

STATUTES FOR THE CLERGY OF ARCHDIOCESE OF JOHANNESBURG

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PURPOSE OF THESE STATUTES

To help priests and deacons to know what is their role as clergy.

To promote the necessary uniformity within the Archdiocese.

To help all clergy to know the policies that are in place.

PREAMBLE¹

“A diocese is a portion of the people of God, which is entrusted to a Bishop to be nurtured by him, with the cooperation of the *presbyterium*, in such a way that, remaining close to its pastor and gathered by him through the Gospel and the Eucharist in the Holy Spirit, it constitutes a particular Church. In this Church, the one, holy, catholic and apostolic Church of Christ truly exists and functions.”²

“By divine institution, Bishops succeed the Apostles through the Holy Spirit who is given to them. They are constituted Pastors in the Church, to be teachers of doctrine, the priests of sacred worship and the ministers of governance.”³

“Since the Bishop must defend the unity of the universal Church, he is bound to foster the discipline which is common to the whole Church, and so press for the observance of all ecclesiastical laws.”⁴ “He is to ensure that abuses do not creep into ecclesiastical discipline, especially concerning the ministry of the Word, the celebration of the sacraments and sacramentals, the worship of God and the cult of the saints, and the administration of goods.”⁵

“All presbyters, both diocesan and religious, participate in and exercise with the Bishop the one priesthood of Christ and are thereby constituted prudent cooperators of the episcopal order.”⁶

“At a lower level of the hierarchy are deacons, upon whom hands are imposed not unto the priesthood but unto a ministry of service. For strengthened by sacramental grace, in communion with the bishop and his group of priests they serve in the diaconate of the liturgy, of the word, and of charity to the people of God.”⁷

PART 1. WAY OF LIFE

¹ The English language translation of the Code of Canon Law in this document is the version approved by the Conferences of Bishops of Australia, Canada, England and Wales, India, Ireland, New Zealand, Scotland and Southern Africa.

² Canon 369

³ Canon 375 § 1

⁴ Canon 392 § 1

⁵ Canon 392 § 2

⁶ Christus Dominus 28

⁷ Lumen Gentium 29

“The priest, clothed with the Spirit of the Almighty Father, is called to guide the journey of sanctification of the people entrusted to him by teaching and the celebration of the sacraments and above all, with his own way of life, with the certainty that this is the only end for which the priest himself exists”.⁸

1. 1. Our Ministry

1. 1. 1. The Call to Holiness

“Clerics have a special obligation to seek holiness in their lives, because they are consecrated to God by a new title through the reception of orders, and are stewards of the mysteries of God in the service of His people.”⁹

“In order that they can pursue this perfection:

1. they are in the first place faithfully and untiringly to fulfil the obligations of their pastoral ministry;

2. they are to nourish their spiritual life at the twofold table of the sacred Scripture and the Eucharist; priests are therefore earnestly invited to offer the Eucharistic Sacrifice daily, and deacons to participate daily in the offering;

3. priests, and deacons aspiring to the priesthood, are obliged to carry out the liturgy of the hours daily, in accordance with their own approved liturgical books; permanent deacons are to recite that part of it determined by the Bishop’s Conference;

4. they are obliged to make spiritual retreats, in accordance with the provision of particular law.

5. they are exhorted to engage regularly in mental prayer, to approach the sacrament of penance frequently, to honour the Virgin Mother of God with particular veneration, and to use other general and special means of holiness.”¹⁰

“In accordance with the prescription of Canon 276 § 2, 3, the Southern African Catholic Bishop’s Conference hereby decrees that permanent deacons are obliged to pray daily the Morning and Evening Prayer from the Liturgy of the Hours.”¹¹

“This decree applies to all permanent deacons. Transitional deacons preparing for ordination to the priesthood are bound to pray the entire Liturgy of the Hours in terms of the provision of Canon 276 § 2, 3.”¹²

⁸ Mario Piacenza, Secretary of the Congregation for Clergy, 15th January 2010

⁹ Canon 276 § 1

¹⁰ Canon 276 § 2

¹¹ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

¹² Commentary to the Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

1. 1. 2. Celibacy

“Clerics are obliged to observe perfect and perpetual continence for the sake of Kingdom of heaven, and are therefore bound to celibacy. Celibacy is a special gift of God by which sacred ministers can more easily remain close to Christ with an undivided heart, and can dedicate themselves more freely to the service of God and their neighbour.”¹³

“Clerics are to behave with due prudence in relation to persons whose company can be a danger to their obligation of preserving continence or can lead to scandal of the faithful.”¹⁴

“The Diocesan Bishop has authority to establish more detailed rules concerning this matter, and to pass judgement on the observance of the obligation in particular cases.”¹⁵

1. 1. 3. Simple Life Style

“Clerics are to follow a simple way of life and avoid anything which smacks of worldliness.”¹⁶

“Goods which they receive on the occasion of the exercise of an ecclesiastical office, and which are over and above what is necessary for their worthy upkeep and the fulfilment of all the duties of their state, they ought to use for the good of the Church and for charitable works.”¹⁷

1. 1. 4. Common Life

“Some manner of common life is highly recommended to clerics; where it exists, it is as far as possible to be maintained.”¹⁸

“Since all clerics are working for the same purpose, namely the building of the body of Christ, they are to be united with one another in the bond of brotherhood and prayer. They are to seek to cooperate with one another, in accordance with the provisions of particular law.”¹⁹

This is particularly true in the case of an assistant priest, a seminarian during his internship, a transitory deacon, or a permanent deacon appointed to the parish.

¹³ Canon 277 § 1

¹⁴ Canon 277 § 2

¹⁵ Canon 277 § 3

¹⁶ Canon 282 § 1

¹⁷ Canon 282 § 2

¹⁸ Canon 280

¹⁹ Canon 275 § 1

1. 1. 5. On-going Formation

“Clerics are to continue their sacred duties even after ordination to the priesthood. They are to hold to that solid doctrine on sacred Scripture which has been handed down by our forebears and which is generally received in the Church, as set out especially in the documents of the Councils and of the Roman Pontiffs. They are to avoid profane novelties and pseudo-science.”²⁰

In particular:

1. All priests ordained 5 years or less will attend the annual on-going formation meeting.
2. All priests ordained 10 years or more will attend a Sabbatical of at least 3 months duration.
3. All priests will attend the shorter on-going formation courses organized by the SACBC office, or courses organised by other agencies in cooperation with the on-going formation office at least every five years.
4. The Diocesan Coordinator of on-going formation will keep a record of what formal on-going formation courses each priest has done.

1. 1. 6. Clerical State

“Clerics are to shun completely everything that is unbecoming to their state, in accordance with the provisions of particular law.”²¹

“Clerics are to avoid whatever is foreign to their state, even when it is not unseemly.”²²

“Clerics are forbidden to assume public office whenever it means sharing in the exercise of civil power.”²³

“Without permission of their Ordinary, they may not undertake that administration of goods belonging to lay people, or secular offices which involve the obligation to render account.”²⁴

“Clerics are forbidden to practise commerce or trade, either personally or through another; for their own or another’s benefit, except with the permission of the lawful ecclesiastical authority.”²⁵

“They are not to play an active role in political parties or in directing trade unions unless, in the judgement of the competent ecclesiastical authority, this is required for the defence of the rights of the Church or to promote the common good.”²⁶

²⁰ Canon 279 § 1

²¹ Canon 285 § 1

²² Canon 285 § 2

²³ Canon 285 § 3

²⁴ Canon 285 § 4

²⁵ Canon 286

1. 1. 7. Right of Association

“Secular clergy have the right of association with others for the achievement of purposes befitting the clerical state.”²⁷

“Secular clergy are to hold in high esteem those associations especially whose statutes are recognised by the competent authority and which, by a suitable and well tried rule of life and by fraternal support, promote holiness in the exercise of their ministry and foster the unity of the clergy with one another and with their Bishop.”²⁸

“Clerics are to refrain from establishing or joining associations whose purpose or activity cannot be reconciled with the obligations proper to the clerical state, or which can hinder the diligent fulfilment of the office entrusted to them by the competent ecclesiastical authority.”²⁹

1. 1. 8. Reverence

“Clerics have a special obligation to show reverence and obedience to the Supreme Pontiff and to their own Ordinary.”³⁰

1. 1. 9. Visiting Priests

“A priest is to be permitted to celebrate the Eucharist, even if he is not known to the rector of the church, provided either that he presents commendatory letters, not more than a year old, from his own Ordinary or Superior, or that it can be prudently judged that he is not debarred from celebrating.”³¹

Visiting priests (holiday, conference, seminar, medical treatment...) enjoy the privilege of canon 903 and they are vouched by the host congregation or organization receiving them. They are to send copy of their celebret or their commendatory letters to the Chancery.

