanum*.¹⁸⁰”

338. Accordingly, no one may lawfully exorcise the possessed without the special and express permission of the local Ordinary.¹⁸¹

339. This permission is to be granted by the local Ordinary only to a priest who is endowed with piety, knowledge, prudence and integrity of life.¹⁸²

340. In the event of lack of an official diocesan exorcist, and in the situation where a priest is confronted with a possible case of possession, the priest should seek the advice of the diocesan Bishop. Through the bishop collaboration is possible with other neighbouring dioceses on similar matters.

LITURGICAL MUSIC

341. The congregation should make an effort to join in the singing.¹⁸³ They should listen as they sing, to keep in unison with each other.¹⁸⁴

342. They should assist the choir as much as they can through financial contribution, involvement as new members: parents encouraging their children to join, spouses allowing the singing party to join, individuals, the congregation to take a lead in the absence of the choir.

343. Not every song composed for the liturgy is worthy of worship. Music freshly composed should not be used in worship before approval through the Music Committee.

344. Music approved for use in the liturgy should have been censored for its 1) doctrinal content, 2) musical quality, and 3) liturgical suitability.

345. Those who choose music for a particular occasion should consider whether or not it is suited to the event celebrated, taking into account also the congregation to sing it.

346. Composers of liturgical music need also to know the different parts of the liturgy and their relative importance.

347. Particular attention should be paid to the difference between songs that constitute a liturgical act, and songs that accompany another liturgical act. The latter should not be unduly prolonged after the act they accompany is long over.

348. Parts of the liturgy that ought to be heard clearly should not be accompanied by song. These include vows, solemn

promises, admonitions and exhortations by the minister, the Eucharistic Prayer, etc.

349. Singing should also be in tune with the liturgical season.

350. As much as possible hymns locally composed should be encouraged. However, inculturation of African music does not mean total discard of the rich Church tradition regarding music. During liturgy music is for the service of worship and not culture.

SOME ASPECTS OF THE LITURGICAL YEAR AND CALENDAR

351. The Chrism Mass, which the bishop concelebrates with his college of presbyters and at which he consecrates the holy Chrism and blesses the other oils, manifests the communion of the presbyters with their bishop. All priests should strive to attend it.

352. “The washing of feet, which according to the tradition for this day is done for a selected number of men, shows forth the service and the love of Christ, who came not to be served but to serve. It is appropriate that this tradition be maintained and its true meaning be explained.”¹⁸⁵

353. The whole celebration of the Easter Vigil should take place by night, in such a way that it does not begin before the onset of night and concludes by first light the Sunday.

354. The whole of the celebration is so to be arranged that its nature as a protracted vigil is safeguarded.

355. The celebration of a Mass without the rites of the Easter Vigil is not allowed.

356. The Easter Vigil may be celebrated even in churches and oratories where the liturgies of Maundy Thursday and Good Friday have not taken place, but on the other hand the Vigil is not of obligation when they have. The celebration of the Vigil is, however, compulsory where there is a baptismal font.

357. The whole Easter Vigil proceeds by means of symbols and rites which call for a certain grandeur and dignity, in order that the faithful may grasp their meaning, prompted even by the

words of the commentaries, invitations and prayers. It is fitting in particular that the faithful be introduced by means of a brief introduction to the understanding of the typological meaning of the Old Testament readings proclaimed during the Vigil.

358. During the Easter Season the Easter candle should be placed near the ambo or near the altar, and kept there for the whole season until the end of Pentecost Sunday. It should be lit for the more solemn liturgical celebrations, namely Mass, Lauds and Vespers, during this time.

359. For memorials of Saints, unless strictly proper readings are given, the readings assigned for the weekday are customarily used. In certain cases, readings are provided that highlight some particular aspect of the spiritual life or activity of the Saint. The use of such readings is not to be insisted upon, unless a pastoral reason suggests it.

360. In the Lectionary for weekdays, readings are provided for each day of every week throughout the entire year; as a result, these readings are for the most part to be used on the days to which they are assigned, unless there occurs a solemnity, feast, or memorial that has its own proper New Testament readings, that is to say, readings in which mention is made of the Saint being celebrated.

361. In Masses with special groups, the priest is allowed to choose texts more suited to the particular celebration, provided they are taken from the texts of an approved lectionary.

362. At times, a longer and shorter form of the same text is given. In choosing between these two forms, a pastoral criterion must be kept in mind. At such times, attention should be paid to the capacity of the faithful to listen with understanding to a reading of greater or lesser length, and to their capacity to hear a more complete text, which is then explained in the homily.¹⁴²

363. On memorials of Saints, the collect proper to the day is used or, if none is available, one from an appropriate Common.

The prayer over the offerings, however, and the prayer after Communion, unless they are proper, may be taken either from the Common or from the weekdays of the current Season.

364. Fast and abstinence are to be observed on Ash Wednesday and Good Friday. On other Fridays in Lent Catholics are expected to abstain from eating meat.¹⁸⁶

365. On Fridays during the year all Catholics from the age of fourteen should abstain from meat or some other article of food of their own choice, or perform some exercise of piety or work of charity.¹⁸⁷

366. In Uganda there are still three Holy Days of obligation: Christmas, Assumption of Our Lady and All Saints.¹⁸⁸ The Uganda Martyr's Day has the rank of a solemnity in Uganda.

367. These are to be observed as feasts, or rather solemnities, and, as far as possible, celebrated on the very day. The faithful are to be reminded of the obligation to participate in the Holy Eucharist of those days, and to abstain from work which would impede the worship to be rendered to God.¹⁸⁹

368. Liturgical activities during vigil Masses must be harmonised through meetings of those who initiate them, together with the Pastoral Coordinator, the Chairman of the Liturgical Commission, the Director of Lay Apostolate Movements and the Parish Priest where the vigil is to take place. It is the responsibility of the Chairman of the Liturgical Commission to initiate such meetings if nobody else does.

369. During Diocesan pilgrimages and similar functions at the diocesan level an efficient public address system should be considered a matter of priority. The Communications' Department should take charge of this matter.

370. During diocesan pilgrimages the Diocesan Liturgical Commission allocates the deanery to undertake the preparation for the ceremony. This deanery takes charge of choosing the choir, the readers of the first and second readings, the one to

take the gospel, the liturgical commentator, the preparation of the Prayers of the Faithful, special offertory gifts, the bread and wine, and the decoration of the place.

371. The hosting parish for a diocesan pilgrimage takes charge of construction of the shelter, cleaning of the compound, sitting arrangements, provision of Mass Servers, and provision of security.

372. The collection at a diocesan pilgrimage remains with the parish, and is used in the maintenance of the place throughout the year.

LITURGY OF THE HOURS

373. “The Divine Office, because it is the public prayer of the Church, is a source of piety and nourishment for personal prayer. For this reason, priests and others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it.”¹⁹⁰

374. The Church deposes ordained ministers to say the Liturgy of the Hours in order that at least through them the duty of the whole community may be constantly and continuously fulfilled and the prayer of Christ may persevere unceasingly in the Church.¹⁹¹

375. Communal celebration is always preferable to individual celebration.¹⁹²

376. “By the venerable tradition of the universal Church, Lauds as Morning Prayer and Vespers as evening prayer are the two hinges on which the daily Office turns; hence they are to be considered as the chief Hours and are to be celebrated as such.”¹⁹³

377. Those who lead a common life such as in a parish community are encouraged to celebrate at least these two principal hours in common.

378. Individual faithful who cannot celebrate in common but are able to celebrate the Liturgy of the Hours are also encouraged to celebrate the principal hours.

379. If a priest or deacon is present, he dismisses the people with a blessing as at Mass. Otherwise the celebration is concluded with *The Lord bless us*, etc.

380. The purpose of the Office of Readings is to present to the people of God and particularly to those who are consecrated to God in a special way, a more extensive mediation on sacred scripture and on the best writings of spiritual authors.

381. Even though a more ample series of scripture readings is read daily at Mass, the treasures of revelation and tradition contained in the Office of Readings greatly assist spiritual progress. Priests especially should explore these riches. They will then be able to teach everyone the word of God they themselves have received.

382. Prayer should accompany the reading of sacred scripture to make it a conversation between God and man. Thus the Office of Readings, besides the readings themselves, consists in psalms, a hymn, a concluding prayer and other formulas, and has the character of true prayer.¹⁹⁴

383. The Office of Readings may be recited at any hour of the day, or even in the night hours preceding day, after Vespers. In other words, one can anticipate a day by celebrating its Office of Readings after Vespers of the previous day.

384. The Liturgy of the Hours is entrusted to sacred ministers in a special way so that it is to be recited by each of them - with the necessary adaptations - even when the people are not present.

INDEX

A

Abstinence

- When to be observed, no.
364.....80

Acolyte

- Helps in distribution of
communion when
necessary, no. 165.....44

Adult Baptism

- Basis for, no. 222.....55
- Minimum age for, no. 249
.....59
- Stages of, no. 19851
- Those to be admitted to,
no. 194.....51

Agnus Dei43

- Meaning of, no. 15643

Altar

- Veneration of, no. 36.....18

Announcements

- Location During Mass, no.
182.....48
- Where to give them from,
no. 184.....48

Anointing of the sick

- Parts to anoint, no. 295 ..65
- Proper matter for the, no.
29165

Those who may not

- receive, no. 280..... 64

Anointing of the Sick

- Blessing of oils for, no.
292 65

Catechising the faithful

- about, no. 287..... 64

Celebration on world day

- of the sick, no. 278... 63

Communal celebration of,

- no. 277 63

Communion in form of

- wine, no. 279..... 63

Concelebrants at, no. 289

- 64

Conditions for, no. 281 . 63

Matter for, no. 291 65

Minister for, no. 288 64

Those eligible for, no. 274-

- 282 64

Those not eligible for, no.

- 286 64

Transporting of precious

- blood for the sick, no.

- 280 63

Visit to the sick, no. 276 63

B

Bans *See* Marriage bans

Baptism

clergy as godparents, no. 218.....	55	Blessings	
Factors to be considered in deciding when to have, no. 239.....	57	Administered by lay faithful, no. 335.....	74
In danger of death, no. 230	56	Conditions for receiving, no. 323	74
In danger of death, no. 240	57	Ministers for, no. 334....	74
Minister of, in danger of death, no. 230	56	Of non-Catholics, no. 336	74
Name at, no. 216	55	Bread, Eucharistic	
Of aborted foetus, no. 245	58	Condition, no. 131	39
Of children of non- Catholic parents, no. 219	56	Breaking of Bread	
Of Foundlings, no. 245..	58	Meaning of, no. 150.....	42
Place for, no. 241.....	58	C	
Quality of water for, no. 233	57	Catechesis in schools	
Recipients of, no. 195....	51	Channels of imparting, no. 207	53
Relation with		Catechumenate	
Confirmation, no. 258	60	Cerebration of the four ceremonies by priest, no. 209	53
Stole fees for, no. 246....	58	Content of, no. 197	51
Those eligible for, no. 244	58	For those squaring up marriage, no. 308	69
Baptismal Font		Priests' involvement in, no. 208	53
Use of, in churches that have it, no. 237	57	Chrism Mass	
Baptismal name.....	55	Attendance of, by the priests no. 351	78
Bishop		Christian Funerals.....	<i>See</i>
Liturgy of the hours and the, no. 384	83	Funerals	
Blessed Sacrament		Collect	
Not to be preserved as wine, except for the sick, no. 280.....	63	At memoria of saints, no. 363	80
		Only one to be used at each Mass, no. 56.....	23
		Collections	
		At diocesan pilgrimages, no. 372	81