Priests on longer sojourn (study, long leave...) must remain incardinated in their diocese of origin. If they wish to enter the service of the Archdiocese, they have to declare it in writing³² and a written agreement must be entered into between the Bishop of the diocese of origin and the Archbishop.³³

²⁶ Canon 287 § 2

²⁷ Canon 278 § 1

²⁸ Canon 278 § 2

²⁹ Canon 278 § 3

³⁰ Canon 273

³¹ Canon 903

³² Cfr. Canon 269 § 3

³³ Cfr. Canon 271 § 1

“The Bishops’ Conference is to establish and promote means by which those who come to their territory from the missions, for the purpose of work or study, are to be given a fraternal welcome and helped with suitable pastoral care.”³⁴

“In accordance with the prescriptions of Canon 792, the Southern African Catholic Bishops’ Conference hereby decrees that in keeping with the missionary tradition of the Church in Southern Africa, and recognising the contribution of various ecclesiastical agencies in Southern Africa, encouragement be given to such agencies to give fraternal welcome and pastoral care to those who come from mission countries to the territories of the Conference to work or study. Moreover, such persons are to be invited to share in the spiritual and social life of the diocesan and parish community in which they reside.

Each diocesan Bishop is personally, or through his delegate, to do what is possible to provide suitable pastoral care to any person who comes to work or study in his diocese.

Priests who come to the SACBC territories to study, shall have a letter from their Ordinary stating that they are in good standing and that suitable arrangements have been made for their support while in any of the countries of the SACBC territories.

Priests from mission countries wishing to assist in pastoral work while temporarily in the SACBC territories shall first obtain the approval of the Ordinary of the place where they will exercise their ministry. Should such priests later wish to work permanently in any of these SACBC territories, the provisions of Canon 268 are to be observed.”³⁵

1. 1. 10. Professional Conduct

Priests should be conversant with and remain adhere to the protocols published by the SACBC, namely: “The Protocol for Church Personnel in regard to Sexual Misconduct between Adults” and “The Protocol for Church personnel in regard to Sexual Abuse of Children”.

1. Priests need to be aware:

a) Of the causes and signs of child abuse and neglect, the steps to take to protect children, and the procedure to follow if abuse or neglect is suspected or observed.

b) Of any legal responsibilities under civil law, and of the Church’s procedures in relation to the notification of child abuse or neglect availing oneself of training in basic and on-going formation in the area of child protection.

2. Priests shall act with integrity and fairness when receiving complaints of sexual, physical and emotional abuse. Commitment to this standard would be indicated by:

³⁴ Canon 792

³⁵ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

- a) Asking the victim what needs to be done immediately to ensure that he/she feels safe from further abuse.
- b) Explicitly assuring those alleging abuse that the Church is available to provide spiritual and psychological assistance.
- c) Naming abuse as such, and assisting victims to move any blame from themselves to the offender.
- d) Striving to assist in the psychological and spiritual healing of those people who, as well as the victims, have been seriously affected by incidents of sexual abuse – family, friends and community of both victim and offender.
- e) Ensuring that all complaint alleging sexual abuses are referred to the contact person designated in the Archdiocese.

1. 2. Our Office

1. 2. 1. Accepting Office

“Unless excused by a lawful impediment, clerics are obliged to accept and faithfully fulfil the office committed to them by their Ordinary.”³⁶

1. 2. 2. Absence from the parish

“Clerics, even if they do not have a residential office, are not be absent from their diocese for a considerable time, to be determined by particular law, without the at least presumed permission of their proper Ordinary.”³⁷

Priests must inform the Bishop before they leave the parish for more than a week for whatever reason. They should make suitable agreement to provide for urgent spiritual needs on the part of their parishioners during their absence.

1. 2. 3. Weekly day off

To keep healthy and happy, priests are strongly advised to keep a weekly day off as often as possible; they should use this day for brotherly visit to other priests in the diocese.

1. 2. 4. Holidays

“They may, however, take a rightful and sufficient holiday every year, for the length of time determined by general or by particular law.”³⁸

In particular:

1. Priest may take one calendar month as annual leave. Participations in overseas pilgrimage should be arranged to coincide with annual leave.

³⁶ Canon 274 § 2

³⁷ Canon 283 § 1

³⁸ Canon 283 § 2

2. Diocesan priests from overseas and countries outside southern Africa are entitled to a three months home leave every three years. They will not have annual leave during their years of home leave.

3. Priests are to obtain permission from the Bishop before arranging a date for their leave and are to contact him prior to departure and on their return. Details of arrangement for supplies must also be provided before departure from the parish.

4. As far as holidays are concerned, the assistant priest has the same right as the parish priest.

1. 2. 5. Dress Code

“Clerics are to wear suitable ecclesiastical dress, in accordance with the norms established by the Bishop’s Conference and legitimate local custom.”³⁹

“Without prejudice to the provisions of Canon 288 concerning permanent deacons, and in accordance with the provisions of Canon 284, the Southern African Catholic Bishop’s Conference hereby decrees that in the matter of dress, clerics are to be identified by the wearing of a clerical collar.”⁴⁰

The roman collar remains part of the ordinary dress of priests and should be worn especially when on pastoral duties and visiting hospitals.

1. 2. 6. Remuneration and Health Insurance

“Since clerics dedicate themselves to the ecclesiastical ministry, they deserve the remuneration that befits their condition, taking into account both the nature of their office and the conditions of time and place. It is to be such that it provides for the necessities of their life and for the just remuneration of those whose services they need.”⁴¹

“Suitable provision is likewise to be made for such social welfare as they may need in infirmity, sickness or old age.”⁴²

1. 2. 7. Retirement

“A parish priest who has completed his seventy-fifth year of age is requested to offer his resignation from office to the diocesan Bishop who, after considering all the circumstances of person and place, is to decide whether to accept or defer it. Having taken account of the norms laid down by the Bishop’s Conference, the diocesan Bishop must make provision for the appropriate maintenance and residence of the priest who has resigned.”⁴³

³⁹ Canon 284

⁴⁰ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

⁴¹ Canon 281 § 1

⁴² Canon 281 § 2

⁴³ Canon 538 § 3

“In accordance with the prescriptions of Canon 538 § 3, and the provisions of Canon 281 § 2, and 1274, the Southern African Catholic Bishops’ Conference thereby decrees that, in accordance with the principle’s of natural justice and equity, and the traditions and circumstances of each diocese:

1. Each diocesan Bishop shall have a specific fund designed to provide adequate support and accommodation for the following when infirm, ill, old or retired:

- Diocesan priests, either incardinated or having pastoral responsibility in the diocese.
- Permanent deacons in the full time employment of the diocese who have no other means of support.
- Religious, in so far as this is provided for in the agreement entered into between the diocese and the institute.

2. The adequacy of the fund is to be reviewed annually by the diocesan financial administrator who is to report to the diocesan finance committee.

3. Where there is as yet no properly organised system of social provision for the clergy, the Episcopal Conference will see that a fund is established which will furnish adequate social security for them in accordance with the provisions of Canon 1274 § 2.