Commendation of the dying, no. 297.....	65	After communion, no. 178	47
Commentator		Concluding Rites	
At beginning of Mass, no. 44.....	20	Announcements, no. 180	48
On readings, no. 63	25	Confession.....	<i>See</i>
Commingleing	42	Reconciliation, no. 270	
Commissions, Liturgical .. <i>See</i>		Confession Seal	
Diocesan Liturgical		Inviolable, no. 262	61
Commission, no. 1		Confessors	
Communion		Pastors have the duty to avail, no. 267.....	61
Of the sick in form of wine, no. 279	63	Confirmation	
Communion Rite		Choice of sponsor for, no. 256	59
Communicating more than once, no. 173	45	Duration of preparation for, no. 255.....	59
Communication from fresh hosts, no. 164.....	44	Examination of candidates for, no. 257.....	60
Communication of the minister at every Mass, no. 158.....	43	Minimum age for, no. 253	59
Difference from common meal, no. 162	44	Outside Easter Triduum, no. 203	52
Eucharistic ministers at, no. 166.....	44	Relation with baptism, no. 252	60
Exclusive communication of Catholics, no. 169.	45	Syllabus for, no. 254.....	59
Genuflection after, no. 174	46	Confrimiation	
Non-use of non- consecrated hosts, no. 168.....	45	During Easter season, no. 204	52
Reception of communion in the hand, no. 171 ..	45	Creed . <i>See</i> Profession of Faith	
Silence during, no. 176..	46	D	
Singing during, no. 173 .	46	Deacon	
Wiping of chalice during, no. 159.....	43	Liturgy of the hours and the, no. 384.....	83
Concluding Prayer		Deanaries	
		Functions at diocesan functions.....	80

Diocesan Liturgical	
Commission	
Bishop endorses	
deliberations of, no. 210	
Composition, no. 6	10
Relation with Music and	
Liturgical Art	
Committees, no. 4.....	10
Relation with Other	
Dioceses, no. 5.....	10
Relation with Pastoral	
Coordinator, no. 3.....	10
Role of, no. 1	10
Translation of liturgical	
books by, no. 7	11
Diocesan Pilgrimages.....	<i>See</i>
Pilgrimages	
Diocesan Vigils.....	<i>See</i> Vigils
Divine Office ..	<i>See</i> Liturgy of
the Hours, no. 373	

E

Easter Season	
Easter Candle during, no.	
358.....	79
Easter Vigil	
commentaries at, no. 357	
.....	79
Time for, no. 353.....	78
Water to be used in the rest	
of the Easter season, no.	
236.....	57
Where to celebrate, no.	
356.....	78
Embolism	
Recitation of, no. 146	41
Entrance procession	
Typical form of, no. 25..	16
Entrance Procession	16

Order in, no. 25.....	16
Singing in an, no. 28	17
Entrance Rites.....	<i>See</i> Opening
Rites, no. 22	
Entroit. <i>See</i> Introductory Rite,	
no. 42	
Eucharistic Ministers	
Function, no. 189	49
Revocation of duties of,	
no. 188	50
Training of, no. 192	50
Eucharistic Prayer	
Conclusion of, no. 141 ..	41
How to choose the, no.	
134	39
Meaning, no. 133	39
Parts for concelebrants, no.	
142	41
Use of only approved, no.	
140	40

Exorcism

In the absence of official	
exorcist, no. 340.....	75
Lawful administration of,	
no. 337	75
Permission to perform, no.	
339	75

F

Fasting	
On Fridays during Lent,	
no. 365	80
When to be observed, no.	
364	80
First Holy Communion	
Examination of candidates	
for, no. 252.....	59
Period of preparation for,	
no. 251	59

Funerals	
And rights of widows and orphans, no. 330	73
By catechists, conditions for, no. 325	72
Conditions for granting Christian, no. 322	71
Denial of Christian	72
Denied to homes where there are shrines, no. 324	72
For Catechumens, no. 319	71
For Jinja diocesan priests, no. 331	73
For non-baptised children, no. 320	71
For non-parishioners, no. 327	72
Of baptized children below age of reason, no. 318	71
Of members of other Churches, no. 328	73
Preaching during, no. 329	73
Right of all Catholics to have church, no. 321	71
When funeral masses are prohibited, no. 317	71
G	
General Absolution	
Conditions for, no. 275	62
General Intercessions	<i>See</i>
Prayers of the Faithful	
Gloria	
Meaning, no. 50	22
God parent	
By proxy, no. 221	55
Not to be a member of the clergy, no. 218	55
Standing in for a, no. 220	55
God Parent	
Proper disposition of, no. 211	54
God parents	
Religious as, no. 219	55
Godparents	
By proxy, no. 221	55
Members of the clergy not to be, no. 214	55
Minimum age for becoming, no. 215	54
Purpose of having, no. 210	54
Qualifications for being, no. 211	54
Gospel	
Ritual honour accorded to, no. 91	31
Greeting	
At the beginning of Mass, no. 40	19
H	
Holidays of Obligation	
In Uganda, no. 366	80
Holy days of obligation	
Honouring of, no. 367	80
Holy Saturday	
And Christian Initiation, no. 202	52
Homily	
Beginning and ending of, no. 99	33
Content of a, no. 92	32