4. In circumstances where a diocesan Bishop is unable to establish an adequate fund on account of local financial difficulties, the Episcopal Conference is to facilitate the transfer of funds to such a diocese from wealthier dioceses in accordance with the provision of Canon 1274 § 3.”⁴⁴

1. 2. 8. Pension

South African diocesan priests who have completed their 65th year of age are to apply to the Department of Social Welfare and Pensions for an old age pension. For the non-South Africans, the Archdiocese has the obligation to look after them and old age pension will be given to them by the Archdiocese.

1. 2. 9. Will and Testament

Diocesan priests are to ensure that they have made a will which should be lodged at the curia. Should it be lodged elsewhere, the bishop should be informed. Priests are also to inform him of any change in the name/address of their next of kin.

1. 2. 10. SACOP (Southern African Council of Priests)

Delegates and alternates are to be elected by the priests from the general meeting of the priests. Subscription Fees are to be deducted from the Parish account.

1. 2. 11. Further Studies

The continuing theological, spiritual, human and pastoral formation of the priest is vital for the priest and benefits the people to whom he ministers. Priests in active

⁴⁴ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

ministry are encouraged to avail themselves of the many opportunities to deepen their spirituality, knowledge, imagination and professional skills. It is recommended a minimum of fifty-two hours of study annually, an average of one hour a week.

Among the possibilities for continuing academic and professional growth are:

a) Graduate Studies: The on-going needs of the archdiocese are the primary motivation for graduate studies. Nevertheless, priests who wish to pursue graduate studies on their own may do so, recognizing that it will have an impact on their primary pastoral duties. For this reason, permission from the Diocesan Bishop should be sought prior to beginning such studies.

b) Sabbatical: To enhance their ministry and to encourage spiritual and personal renewal, priests are encouraged to avail themselves of the opportunity to take a three-month spiritual or educational sabbatical every seven or ten years, in accordance with diocesan policy. This benefit does not accumulate with time; if not utilized in a timely manner, it is forfeited.

c) Extended Courses: Priests may request permission from, or may be asked by, the Diocesan Bishop to take part in an extended educational or spiritual experience to enhance their ministry which may take them away from their ordinary pastoral duties for a limited time. In such cases, clear provision is to be made to cover for pastoral duties.

PART 2. PASTORAL STRUCTURES

2. 1. The Diocese

2. 1. 1. The Council of Priests

“In each diocese there is to be established a council of priests, that is, a group of priests who represent the *presbyterium* and who are to be, as it were, the Bishop’s senate. The council’s role is to assist the Bishop, in accordance with the law, in the governance of the diocese, so that the pastoral welfare of that portion of the people of God entrusted to the Bishop may be most effectively promoted.”⁴⁵

“The council of priests is to have its own statutes. These are to be approved by the diocesan Bishop, having taken into account the norms laid down by the Bishops’ Conference.”⁴⁶

“In accordance with the prescriptions of Canon 496, the Southern African Bishops’ Conference hereby decrees that:

1. The presbyteral council in each diocese shall be chaired by the diocesan Bishop.

⁴⁵ Canon 495 § 1

⁴⁶ Canon 496

2. The council is to elect a secretary who, together with the diocesan Bishop, is to prepare an agenda; the secretary is also to notify members of meetings, take and circulate the minutes and deal with any correspondence.

3. The mandate of priests elected to the council or appointed by the diocesan Bishop is to be not less than two years nor more than five years, renewable.

4. *Ex officio* members of the council shall be the vicar(s) general, the episcopal vicars, the chancellor (if a priest), and the vicars forane (deans).

5. The council is to meet at least twice each year.

6. The role and functions of the presbyteral council shall be coordinated with those of other diocesan bodies, without prejudice to the institutional roles governed by the Code of Canon Law.”⁴⁷

The Archdiocese of Johannesburg has issued its own “Statutes of the Council of Priests”.

2. 1. 2. The College of Consultors

“From among the members of the council of priests, the diocesan Bishop freely appoints not fewer than six and not more than twelve priests, who are for five years to constitute the college of consultors. To it belongs the functions determined by law; on the expiry of the five year period, however, it continues to exercise its functions until the new college is constituted.”⁴⁸

The Vicar general and the Chancellor are *ex officio* members of the college. Priests elected to the college should have worked in the diocese for at least three years.

2. 1. 3. General Meeting of Priests

General meetings of the clergy are held at least twice a year at the Bishop’s discretion. All priests are expected to attend. A register of attendance is kept.

2. 1. 4. Archdiocesan Pastoral Council

“In each diocese, in so far as pastoral circumstances suggest, a pastoral council is to be established. Its function, under the authority of the Bishop, is to study and weigh those matters which concern the pastoral works of the diocese, and to propose practical conclusions concerning them.”⁴⁹

“A pastoral council is composed of members of Christ’s faithful who are in full communion with the Catholic Church: clerics, members of institutes of consecrated life, and especially lay people. They are designated in the manner determined by the diocesan Bishop.”⁵⁰

⁴⁷ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

⁴⁸ Canon 502 § 1

⁴⁹ Canon 511

⁵⁰ Canon 512 § 1

“The members of Christ’s faithful assigned to the pastoral council are to be selected in such a way that the council truly reflects the entire portion of the people of God which constitutes the diocese, taking account of the different regions of the diocese, of social conditions and professions, and of the part played in the apostolate by the members, whether individually or in association with others.”⁵¹

“Only those members of Christ’s faithful who are outstanding in firm faith, high morals standards and prudence are to be assigned to the pastoral council.”⁵²

The Archdiocesan Pastoral Council is to report to the deaneries and parish pastoral councils through its delegates.

The Archdiocese of Johannesburg has issued its own “Statutes of the Archdiocesan Pastoral Council”.

2. 2. Deaneries

2. 2. 1. Deaneries

The parishes of the diocese are divided into 8 Deaneries, chaired by a Dean, elected by the priests of the Deanery. Their role is to coordinate the pastoral work among the neighbourly parishes and to foster priestly fraternity. There should be three meetings of the priests of each Deanery per year. These meetings are to be chaired by the respective deans, who are to ensure that the minutes of each meeting are forwarded timeously to the Bishop’s office.

2. 2. 2. Deanery Pastoral Council

In each Deanery there could be a Deanery Pastoral Council that functions according to its particular statutes.

2. 3. Parishes

“A parish is a certain community of Christ’s faithful established within a particular Church, whose pastoral care, under the authority of the diocesan Bishop, is entrusted to a parish priest as its proper pastor.”⁵³

“The diocesan Bishop alone can establish, suppress or alter parishes. He is not to establish, suppress or notably alter them unless he has consulted the council of priests.”⁵⁴

“A lawfully established parish has juridical personality by virtue of the law itself.”⁵⁵

⁵¹ Canon 512 § 2

⁵² Canon 512 § 3

⁵³ Canon 515 § 1

⁵⁴ Canon 515 § 2

2. 3. 1. Quasi Parishes

“Unless the law provides otherwise, a quasi-parish is equivalent to a parish. A quasi-parish is a certain community of Christ’s faithful within a particular Church, entrusted to a priest as its proper pastor, but because of special circumstances not yet established as a parish.”⁵⁶

The priest who is entrusted a quasi-parish is called administrator or priest in charge.

2. 3. 2. Parish Finance Committee

“In each parish there is to be a finance committee to help the parish priest in the administration of the goods of the parish. It is ruled by the universal law and by the norms laid down by the diocesan Bishop, and it is comprised of members of Christ’s faithful selected according to these norms.”⁵⁷

The Archdiocese of Johannesburg has issued its own “Statutes of the Parish Finance Committee”.

2. 3. 3. Parish Pastoral Council

“A pastoral council is to be established in each parish. In this council, which is presided over by the parish priest, Christ’s faithful, together with those who by virtue of their office are engaged in pastoral care of the parish, give their help in fostering pastoral action.”⁵⁸

“The pastoral council has only a consultative vote, and it is regulated by the norms laid down by the diocesan Bishop.”⁵⁹

The Archdiocese of Johannesburg has issued its own “Statutes of the Parish Pastoral Council”.