Not to be proclaimed by lay faithful, no. 9733	Combined with nuptial Mass, no. 305 68
Obligatory of Sundays and feast days, no. 9332	L
Proclamation of, on Sunday, no. 9332	Lamb of God .. <i>See</i> Agnus Dei
Silence after, no. 102.....34	Lapsed Catholics Returning to the Church, no. 205 52
I	Lector
Infant Baptism	Articulation and pronunciation 27
Maximum age for, no. 21654	Dress of the, no. 83 29
Infant Baptism	Dressing etiquette, no. 83 29
And children of mixed marriages, no. 22355	Introducing Readings by, no. 86 30
Factors to consider before, no. 23957	Posture of, no. 82 29
God parents, no. 21054	Posture, gait and dress of the 29
Ministers for, no. 23056	Preparation by, no. 84... 29
Ministers of, in danger of death, no. 23156	Proper pronunciation by, no. 78 28
Prelquisites for, no. 24758	Qualities of a, no. 71 26
Syllabus for parents, no. 22556	Reading speed of the..... 27
Introductory Rite	Role of a, no. 69..... 26
Commentator's Role, no. 44.....20	Use of microphones by, no. 80 28
Gloria22	Use of public address system by the..... 28
Greeting, no. 42.....20	Voice of the 27
Introduction, no. 4320	Voice of, no. 72 27
Opening Prayer, no. 52..22	Lent
Penitential Rite, no. 46 ..20	And Christian initiation, no. 199 51
Silence during, no. 48....21	As a favourable time to receive penance, no. 271 62
Sprinkling of Holy Water, no. 4921	Liturgical books Translation, no. 7 <i>See</i>
K	
Kwanjula	

Liturgical Books	
Norms guiding translation	
of, no. 8.....	11
Obligation to use approved translation, no. 9	11
Liturgical Commission.....	<i>See</i>
Diocesan Liturgical Commission, no. 1	
Liturgical Music	
And the liturgical year, no. 349.....	77
Assistance of choir by the assembly, no. 342	76
Censoring of, no. 343	76
Composition of , no. 346	76
Criteria for censoring, no. 344.....	76
Different categories of, no. 347	76
Participation of the assembly in, no. 341 .	76
Selection of, for a particular occasion, no. 345.....	76
Universal nature of, no. 350.....	77
When not to sing, no. 348	77
Liturgy of the eucharist	
Main parts of the	38
Liturgy of the Eucharist	
Agnus Dei, no. 156.....	43
Breaking of Bread, no. 150	42
Communion Rite, no. 158	43
Concluding Prayer, no. 178.....	47
Eucharistic Prayer, no. 133	39
Main parts of, no. 123...	38
Preparation of Gifts, no. 127	39
Thanksgiving, no. 177 ..	47
The Lord's Prayer, no. 143	41
Liturgy of the Hours	
Celebration by ordained ministers, no. 374.....	82
Communal celebration of, no. 375	82
Communal celebration of, no. 377	82
Conclusion of, no. 379 ..	82
Encouragement of lay faithful to celebrate, no. 365	82
Mandate to celebrate, no. 384	83
Meaning, no. 373	82
Office of Readings, 380	83
Principal hours, no. 376	82
Liturgy of the Word	
During nuptial Masses, no. 302	68
Homily, no. 92	32
Main parts of, no. 57	24
Prayers of the Faithful, no. 109	35
Profession of faith, no. 104	34
Readers, no. 69	26
Readings and their explanation, no. 60...	25
Responsorial Psalm, no. 66	26
Silence during, no. 101 .	33

M

Marriage

- Catechetical instruction in preparation for, no. 31470
- Celebration during the major seasons, no. 30368
- Celebration in a Protestant Church, of, no. 310...69
- Choice of witnesses for, no. 31570
- Civil registration of, no. 306.....69
- Inquiries before, no. 31670
- Official syllabus for, no. 31269
- Preparation for, by lapsed Catholics, no. 206.....52
- Preparation for, no. 311 .69
- Squaring up of, no. 307 .69
- Stole fee at Nuptial Mass, no. 30468
- Vestments at, no. 30168
- Marriage Bans, no. 31670
- Mass
 - Constituent parts of, no. 2114
 - Introduction of the20
- Mass Stipends
 - Recipient of, no. 26460
 - Regulation of, no. 188 ...49
- Matrimony
 - Vestments to be used at the celebration of68
- Microphones
 - Proper use of, no. 79.....28
- Mixed Marriage

- Permission of bishop for, no. 309 69
- Mixed marriages
 - And infant baptism of children in, no. 223 .. 55

N

Nuptial Masses

- Vestments to be used at, no. 301 68

O

Office of Readings

- As true Christian prayer, no. 382 83
- Purpose of, no. 381 83
- Time for celebration of, no. 383 83

Oils

- Blessing of during anointing of the sick, no. 294 65

Opening hymn 17

Opening Hymn

- Function of, no. 32..... 17

Opening Prayer

- Conclusion of, no. 55 22
- Meaning, no. 52 22
- Number of in one Mass, no. 56 22

Opening Rites

- What they are, no.22, 23 14

Ordinations

- Dates for, no. 300..... 67
- Who organises ceremonies for, no. 298..... 67

P

Parents

And the ministry of blessings, no. 335	74
Parish Liturgical Committee	
Executive Catechists	
Committee as, no. 18	13
Meetings of, no. 14.....	12
Membership of, no. 13 ..	12
Obligation of a parish to have a, no. 12.....	12
Preparation of major feasts by, no. 16.....	12
Relation with diocesan liturgical commission, no. 17	13
Role of, no. 12	12
Penitential rite	20
Penitential Rite	
Function, no. 46.....	20
Pilgrimages	
Who to organize diocesan, no. 371	81
Prayers of the faithful	
In different languages, no. 121	37
Prayers of the Faithful	
And intercession of Our Lady, no. 114.....	36
Began and ended by a priest, no. 110	35
Manner of proclamation of, no. 116.....	36
Response to the, no. 120	36
Universal nature of, no. 112	35
Who presents them, no. 115	36
Preaching	
Of lay faithful at Mass, no. 96.....	33