PART 3. PARISH PASTORAL CARE

“By its nature the parish is the ordinary place where the faithful worship and live their Christian life. In it they can express and practice the initiatives which faith and Christian charity bring to the attention of the community of believers. The parish is the place which manifests the communion of various groups and movements, which

⁵⁵ Canon 515 § 3

⁵⁶ Canon 516 § 1

⁵⁷ Canon 537

⁵⁸ Canon 536 § 1

⁵⁹ Canon 536 § 2

*find in it spiritual sustenance and material support. Priests and lay people will see to it that parish life is harmonious, expressing the church as Family, where all 'devoted themselves to the Apostles' teaching and fellowship, to the breaking of bread and the prayers' (Acts:2:42)."*⁶⁰

3. 1. Parish Priest

"The parish priest is the proper pastor of the parish entrusted to him. He exercises the pastoral care of the community entrusted to him under the authority of the diocesan Bishop, whose ministry of Christ he is called to share, so that for this community he may carry out the offices of teaching, sanctifying and ruling with the cooperation of the other priests or deacons and with the assistance of lay members of Christ's faithful, in accordance with the law."⁶¹

Upon appointment of a parish priest to a parish, he should read canons 515-552 of the Code of Canon Law, which set out his prophetic and priestly service vis-à-vis the people of God entrusted to his care.

3. 2. Assistant Priest

"Whenever it is necessary or opportune for the due pastoral care of the parish, one or more assistant priests can be joined with the parish priest. As co-operators with the parish priest and sharers in his concern, they are, by common counsel and effort with the parish priest and under his authority, to labour in the pastoral ministry."⁶²

"An assistant priest may be appointed either to help in exercising the entire pastoral ministry, whether in the whole parish or in a part of it or for a particular group of the faithful within it, or even to help in carrying out a specific ministry in a number of parishes at the same time."⁶³

"The assistant priest is, by virtue of his office obliged to help the parish priest in the entire parochial ministry, with the exception of the application of the Mass for the people. Likewise, if the matter should arise in accordance with the law, he is bound to take the place of the parish priest."⁶⁴

"The assistant priest is to report regularly to the parish priest on pastoral initiatives, both those planned and those already undertaken. In this way the parish priest and the assistant priest or the assistants can by their joint efforts provide the pastoral care of the parish for which they are together answerable."⁶⁵

⁶⁰ The Church in Africa 100

⁶¹ Canon 519

⁶² Canon 545 § 1

⁶³ Canon 545 § 2

⁶⁴ Canon 548 § 2

⁶⁵ Canon 548 § 3

3. 3. Apostolate of the Laity

“Clerics are to acknowledge and promote the mission which the laity, each for his or her part, exercises in the Church and in the world.”⁶⁶

3. 4. Masses for the People

“When he has taken possession of his parish, the parish priest is bound on each Sunday and holiday of obligation in his diocese to apply the Mass for the people entrusted to him. If he is lawfully impeded from this celebration, he is to have someone else apply the Mass on these days or apply it himself on other days.”⁶⁷

“A parish priest who has the care of several parishes is bound to apply only one Mass for all the people entrusted to him.”⁶⁸

“A parish priest who has not discharged this obligation, is as soon as possible to apply for the people as many Masses as he has omitted.”⁶⁹

3. 5. Team Ministry

“Each of the priests to whom the care of a parish or of a number of parishes together is jointly entrusted, is bound to fulfil the duties and functions of a parish priest mentioned in canons 528, 529 and 530. They are to do this according to a plan determined among themselves. The faculty to assist at marriages, and all the faculties to dispense which are given to a parish priest by virtue of the law itself, belong to all, but are to be exercised under the direction of the moderator.”⁷⁰

3. 6. Term of Office

“It is necessary that a parish priest have the benefit of stability, and therefore he is to be appointed for an indeterminate period of time. The diocesan Bishop may appoint him for a special period of time only if the Bishops’ Conference has by decree allowed this.”⁷¹

“In accordance with the prescriptions of Canon 522, the Southern African Catholic Bishop’s Conference hereby decrees that the diocesan Bishop may appoint

⁶⁶ Canon 275 § 2

⁶⁷ Canon 534 § 1

⁶⁸ Canon 534 § 2

⁶⁹ Canon 534 § 3

⁷⁰ Canon 543 § 1

⁷¹ Canon 522

parish priests for a renewable six year term. The diocesan Bishop is, however, to consult with the Presbyteral Council before implementing this decree in his diocese.”⁷²

“Parish priests may be appointed in one of two ways: either for an indefinite term, or for a six year term, renewable. The decree does not provide for terms of longer or shorter duration. Likewise, the decree does not require that all parish priests in a diocese be appointed either for a term or indefinitely; the diocesan Bishop is free to make the choice at the time of the appointment.

While no specific limit has been placed upon the number of terms for which a parish priest may be appointed to a specific parish, the spirit of the legislation is such that an indefinite number of terms is not envisaged.”⁷³

The Archbishop normally appoints a parish priest for a renewable term of six years.

If a religious priest appointed as parish priest, leaves his parish before the completion of his six year term, the Bishop could ask his religious order to leave the parish altogether.

PART 4. THE MINISTRY OF THE WORD

4. 1. Preaching

“The people of God are first united through the word of the living God, and are fully entitled to seek this word from their priests. For this reason sacred ministers are to consider the office of preaching as of great importance, since proclaiming the Gospel of God to all is among their principal duties.”⁷⁴

4. 1. 1. Homily

“The most important form of preaching is the homily, which is part of the liturgy itself, and is reserved to a priest or a deacon. In the course of the liturgical year, the mysteries of faith and the rules of Christian living are to be expounded in the homily from the sacred text.”⁷⁵

⁷² Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

⁷³ Commentary to the Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

⁷⁴ Canon 762

⁷⁵ Canon 767 § 1

“At all Masses on Sundays and holydays of obligation, celebrated with a congregation, there is to be a homily and, except for a grave reason, this may not be omitted.”⁷⁶

“It is strongly recommended that, if a sufficient number of people are present, there must be a homily at weekday Masses also, especially during Advent and Lent, or on a feast day or an occasion of grief.”⁷⁷

4. 1. 2. Sharing Preaching by the laity

“The laity may be allowed to preach in a church or oratory if in certain circumstances it is necessary, or in particular cases it would be advantageous, according to the provisions of the Bishop’s Conference.”⁷⁸

“In accordance with the prescriptions of Canon 766 and without prejudice to the provisions of Canon 767 § 1, the Southern African Bishops’ Conference hereby decrees that the diocesan Bishop may authorise non-ordained persons who have received an adequate doctrinal preparation, to preach in churches on the following occasions:

1. When the officiating priest or deacon is unable to communicate in the language of the people.
2. In non-liturgical celebrations of the Word of God.
3. When particular circumstances require lay involvement, for example, special appeals.

All such person who are called upon to preach are to have manifested an outstanding moral life and enjoy a good reputation in the community.

The diocesan Bishop may also authorise seminarians in the course of their pastoral training to preach in churches.”⁷⁹

4. 1. 3. Mission and Retreats

“At certain times, according to the regulations of the diocesan Bishop, parish priests are to arrange for sermons in the form of retreats and missions, as they are called, or in other forms adapted to requirements.”⁸⁰

4. 2. Catechesis

⁷⁶ Canon 767 § 2

⁷⁷ Canon 767 § 3

⁷⁸ Canon 766

⁷⁹ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

⁸⁰ Canon 770

“It is pastors of souls especially who have the serious duty of attending to the catechesis of the Christian people, so that, through doctrinal formation and the experience of Christian life, the faith of the people may be living, manifest and active.”⁸¹

“The care for catechesis, under the direction of lawful ecclesiastical authority, extends to all members of the church, to each according to his or her role.”⁸²

The Archdiocese of Johannesburg has published its “Policy for Catechesis”.

4. 2. 1. Catechetical Formation

All in charge of catechesis are bound to ensure that their catechetical formation is carried out in accordance with the policies established by the catechetical department of the Archdiocese, and to follow what is mentioned in the canons 776-780 of the Code of Canon Law.

4. 2. 2. Catechumenate (RCIA)

“Those who have expressed the wish to embrace faith in Christ, and who have completed the period of preliminary catechumenate, are to be admitted to the catechumenate proper in a liturgical ceremony; and their names are to be inscribed in the book which is kept for this purpose.”⁸³

“By formation and their first steps in Christian living, catechumens are to be initiated into the mysteries of salvation, and introduced into the life of faith, liturgy and charity of the people of God, as well as into the apostolate.”⁸⁴

“It is the responsibility of the Bishops’ Conference to establish norms regulating the catechumenate, determining what should be done by catechumens and what should be their prerogatives.”⁸⁵

“In accordance with the prescriptions of Canon 788 § 3, and 851, 1, the Southern African Bishops’ Conference hereby decrees that:

1. The catechumenate or its equivalent shall be established where necessary for adults (cf. Canon 852 § 1). A similar provision shall be made for children of school going age who have not yet been baptised.

2. A person shall be appointed to promote, direct and coordinate the catechumenate in each diocese where it is established.

3. Only those persons who have received the liturgical rite of admission to the catechumenate (cf. Rite of Christian Initiation of Adults, January 6, 1972, no. 18) shall be considered as catechumens.

⁸¹ Canon 773

⁸² Canon 774 § 1

⁸³ Canon 788 § 1

⁸⁴ Canon 788 § 2

⁸⁵ Canon 788 § 3

4. Once duly inscribed, the catechumen enjoys the prerogatives accorded by law to those in this state (see Canon 206, § 2; see also Canons 1170, 1183, § 1).

5. The various steps undertaken by the candidates shall be indicated. These acts shall be signed by the candidate and by the diocesan Bishop or his delegate (a priest or deacon) who presided over the ceremony.

6. Preparation for the sacraments of Christian initiation shall not be limited to individual catechesis. Unless particular circumstances call for another practice, the candidate shall be integrated into a special parochial or diocesan support group established for this purpose, so that ecclesial life can be experienced. Those who at the conclusion of their preparation period, are deemed ready to receive the sacraments of Christian initiation, are presented to the diocesan Bishops who shall preside personally or through a delegate at their election.

7. Priests and communities who welcome candidates to baptism and to the other sacraments shall work in close cooperation with the diocesan director of the catechumenate.

8. For adults and for children who have reached the age of reason and who request baptism, the catechumenate process shall normally be observed in accordance with the approved liturgical books and diocesan guidelines.

9. The baptism of adults – those who have completed at least their fourteenth year – is to be referred to the diocesan Bishop so that he himself may confer it, if he judges this appropriate (Canon 863).

10. The Easter Vigil is the appropriate time for adult baptisms.

11. Christians who are already validly baptised in another non-Catholic ecclesial community and who wish to enter into full communion with the Catholic Church, shall follow a journeying similar to the catechumenate, with full respect being accorded to their baptismal status (cf. Rite of Christian Initiation of Adults, no. 297)

12. When a candidate requests baptism, confirmation or admission into the Catholic Church on the occasion of a forthcoming marriage, the two celebrations (initiation and marriage) should be so spaced as to allow sufficient time for each sacrament.”⁸⁶

PART 5. THE SACRAMENTS

“The sacraments of the New Testament were instituted by Christ the Lord and entrusted to the Church. As actions of Christ and of the Church, they are signs and means by which faith is expressed and strengthened, worship is offered to God and our sanctification is brought about. Thus they contribute in the most effective manner to establishing, strengthening and manifesting ecclesiastical communion. Accordingly, in

⁸⁶ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

the celebration of the sacraments both the sacred ministers and all the other members of Christ's faithful must show greatest reverence and due care."⁸⁷

5. 1. SACRAMENTS OF INITIATION

5. 1. 1. Baptism

"Baptism, the gateway to the sacraments, is necessary for salvation, either by actual reception or at least by desire. By it people are freed from sins, are born again as children of God and, made like to Christ by an indelible character, are incorporated into the Church. It is validly conferred only by a washing in real water with the proper form of words."⁸⁸

5. 1. 1. 1. Proper place for Baptism

"Apart from a case of necessity, the proper place for Baptism is a church or oratory."⁸⁹

"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."⁹⁰

"Apart from a case of necessity, Baptism is not be conferred in private houses, unless the local Ordinary should for a grave reason permit it."⁹¹

"Unless the diocesan Bishop has decreed otherwise, Baptism is not to be conferred in hospital, except in a case of necessity or for some other pressing pastoral reason."⁹²

5. 1. 1. 2. The Minister of Baptism

"The ordinary minister of Baptism is a Bishop, a priest or a deacon."⁹³

⁸⁷ Canon 840

⁸⁸ Canon 849

⁸⁹ Canon 857 § 1

⁹⁰ Canon 857 § 2

⁹¹ Canon 860 § 1

⁹² Canon 860 § 2

⁹³ Canon 861 § 1

“If the ordinary minister is absent or impeded, a catechist or some other person deputed to his office by the local Ordinary, may lawfully confer Baptism; indeed, in the case of necessity, any person who has the requisite intention may do so. Pastors of souls, especially parish priests, are to be diligent in ensuring that Christ’s faithful are taught the correct way to baptise.”⁹⁴

5. 1. 1. 3. Baptism of Adults

5. 1. 1. 3. 1. Preparation of Adults for Baptism

“An adult who intends to receive Baptism is to be admitted to the catechumenate and, as far as possible, brought through the various stages to sacramental initiation, in accordance with the rite of initiation as adapted by the Bishop’s Conference and with the particular norms issued by it.”⁹⁵

For the preparation of adults for Baptism, the RCIA is to be adopted as far as possible in all parishes, with the proper internal ceremonies. The sponsor should, as far as possible, accompany the catechumen in the journey of faith.

5. 1. 1. 3. 2. Validity of Marriage

Before admitting an adult in the Catholic Church, prudent questioning to establish the marital status is necessary.

5. 1. 1. 4. Baptism of children

“The parents of a child who is to be baptised, and those who are to undertake the office of sponsors, are to be suitably instructed on the meaning of this sacrament and the obligations attaching to it. The parish priest is to see to it that either he or others duly prepare the parents, by means of pastoral advice and indeed by communal prayer, bringing a number of families together and, where possible, visiting them.”⁹⁶

The Archdiocese of Johannesburg has published a “Booklet for Infant Baptism”.

5. 1. 1. 4. 1. Consent must be given

“For an infant to be baptised lawfully it is required that the parents, or at least one of them, or the person who lawfully holds their place, give their consent.”⁹⁷

“An infant of Catholic parents, indeed even non Catholic parents, is lawfully baptised in danger of death, even if the parents are opposed to it.”⁹⁸

⁹⁴ Canon 861 § 2

⁹⁵ Canon 851, 1

⁹⁶ Canon 851, 2

⁹⁷ Canon 868 § 1

⁹⁸ Canon 868 § 2

5. 1. 1. 4. 2. Lapsed Parents

“For an infant to be baptised lawfully it is required that there be a realistic hope that the child will be brought up in the Catholic religion. If such hope is truly lacking, the Baptism is, in accordance with the provisions of particular law, to be deferred and the parents advised of the reason for this.”⁹⁹

5. 1. 1. 5. Baptism in other Churches o Ecclesial Communities

5. 1. 1. 5. 1. Baptism conferred by Oriental Churches

The validity of the sacraments in the Oriental churches not in communion with the Catholic Church is recognised universally. When members of these churches are received into full communion with the Catholic Church, a note to this effect must be made in the baptismal register.