Prebaptismal Catechesis	
Attendance of godparents, no. 214	54
Preparation of Gifts	
Meaning of, no. 128.....	38
Qualities of the bread, no. 130	39
Quality of hosts to be prepared, no. 131.....	39
Quality of the wine, no. 132	39
Role of the Choir during, no. 129	39
Priest	
As minister for anointing of the sick, no. 288 ...	64
Daily celebration of Mass by, no. 19	14
Liturgy of the hours and the	83
Not to take political sides, no. 187	49
Procession	
At beginning of Liturgy of the Word, no. 64.....	25
One during the Liturgy of the Word, no. 65.....	26
Procession Dance	
Moments in liturgy for, no. 31	17
Purpose of, no. 29	17
Profession of Faith	
Recitation of, no. 106....	34
Public Address Systems	
Priority at diocesan functions, no. 369.....	80

R

Readers See Lectors, no. 71	
----------------------------------	--

Readings	
At memories of saints, no.	
359	79
Blessing before taking, no.	
89	30
Choice during special	
occasions, no. 361	79
Commentary on, no. 63	25
Not to be easily substituted	
during week days, no.	
360	79
Not to be omitted, no. 61	
.....	25
Who proclaims them, no.	
62	25
Reconciliation	
Competent minister for,	
no. 265	61
Reconciliation	
And confession seal, no.	
268	61
By visiting priests, no. 274	
.....	62
Communal celebration of,	
no. 272	62
Confessor not to use	
knowledge gained in,	
269	61
During Lent, no. 271	62
Faculty to hear	
confessions, no. 273	62
General Absolution, no.	
275	62
Priests should be ready to	
give, no. 266	61
Responsorial Psalm	
Role of, no. 67	26
Responsorial Psalm	
Substitution of, no. 68	26
Rite of peace	41
Rite of Peace	
Exchange of sign of peace,	
no. 148	42
Meaning of, no. 147	41
S	
Sacramentals	
Celebration in the context	
of the Liturgy of the	
word, no. 332	74
Sign of the Cross	
Before and after Homily,	
no. 100	33
Sign of the Cross	
Meaning, no. 38	19
Silence	
Before Opening Prayer,	
no. 48	21
Silent prayers of the priest	
Recitation of, no. 157	43
Speeches	
And politics, no. 186	49
Length of, no. 185	49
Sprinkling	
At beginning of Mass, no.	
49	21
Syllabus	
For pre-marital catechesis,	
no. 313	70
T	
Tabernacle	
Veneration of, no. 37	18
Thanksgiving	
After communion, no. 177	
.....	47
The Lord's Prayer	
Function, no. 143	41

Participation of all in, no. 144.....	41	Organizers of Diocesan, no. 368	80
Singing of, no. 145	41		
V		W	
Vestments		Washing of feet, no. 352....	78
To be used during Nuptial Masses, no. 301	68	Weddings	
Viaticum		Combined with Kwanjula, no. 305	68
Those to receive, no. 296	65	World Day of the Sick Celebration in Jinja diocese, no. 278.....	63
Vigils			

Notes

¹ “Ever since the promulgation of the Constitution on the Sacred Liturgy, the work of translation of the liturgical texts into vernacular languages, as promoted by the Apostolic See, has involved the publication of norms and the communication to the bishops of advice on the matter. Nevertheless, it has been noted that translations of liturgical texts in various localities stand in need of improvement through correction or through a new draft. The omissions or errors which affect certain existing vernacular translations... have impeded the progress of the inculturation that actually should have taken place. Consequently, the church has been prevented from laying the foundation for a fuller, healthier and more authentic renewal. For these reasons it now seems necessary to set forth anew, and in light of maturing of experience, the principles of translation to be followed in future translations - whether they be entirely new undertakings or emendations of texts already in use...” Sacred Congregation for Divine Worship and Sacraments, “Instruction: Liturgiam Authenticam”, in *Origins CNS Documentary Service*, vol. 31: no. 2, May 24, 2001. Nos. 6-7.

² *Diocesan Statutes: Jinja Diocese*, p. 10

³ *Sacrosanctum Concilium*, no. 56; *General Instruction 2002*, no. 28.

⁴ Because Mass in its basic structure is a unit, it is not permissible for a priest to retreat into the sacristy and quickly say the prayer of consecration on the sacred species, just to provide more sacred hosts on a big occasion at which the faithful who are to communicate have been grossly under-estimated. For the same reason people who come after the readings and the homily, unless genuinely impeded, should consider themselves to have missed the full attendance of the Mass.

⁵ *General Instruction 2002*, no. 46.

⁶ Both the incensing and the *Gloria* do not occur at every Mass.

⁷ Cf. *General Instruction 2002*, no. 44.

⁸ *General Instruction 2002*, no. 120.

⁹ *General Instruction 2002*, no. 194, otherwise the deacon walks at the side of the main celebrant (no. 172).

¹⁰ Congregation for Divine Worship and the Discipline of Sacraments, *Directory on Popular Piety and the Liturgy: Principles and Guidelines*, Catholic Truth Society, 2002, no. 17.

¹¹ Cf. *General Instruction 2002*, no. 47. Other parts that are not rites in themselves but accompany another rite include the Offertory song, the *Agnus Dei* at the Fraction of bread, and the Communion song.

¹² Luke 10:5. “Peace” was an ordinary greeting in the oriental world. However, Jesus emphasizes it as a mark of those sent on the mission of evangelization.

¹³ *General Instruction*, no. 31.

¹⁴ Cf. *Redemptionis Sacramentum*, no. 80. See Mark Searle, *Liturgy Made Simple*, 20. See also Daniel P. Grigassy, “Penitential Rite at Mass”, in *New Dictionary of Sacramental Theology*, pp. 944-945.

¹⁵ *General Instruction*, no. 31a.

¹⁶ *General Instruction 2002*, nos. 54, 127.

¹⁷ *General Instruction 2002*, no. 54.

¹⁸ *General Instruction 2002*, no. 54: “There is always only one collect used in a Mass.” Cf. *Tres abhinc annos*, no. 4.