5. 1. 1. 5. 2. Conditional baptism

“If there is doubt as to whether a person was baptised or whether a Baptism was conferred validity, and after serious enquiry this doubt persists, the person is to be baptised conditionally.”¹⁰⁰

5. 1. 1. 5. 3. Ecclesial Communities whose Baptisms are valid

“Those baptised in a non Catholic ecclesial community are not to be baptised conditionally unless there is a serious reason for doubting the validity of their Baptism, on the ground of the matter or the form of words used in the Baptism, or of the intention of the adult being baptised or of that of the baptising minister.”¹⁰¹

The Archdiocese of Johannesburg has published a “List of churches and ecclesial communities whose Baptisms are valid, doubtful and invalid”.

5. 1. 2. Confirmation

“The sacrament of Confirmation confers a character. By it the baptised continue their path of Christian initiation. They are enriched with the gift of the Holy Spirit, and are more closely linked to the Church. They are made strong and more firmly obliged by word and deed to witness to Christ and to spread and defend the faith.”¹⁰²

⁹⁹ Canon 868 § 1

¹⁰⁰ Canon 869 § 1

¹⁰¹ Canon 869 § 2

¹⁰² Canon 879

5. 1. 2. 1. Place and time of Confirmation

“It is desirable that the sacrament of Confirmation be celebrated in a church and indeed during mass. However, for a just and reasonable cause, it may be celebrated apart from mass and in any fitting place.”¹⁰³

“It is strongly recommended that Youth receive the sacrament of Confirmation supported by their families and sponsors in their own parish.”¹⁰⁴

5. 1. 2. 2. The Minister of Confirmation

“The ordinary minister of Confirmation is a Bishop. A priest can also validly confer this sacrament if he has the faculty to do so, either from the universal law or by way of a special grant from the competent authority.”¹⁰⁵

“The following have, by law, the faculty to administer Confirmation: in respect of the person to be confirmed, the priest who by virtue of his office or by mandate of the diocesan Bishop baptises one who is no longer an infant or admits a person already baptised into full communion with the Catholic Church.”¹⁰⁶

5. 1. 2. 3. Confirmation of Adults

“Unless there is a grave reason to the contrary, immediately after receiving Baptism an adult is to be confirmed, to participate in the celebration of the Eucharist and to receive Holy Communion.”¹⁰⁷

5. 1. 2. 4. Age of Confirmation

“The sacrament of Confirmation is to be conferred on the faithful at about the age of discretion, unless the Bishops’ Conference has decided on a different age, or there is a danger of death or, in the judgement of the minister, a grave reason suggests otherwise.”¹⁰⁸

“The person must be sixteen years of age and have proof of previous catechetical formation.”¹⁰⁹

¹⁰³ Canon 881

¹⁰⁴ Policy for Catechetics in the Archdiocese of Johannesburg

¹⁰⁵ Canon 882

¹⁰⁶ Canon 883, 2

¹⁰⁷ Canon 866

¹⁰⁸ Canon 891

¹⁰⁹ Policy for Catechetics in the Archdiocese of Johannesburg

5. 1. 3. Blessed Eucharist

“The most august sacrament is the blessed Eucharist, in which Christ the Lord himself is contained, offered and received, and by which the Church continually lives and grows. The Eucharistic Sacrifice, the memorial of the death and resurrection of the Lord, in which the Sacrifice of the cross is for ever perpetuated, is the summit and the source of all worship and Christian life. By means of it the unity of God’s people is signified and brought about, and the building up of the body of Christ is perfected. The other sacraments and all the ecclesiastical works of the apostolate are bound up with, and directed to, the blessed Eucharist.”¹¹⁰

5. 1. 3. 1. Abstinence

“Whoever is to receive the blessed Eucharist is to abstain for at least one hour before holy communion from all food and drink, with the sole exception of water and medicine.”¹¹¹

“A priest who, on the same day, celebrates the blessed Eucharist twice or three times may consume something before the second or third celebration, even though there is not an hour’s interval.”¹¹²

“The elderly and those who are suffering from some illness, as well those who care for them, may receive the blessed Eucharist even if within the preceding hour they have consumed something.”¹¹³

5. 1. 3. 2. The Don’ts

5. 1. 3. 2. 1. Number of Masses

“Apart from those cases in which the law allows him to celebrate or concelebrate the Eucharist a number of times on the same day, a priest may not celebrate more than once a day.”¹¹⁴

“If there is a scarcity of priests, the local Ordinary may allow priests, for a good reason, to celebrate twice on one day or even, if pastoral need requires it, three times on Sundays and holydays of obligation.”¹¹⁵

¹¹⁰ Canon 897

¹¹¹ Canon 919 § 1

¹¹² Canon 919 § 2

¹¹³ Canon 919 § 3

¹¹⁴ Canon 905 § 1

¹¹⁵ Canon 905 § 2

5. 1. 3. 2. 2. Mass with no faithful

“A priest may not celebrate the Eucharistic Sacrifice without participation of at least one of the faithful, unless there is a good and reasonable cause for doing so.”¹¹⁶

5. 1. 3. 2. 3. Never let others say what is proper to the priest

“In the celebration of the Eucharist, deacons and lay persons are not permitted to say the prayers, especially the Eucharistic prayer, nor to perform the actions which are proper to the celebrating priest.”¹¹⁷

5. 1. 3. 2. 4. Inter-church concelebrations

“Catholic priests are forbidden to concelebrate the Eucharist with priests or ministers of Churches or ecclesial communities that are not in full communion with the Catholic Church.”¹¹⁸

Deacons are not allowed to participate in the same ceremonies.

5. 1. 3. 2. 5. Never consecrate one species or outside of Mass

“It is absolutely wrong, even in urgent and extreme necessity, to consecrate one element without the other, or even to consecrate both outside the Eucharistic celebration.”¹¹⁹

5. 1. 3. 2. 6. Holy Week

It is absolutely forbidden to celebrate the Eucharist either on Good Friday or Holy Saturday. This prohibition includes both nuptial and requiem masses. The Easter Vigil should not commence before dark.

5. 1. 3. 3. Divorcees

Provided that they have not entered into a subsequent union, divorcees may receive the sacrament and are to be encouraged to participate fully in the church’s life.

5. 1. 3. 4. Place of First Communion

The celebration of First Holy Communion should not take place outside the home parish of the candidate.

5. 1. 3. 5. Place of the Eucharistic Celebration

¹¹⁶ Canon 906

¹¹⁷ Canon 907

¹¹⁸ Canon 908

¹¹⁹ Canon 927

“The Eucharistic celebration is to be carried out in a sacred place, unless in a particular case necessity requires otherwise; in which case the celebration must be in a fitting place.”¹²⁰

“The Eucharistic sacrifice must be carried out at an altar that is dedicated or blessed. Outside a sacred place an appropriate table may be used, but always with an altar cloth and a corporal.”¹²¹

“For a good reason, with the express permission of the local Ordinary and provided scandal has been eliminated, a priest may celebrate the Eucharist in a place of worship of any Church or ecclesial community which is not in full communion with the Catholic Church.”¹²²

5. 1. 3. 6. Reservation of the Blessed Eucharist

“The blessed Eucharist:

1. Must be reserved in the cathedral church or its equivalent, in every parish church, and in the church or oratory attached to the house of a religious institute or society of apostolic life.

2. May be reserved in a Bishop’s chapel and, by permission of the local Ordinary, in other churches, oratories and chapels.”¹²³

“In sacred places where the blessed Eucharist is reserved there must always be someone who is responsible for it, and as far as possible a priest is to celebrate Mass there at least twice a month.”¹²⁴

“It is not lawful for anyone to keep the blessed Eucharist in personal custody or to carry it around, unless there is an urgent pastoral need and the prescriptions of the diocesan Bishop are observed.”¹²⁵

“In a house of a religious institute or other house of piety, the blessed Eucharist is to be reserved only in the church or principal oratory attached to the house. For a just reason, however, the Ordinary can permit it to be reserved also in another oratory of the same house.”¹²⁶

¹²⁰ Canon 932 § 1

¹²¹ Canon 932 § 2

¹²² Canon 933

¹²³ Canon 934 § 1

¹²⁴ Canon 934 § 2

¹²⁵ Canon 935

¹²⁶ Canon 936

“Unless there is a grave reason to the contrary, a church in which the blessed Eucharist is reserved is to be open to the faithful for at least some hours every day, so that they can pray before the blessed Sacrament.”¹²⁷

5. 1. 3. 7. Secured Tabernacle

“The blessed Eucharist is to be reserved habitually in only one tabernacle of a church or oratory.”¹²⁸

“The tabernacle in which the blessed Eucharist is reserved should be sited in a distinguished place in the church or oratory, a place which is conspicuous, suitably adorned and conducive to prayer.”¹²⁹

“The tabernacle in which the blessed Eucharist is habitually reserved is to be immovable, made of solid and non-transparent material, and so locked as to give the greatest security against any danger of profanation.”¹³⁰

“For a grave reason, especially at night, it is permitted to reserve the blessed Eucharist in some other safer place, provided it is fitting.”¹³¹

“The person in charge of a church or oratory is to see to it that the key of the tabernacle in which the blessed Eucharist is reserved, is in maximum safe keeping.”¹³²

“Consecrated hosts, in a quantity sufficient for the needs of the faithful, are to be kept in a pyx or ciborium, and are to be renewed frequently, the older hosts having been duly consumed.”¹³³

5. 2. SACRAMENTS OF HEALING

5. 2. 1. Penance

“In the sacrament of penance the faithful who confess their sins to a lawful minister, are sorry for those sins and have purpose of amendment, receive from God, through the absolution given by that minister, forgiveness of sins they have committed

¹²⁷ Canon 937

¹²⁸ Canon 938 § 1

¹²⁹ Canon 938 § 2

¹³⁰ Canon 938 § 3

¹³¹ Canon 938 § 4

¹³² Canon 938 § 5

¹³³ Canon 939

after baptism, and at the same time they are reconciled with the Church, which by sinning they wounded.”¹³⁴

5. 2. 1. 1. Place for confessions

“The proper place for hearing sacramental confessions is a church or oratory.”¹³⁵

“As far as the confessional is concerned, norms are to be issued by the Bishops’ Conference, with the proviso however that confessionals, fitted with a fixed grille between the penitent and the confessor, always be available in an open place, so that the faithful who wish may freely use them.”¹³⁶

“Except for a just reason, confessions are not to be heard elsewhere than in the confessional.”¹³⁷

“In accordance with the prescriptions of Canon 964 § 2, and in the light of the revisions made to the Roman Ritual following the promulgation of the Code of Canon Law, the Southern African Catholic Bishops’ Conference hereby decrees that for the celebration of the sacrament of reconciliation, the following prescriptions are to be observed:

The place where the sacrament of reconciliation is celebrated is important in order to give full value to the signs of welcoming and forgiveness. Unless there is a just motive determining otherwise, a church or an oratory is the proper place of the celebration of the Sacrament. The place for confessions shall be so arranged that those wishing to go to confession may do so in an open place:

- Either in a confessional with grille;
- Or in a place which offers the possibility for the penitent to sit

down and engage in a freer dialogue with the confessor.”¹³⁸

“Since the sacrament of Penance is not just a private affair between confessor and penitent, but has an important ecclesial dimension in that penitents ‘are reconciled with the Church which they have wounded by their sins’ (Lumen Gentium 11), it is fitting that it be celebrated in a sacred place. This also emphasises its link with the Eucharist, the reception of which symbolises full communion with the Church.

The purpose of this norm is to afford the penitent anonymity if he or she so desires. The room or chapel of reconciliation in which a ‘confessional’ area with a fixed

¹³⁴ Canon 959

¹³⁵ Canon 964 § 1

¹³⁶ Canon 964 § 2

¹³⁷ Canon 964 § 3

¹³⁸ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

screen is incorporated fully satisfies the norm. If the room or chapel does not itself incorporate an area with a fixed screen, such a screen must be available elsewhere.”¹³⁹

5. 2. 1. 2. Faculties

“For the valid absolution of sins, it is required that, in addition to the power of order, the minister has the faculty to exercise that power in respect of the faithful to whom he gives the absolution.”¹⁴⁰

“Those who have the faculty habitually to hear confessions, whether by virtue of their office or by virtue of a concession by the Ordinary of either the place of incardination or that in which they have a domicile, can exercise that faculty everywhere, unless in a particular case the local Ordinary has refused.”¹⁴¹

5. 2. 1. 3. Availability for Confessions

All priests charged with the care of souls are obliged to make available to their people, regular opportunities for Sacramental Confession.

5. 2. 1. 4. General Absolution

General Absolution should only be given in very special circumstances, and with the permission of the local Ordinary for each occasion.

5. 2. 1. 5. Times for Confessions

“All the faithful who have reached the age of discretion are bound faithfully to confess their grave sins at least once a year.”¹⁴²

Parish priests should take special care of the times of Advent and Lent to offer their parishioners the Sacrament of Confession.

5. 2. 1. 6. Sacramental Seal

“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.”¹⁴³

5. 2. 2. Anointing of the Sick

¹³⁹ Commentary to the Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

¹⁴⁰ Canon 966 § 1

¹⁴¹ Canon 967 § 2

¹⁴² Canon 989

¹⁴³ Canon 983 § 1

“The anointing of the sick, by which the Church commends to the suffering and glorified Lord the faithful who are dangerously ill so that he may support and save them, is conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books.”¹⁴⁴

5. 2. 2. 1. Form

“The anointings are to be carried out accurately, with the words and in the order and manner prescribed in the liturgical books. In a case of necessity, however, a single anointing on the forehead, or even on another part of the body, is sufficient while the full formula is recited.”¹⁴⁵

5. 2. 2. 2. Minister

“Every priest, but only a priest, can validly celebrate the anointing of the sick.”¹⁴⁶

“All priests to whom has been committed the care of souls, have the obligation and the right to administer the anointing of the sick to those of the faithful entrusted to their pastoral care. For a reasonable cause, any other priest may administer this sacrament if he has the consent, at least presumed, of the aforementioned priest.”¹⁴⁷

“Any priest may carry the holy oil with him, so that in a case of necessity he can administer the sacrament of the sick.”¹⁴⁸

5. 2. 2. 3. Those to be anointed

“The anointing of the sick can be administered to any member of the faithful who, having reached the use of reason, begins to be in danger by reason of illness or old age.”¹⁴⁹

“This sacrament can be repeated if the sick person, having recovered, again becomes seriously ill or if, in the same illness, the danger becomes more serious.”¹⁵⁰

“If there is any doubt as to whether the sick person has reached the use of reason, or is dangerously ill, or is dead, this sacrament is to be administered.”¹⁵¹

¹⁴⁴ Canon 998

¹⁴⁵ Canon 1000 § 1

¹⁴⁶ Canon 1003 § 1

¹⁴⁷ Canon 1003 § 2

¹⁴⁸ Canon 1003 § 3

¹⁴⁹ Canon 1004 § 1

¹⁵⁰ Canon 1004 § 2

¹⁵¹ Canon 1005

“This sacrament is to be administered to the sick who, when they were in possession of their faculties, at least implicitly asked for it.”¹⁵²

“The anointing of the sick is not to be conferred upon those who obstinately persist in a manifestly grave sin.”¹⁵³

5. 2. 3. Healing and Healing Services

“As a church, we are called to become a healing community which brings healing fulfilling our own vision of becoming a community which serves humanity.”¹⁵⁴

5. 2. 3. 1. Ubungoma Practices

Priests must desist from Ubungoma (traditional healing practices) practices involving spirits, and channel their ministries of healing through the sacraments and the sacramental of the church. (SACBC, Aug 2006, resolution 2.5.2)

5. 2. 3. 2. Healing Services

Healing services should be held regularly and seek to bring about genuine encounter with Christ the Healer, an experience of inner healing and wholeness and to help to rediscover the need to be accepted and reconciled.