¹⁹ *General Instruction 2002*, no. 53.

²⁰ *General Instruction 2002*, no. 29.

²¹ “It is ...illicit to omit or to substitute the prescribed biblical readings on one’s own initiative, and especially ‘to substitute other, non-biblical texts for the readings and Responsorial Psalm, which contain the word of God’” *Redemptionis Sacramentum*, 62. Cf. *General Instruction 2002*, no. 57.

²² *General Instruction 2002*, no. 59.

²³ *General Instruction 2002*, no. 61 gives detailed instructions on how to pray the Responsorial Psalm.

²⁴ *Redemptionis Sacramentum*, 62.

²⁵ SC 29; GIRM 34, 66, 89, 91, 148-152; GILM 14, 49-55; CB 30-32; Ray Lonergan, *A well Trained Tongue: Workbook for Lectors*, Chicago: Liturgy Training Publications, 1982; James A. Wallace, *The Ministry of Lectors* Collegeville, The Liturgical Press, 1981; Kosmas Lee, *Proclamation of the Word: A Guide for Readers and Commentators*, Pax Liturgical Commission, 1978.

²⁶ Generally female voices carry further than those of men. Moreover, since women may not serve as priests, it is only fair that they are not deprived of roles which they rightfully share with men.

²⁷ *Redemptionis Sacramentum*, 63.

²⁸ *General Introduction to the Lectionary for Mass* 49: *General Instruction* 2002, no. 59.

²⁹ Note that the bowing at this moment is not made to the tabernacle. The altar and not the tabernacle is the centre of Eucharistic celebration. The tendency is to reason that if Christ is *really* present in the tabernacle and only *symbolically* present in the altar, why then bow to the altar instead of the tabernacle. However, as Smolarski suggests in his book *How Not to Say Mass*, pg. 52, the rationale behind the rubric in *General Instruction* 2002, no. 132 is that the priest does not bow to the tabernacle in order not to interrupt the liturgical celebration of which Christ's presence in the tabernacle is only the fruit.

³⁰ "In a concelebration where a priest presides... the concelebrant who in the absence of a deacon proclaims the Gospel neither requests nor receives the blessing of the principle celebrant" *General Instruction* 2002, no 212.

³¹ *Ceremonial of Bishops* 74, 173.

³² Canon 767.

³³ *General Instruction* 2002, no. 65.

³⁴ Cf. *General Instruction* 2002, no. 66.

³⁵ *Notitiae* 9 (1973), *Documents on the Liturgy 1963-1979*, 1432, footnote R8.

³⁶ *General Instruction* 2002, no. 56.

³⁷ *General Instruction* 2002, no. 128.

³⁸ *General Instruction* 2002, no. 130.

³⁹ *General Instruction* 2002, no. 66.

⁴⁰ *General Instruction* 2002, no. 67.

⁴¹ *Musicam Sacram*, no. 34. Cf. *General Instruction* 2002, no. 68.

⁴² *Music in Catholic Worship*, 37-38.

⁴³ SC 53-54; GIRM 16, 45-47, 99, 220; *General Instruction to the Lectionary for Mass*, no. 30-31; DMC 22, 29; MCW 74.

⁴⁴ Cf. *General Intercessions*, (DOL 1894).

⁴⁵ *General Intercessions* 7, DOL 239, no. 1897.

⁴⁶ *Eucharistiae Participationem*, no. 16.

⁴⁷ *General Instruction* 2002, no. 71.

⁴⁸ *Rite of Christian Initiation of Adults*, no. 36.

⁴⁹ *Directory for Masses with Children*, no. 22.

⁵⁰ *Ordo Cantus Missae*, no. 11.

⁵¹ Cf. *General Instruction* 2002, no. 72.

-
- ⁵² GIRM 100-107, 221-223; MCW 71; LMT 19.
- ⁵³ *Redemptionis Sacramentum*, 70.
- ⁵⁴ *General Instruction 2002*, no. 74.
- ⁵⁵ Can 924 §2, 926; GIRM 282, *Redemptionis Sacramentum*, no. 48.
- ⁵⁶ Cf. *Redemptionis Sacramentum*, no. 173.
- ⁵⁷ Cf. *Redemptionis Sacramentum*, no. 50. Regarding the gravity of substituting the wine with some other drink cf. *Redemptionis Sacramentum* no. 173.
- ⁵⁸ *General Instruction 2002*, no. 78.
- ⁵⁹ Inspired by the Anaphora of St. Hippolytus (from the beginning of the 3rd century). Anton Hänggi and Irmgard Pahl, *Prex Eucharistica*, p. 80-81.
- ⁶⁰ *Au cours des derniers mois*, DOL 244, no. 1957b.
- ⁶¹ *Redemptionis Sacramentum*, no. 51. Cf. *Eucharistiae Participationem*, no. 4-6)
- ⁶² *General Instruction 2002*, no. 151.
- ⁶³ *General Instruction 2002*, no. 218.
- ⁶⁴ *General Instruction 2002*, no. 152.
- ⁶⁵ *General Instruction 2002*, no. 82, 154; *Ceremonial of Bishops*, no. 99-103.
- ⁶⁶ *General Instruction 2002*, no. 239.
- ⁶⁷ *Redemptionis Sacramentum*, 72.
- ⁶⁸ *General Instruction 2002*, no. 83.
- ⁶⁹ *General Instruction 2002*, no. 83.
- ⁷⁰ Cf. *Misticam Sacram*, no. 34; *General Instruction 2002*, no. 83.
- ⁷¹ *General Instruction 2002*, no. 84.
- ⁷² *Redemptionis Sacramentum*, no. 97.
- ⁷³ *Redemptionis Sacramentum*, no. 98.
- ⁷⁴ *Redemptionis Sacramentum*, 77.
- ⁷⁵ *Sacrosanctum Concilium*, no. 55.
- ⁷⁶ *Eucharisticum Mysterium*, 31; *Redemptionis Sacramentum*, no. 88. Cf. Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.3.f.
- ⁷⁷ *General Instruction 2002*, no. 162.
- ⁷⁸ *General Instruction 2002*, no. 160.
- ⁷⁹ Cf. *Redemptionis Sacramentum*, no. 96. "...the word of the Lord was addressed to the prophet Haggai as follows, "The Lord Sabaoth says this: Ask the priests for a decision on this question, "If a man carries consecrated meat in the fold of his gown and with this fold touches

bread, broth, wine, or food of any kind, does such food become holy?”
The priests answered, ‘No, it does not...’ (Haggai 2:12).

⁸⁰ Cf. *Redemptionis Sacramentum*, no. 90-92

⁸¹ Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.4.

⁸² *Redemptionis Sacramentum*, no. 95. Cf. Can 917. (It is not quite clear in this directive and in the canon quoted, what “participation” means; whether it means attendance of Mass in which case a lay member who attends two Masses may receive communion in both, or whether it means taking an active part, say conducting, serving or taking a reading).

⁸³ Although this has come into disuse over time.

⁸⁴ *Tres abhinc annos*, no. 7.

⁸⁵ *General Instruction 2002*, no. 88.

⁸⁶ *General Instruction 2002*, no. 89.

⁸⁷ *General Instruction 2002*, no. 89.

⁸⁸ *General Instruction 2002*, no. 90.

⁸⁹ *Guidelines for Priests (Draft) in Jinja Diocese*, p. 7.

⁹⁰ Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.3.

⁹¹ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.2.b

⁹² *Diocesan Statutes, Diocese of Jinja*, p. 8

⁹³ *Diocesan Statutes, Diocese of Jinja*, p. 8

⁹⁴ *Diocesan Statutes, Diocese of Jinja*, p. 8

⁹⁵ *Draft Guidelines for the Priests in the Diocese of Jinja*, p. 6.

⁹⁶ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.2.c.

⁹⁷ Cf Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.2.1.

⁹⁸ Cf. Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.2.2

⁹⁹ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.1.e.

¹⁰⁰ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.11.f.

¹⁰¹ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.1.g.

¹⁰² Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.1.a.

¹⁰³ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.1.b

¹⁰⁴ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.1.c.

¹⁰⁵ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.1.d.

¹⁰⁶ ; *Rite of Christian Initiation 11-15; Rite of Baptism for Children*, 7.

¹⁰⁷ The Rite for Children no. 141 regarding unblessed water states:
“Catechist [says]: Come and bless this water in which your servants are to be baptised. You have called them to the washing of new life in the

faith of your Church, so that they may have eternal life. (We ask this) through Christ our Lord.”

¹⁰⁸ *Guidelines for Priests (Draft) in Jinja Diocese*, p. 6.

¹⁰⁹ Can 867 §2: “In the infant is in danger of death, it is to be baptised without any delay.”

¹¹⁰ Can 867 §1: “parents are obliged to see that their infants are baptised within the first few weeks. As soon as possible after the birth, indeed even before it, they are to approach the parish priest to ask for the sacrament for their child, and to be themselves duly prepared for it.”

¹¹¹ Can 857 §2.

¹¹² Can. 860 §1.

¹¹³ Can. 864.

¹¹⁴ Can 870.

¹¹⁵ Can. 871.

¹¹⁶ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 3.3.1.

¹¹⁷ Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.1 a.

¹¹⁸ Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.1 b.

¹¹⁹ Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.1 c.

¹²⁰ Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.2.1 d.

¹²¹ Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.4.

¹²² Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.2.f.

¹²³ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 3.4.e.

¹²⁴ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.1.2.g.

¹²⁵ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 3.4.e.

¹²⁶ This faculty must be received from his bishop, for “Only the local Ordinary is competent to give to any priests whomsoever the faculty to hear the confessions of any whomsoever of the faithful...” Can. 969 §1.

¹²⁷ *Guidelines for Priests (Draft) in Jinja Diocese*, p. 6. Cf. *Presbyterorum Ordinis*, 13: [Priests] are united with the intention and charity of Christ when they administer the sacraments. They do this in a special way when they show themselves to be always available to administer the sacrament of Penance whenever it is reasonably requested by the faithful.” See also Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.3.b.

¹²⁸ “Local Ordinaries and priests, to the extent that it applies to them, have a serious obligation in conscience to make sure that there is not a scarcity of confessors because some priests neglect this important ministry, involving themselves rather in secular concerns or in less

important ministries, especially when these could be provided by deacons or qualified lay people. DOL, p. 950 no. IV

¹²⁹ “Priests are to instruct the faithful that they are forbidden, if they are burdened with mortal sin and there are sufficient confessors available, to put off by design or neglect fulfilling the obligation of individual confession in expectation of an occasion when a general absolution will be given. DOL, p. 950 no. VIII

¹³⁰ “The faithful should receive thorough instruction that liturgical celebrations and communal penitential services are extremely useful as a preparation for a more beneficial confession and for amending their life. But care must be taken against confusing such celebrations or services with sacramental confession and absolution.” DOL, p. 950 no. X

¹³¹ “On the subject of frequent, “devotional” confession, priests are not to dare to discourage the faithful from this practice. On the contrary, they are to extol its great benefits for the Christian life, and to make it clear that they are always ready to hear such confessions whenever the faithful reasonably request. What must be absolutely avoided is the restriction of individual confession to mortal sin alone. That would deprive the faithful of an important effect of confession and would injure the good name of those who receive the sacrament individually. DOL, p. 950 no. XII

¹³² Can. 983 §1.

¹³³ Can. 984 §1.

¹³⁴ *Eucharisticum Mysterium*, 35, *Redemptionis Sacramentum*, 86.

¹³⁵ *Diocesan Statutes, Jinja Diocese*, p. 9.

¹³⁶ *Diocesan Statutes, Jinja Diocese*, p. 9.

¹³⁷ “General absolution, without prior individual confession, cannot be given to a number of penitents together, unless: 1) danger of death threatens and there is not time for the priest or priests to hear the confessions of the individual penitents; 2) there exists a grave necessity, that is, given the number of penitents, there are not enough confessors available properly to hear the individual confessions within an appropriate time, so that without fault of their own the penitents are deprived of the sacramental grace or of holy communion for a lengthy period of time. Sufficient necessity is not, however, considered to exist when confessors cannot be available merely because of a great

gathering of penitents, such as can occur on some major feast day or pilgrimage.”

¹³⁸ *Guidelines for Priests (Draft) in Jinja Diocese*, p. 7 Cf. Diocese of Jinja, *Parish Pastoral Policies and Guideline*, no. 4.3.e.

¹³⁹ The negligence of the sick is a grave matter on the part of a pastor. Many members of different sects take advantage of this and attend to the sick while at the same time drawing them to their own doctrine.

¹⁴⁰ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.5.0.b.

¹⁴¹ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.5.0.d.

¹⁴² Can. 1004. Cf. Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.5.0.a.

¹⁴³ Can. 1004 §2. For further information on the frequency of anointing cf. “Sick, Anointing of, Frequency of” in *The New Dictionary of Sacramental Theology*, p. 1161f.

¹⁴⁴ PSC, 14.

¹⁴⁵ Can. 1005.

¹⁴⁶ (can 1007) The anointing of the sick is not to be conferred upon those who obstinately persist in a manifestly grave sin.

¹⁴⁷ PCS 99 states: “The priest should ensure that the abuse of delaying the reception of the sacrament does not occur, and that the celebration takes place while the sick person is capable of active participation. However, the intent of the Conciliar reform (Constitution on the Liturgy, art. 73) that those needing the sacrament should seek it at the beginning of a serious illness should not be used to anoint those who are not proper subjects for the sacrament. The sacrament of the anointing of the sick should be celebrated only when a Christian’s health is seriously impaired by sickness or old age.” Article 73 of SC referred to above states: “‘extreme unction,’ which may also and more fittingly be called ‘anointing of the Sick’, is not a sacrament for those only who are at the point of death. Hence, as soon as anyone of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.’ PCS, 108 further adds: “...if the Ordinary decides that many people are to be anointed in the same celebration, either he or his delegate should ensure that all disciplinary norms concerning anointing are observed, as well as the norms for pastoral preparation and liturgical celebration. In particular, the practice of indiscriminately anointing numbers of people on these occasions simply because they are ill or

have reached an advanced age is to be avoided. Only those whose health is seriously impaired by sickness or old age are proper subjects for the sacrament.”

¹⁴⁸ PCS, 15.

¹⁴⁹ Cf. Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 3.3.5.

¹⁵⁰ *Diocesan Statutes, Jinja Diocese*, p. 10.

¹⁵¹ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.a.

¹⁵² Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.b.

¹⁵³ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.c.

¹⁵⁴ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.d.

¹⁵⁵ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.e.

¹⁵⁶ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.f.

¹⁵⁷ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.g.

¹⁵⁸ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.h.

¹⁵⁹ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.6.i.

¹⁶⁰ Canon 1183 par. 1. Cf. Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.5.2.b.

¹⁶¹ Cf. Canon 1183, par. 2.

¹⁶² Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.5.2.c.

¹⁶³ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.5.2.d.

¹⁶⁴ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.5.2.e.

¹⁶⁵ Diocese of Jinja, *Parish Pastoral Policies and Guidelines*, no. 4.5.2.f.

¹⁶⁶ Romans 12:2 “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God -- what is good and acceptable and perfect.” Ephesians 5: 17 “So do not be foolish, but understand what the will of the Lord is.” Matthew 12: 50 “For whoever does the will of my Father in heaven is my brother and sister and mother.”

¹⁶⁷ Canon 1168

¹⁶⁸ BB, 42-61

¹⁶⁹ BB 115-134

¹⁷⁰ BB, 135-194

¹⁷¹ BB 195-214

¹⁷² BB, 215-257

¹⁷³ BB, 378-387

¹⁷⁴ BB, 431-452

¹⁷⁵ BB, 515-537

¹⁷⁶ BB 651-827

¹⁷⁷ BB, 1225-1271

¹⁷⁸ This canon states that: “While blessings are to be imparted primarily to Catholics, they may be given also to catechumens and, unless there is a prohibition by the Church, even to non-Catholics.”

¹⁷⁹ Cf. Congregation for the Doctrine of the Faith, *Epistula Inde ab Aliquot Annis*, Ordinariis locorum missa: in mentem normae vigentes de exorcismis revocantur: *AAS* 77(1985), 1169-1170.

¹⁸⁰ *Rituale Romanum*, Ex Decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum, Auctoritate Ioannis Paulii II promulgatum, *De Exorcismus et Supplicationibus Quibusdam*, Editio typica, Typis Polyglottis Vaticanis, MIM, *Praenotanda*, 13-19.

¹⁸¹ Canon 1172, par. 1.

¹⁸² Canon 1172 par 2.

¹⁸³ *Musicam Sacram*, 16.

¹⁸⁴ *Musicam Sacram*, 14.

¹⁸⁵ Cf. *Ordo* 2002 p. 91 no. 7.

¹⁸⁶ *Diocesan Statutes, Jinja Diocese, p. 11.*

¹⁸⁷ *Diocesan Statutes, Jinja Diocese, p. 11.*

¹⁸⁸ *Diocesan Statutes, Jinja Diocese, p. 11.*

¹⁸⁹ *Diocesan Statutes, Jinja Diocese, p. 11.*

¹⁹⁰ SC, 90.

¹⁹¹ GILH, 28, PO, 13.

¹⁹² GILH, . 25, 26.

¹⁹³ GILH, 34, SC 89.

¹⁹⁴ GILH, 55-56.