5. 3. SACRAMENTS AT THE SERVICE OF THE COMMUNITY

5. 3. 1. Marriage

“The marriage covenant, by which a man a woman establish themselves a partnership of their whole life, and which of its very nature is ordered to the well-being of the spouses and to the procreation and upbringing of children, has, between the baptised, been raised by Christ the Lord to the dignity of a sacrament.”¹⁵⁵

5. 3. 1. 1. General Norms

5. 3. 1. 1. 1. Age of consent

¹⁵² Canon 1006

¹⁵³ Canon 1007

¹⁵⁴ A message of hope, SACBC, 14 Feb 2008

¹⁵⁵ Canon 1055

“A man cannot validly enter marriage before the completion of his sixteenth year of age, nor a woman before the completion of her fourteenth year.”¹⁵⁶

“The Bishop’s Conference may establish a higher age for the lawful celebration of marriage.”¹⁵⁷

“In accordance with the prescriptions of Canon 1083 § 2, the Southern African Bishops’ Conference hereby decrees that for the lawful celebration of marriage in South Africa, Namibia, Botswana and Swaziland, the present civil law requirements concerning age are to be observed.

In particular cases, the local Ordinary may dispense from this decree after having consulted with the pastor(s) of the Catholic party or parties (cf. Canon 88).”¹⁵⁸

In South African civil law, men under the age of eighteen years completed or women under the age of fifteen years completed cannot validly marry, save by special permission of the Minister of Home Affairs.

5. 3. 1. 1. 2. Promise to marry

“A promise of marriage, whether unilateral or bilateral, called an engagement, is governed by the particular law which the Bishops’ Conference has enacted, after consideration of such customs and civil laws as may exist.”¹⁵⁹

“No right of action to request the celebration of marriage arises from a promise of marriage, but there does arise an action for such reparation of damages as may be due.”¹⁶⁰

Couples who intend to marry are obliged to provide the parish priest with at least six months’ notice of their intentions.

5. 3. 1. 1. 3. Preparation for marriage

“Pastors of souls are obliged to ensure that their own Church community provides for Christ’s faithful the assistance by which the married state is preserved in its Christian character and develops in perfection.”¹⁶¹

“Before marriage is celebrated, there must be proper preparation in accordance with the prescriptions of Canon 1063 and diocesan guidelines for the pastoral care of marriage. It is the responsibility of the proper Ordinary or the proper parish priest of one of the parties to make certain that the required preparations are duly made and the

¹⁵⁶ Canon 1083 § 1

¹⁵⁷ Canon 1083 § 2

¹⁵⁸ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

¹⁵⁹ Canon 1062 § 1

¹⁶⁰ Canon 1062 § 2

¹⁶¹ Canon 1063

pre-nuptial enquiry is carried out. If someone other than the parish priest is to assist at the marriage, the responsibility for the pre-nuptial enquiry may be entrusted to that person who is, however, by an authentic document, to inform that parish priest of the outcome of this enquiry as soon as possible.”¹⁶²

5. 3. 1. 1. 4. Marriage Bans

“Before a marriage takes place, it must be established that nothing stands in the way of its valid and lawful celebration.”¹⁶³

“The Bishops’ Conference is to lay down norms concerning the questions to be asked of the parties, and concerning the publication of marriage banns or other appropriate means of enquiry to be carried out as a pre-requisite for marriage. When he has carefully observed these norms the parish priest may proceed to assist at a marriage.”¹⁶⁴

“In accordance with the prescriptions of Canon 1067, the Southern African Bishops’ Conference hereby decrees that:

1. The canonical publication of marriage banns is no longer obligatory, except where required by the prescriptions of civil law regarding the publication or receipt of a marriage licence.

2. If banns are not published, the freedom of the parties to marry before the Church shall, in the case of Catholics, be determined by their presenting a baptismal certificate dated not more than six months previously.

3. Furthermore, the pre-nuptial enquiry, as determined in decree no. 25 of the Southern African Bishops’ Conference, shall also focus on the freedom of the parties to marry, their understanding and acceptance of the ends and essential properties of marriage, and on any possible impediments.

4. Banns may be published or posted if the parties so request or if diocesan statutes so recommend.

5. If banns are published, a written attestation shall be forwarded to the parish where the marriage is to be celebrated.

6. Person marrying outside the parish of either of the parties, or, in the case of a mixed marriage, outside the parish of the Catholic party, shall provide a letter of freedom from their parish priest(s).”¹⁶⁵

5. 3. 1. 1. 5. Canonical form

¹⁶² Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

¹⁶³ Canon 1066

¹⁶⁴ Canon 1067

¹⁶⁵ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

“Only those marriages are valid which are contracted in the presence of the local Ordinary or parish priest or the priest or deacon delegated by either of them, who in the presence of two witnesses, assists, in accordance however with the rules set out in the following canons.”¹⁶⁶

“The form prescribed above is to be observed if at least one of the parties contracting marriage was baptised in the Catholic Church or received into it.”¹⁶⁷

5. 3. 1. 1. 6. Marriage and Confirmation

“Catholics who have not yet received the sacrament of confirmation are to receive it before being admitted to marriage, if these can be done without grave inconvenience.”¹⁶⁸

They are not to be admitted to confirmation without proper preparation for the sacrament. If this is not possible, the conferral of the sacrament is rather to be delayed beyond the marriage.

5. 3. 1. 1. 7. Converts who are already married

Converts to the Catholic faith who are already married are not to be required to go through a further marriage ceremony.

5. 3. 1. 1. 8. Civil wedding before the religious ceremony

The practice whereby priests send couples to the department of home affairs for civil requirements, to be followed later with a religious ceremony, is allowed only in cases of grave necessity.

5. 3. 1. 1. 9. Preparation for marriage

Where marriage preparation courses are offered, all couples intending to marry are to attend these courses. However, should it be impossible, the priest or deacon who is to assist at the marriage may instruct the couple or make other suitable provision for the couple. This preparation for the sacrament of matrimony is to take place irrespective of whether either parties or one, are members of the Catholic Faith. The responsibility for ensuring that the couples are properly prepared for the sacrament rests upon the priest or deacon who is to assist at the marriage.

5. 3. 1. 1. 10. Place of Marriage

“Marriages are to be celebrated in the parish in which either of the contracting parties has a domicile or a quasi-domicile or a month’s residence or, if there is question of *vagi*, in the parish which they are actually residing. With the permission of the proper Ordinary or the proper parish priest, marriages may be celebrated elsewhere.”¹⁶⁹

¹⁶⁶ Canon 1108 § 1

¹⁶⁷ Canon 1117

¹⁶⁸ Canon 1065 § 1

¹⁶⁹ Canon 1115

“A marriage between Catholics, or between a Catholic party and a baptised non-Catholic, is to be celebrated in the parish church. By permission of the local Ordinary or of the parish priest, it may be celebrated in another church or oratory.”¹⁷⁰

“The local Ordinary can allow a marriage to be celebrated in another suitable place.”¹⁷¹

“A marriage between a Catholic party and an unbaptized party may be celebrated in a church or in another suitable place.”¹⁷²

5. 3. 1. 2. Documents

5. 3. 1. 2. 1. Baptismal Certificate

“Before a marriage takes place, it must be established that nothing stands in the way of its valid and lawful celebration.”¹⁷³

Baptismal certificates must be produced by the parties. Should a non-Catholic party be unable to produce such a certificate, an *ad cautelam* dispensation from disparity of cult is to be given.

5. 3. 1. 2. 2. The Enquiry Form

The enquiry form or the Pre-Nuptial inquiry form is to be kept in the parish where the marriage was registered. It is the responsibility of the minister doing the wedding or the parish priest of the Catholic party to make sure that forms are kept in the parish of the wedding.

5. 3. 1. 3. Mixed Marriages

5. 3. 1. 3. 1. Declaration and promises of the Catholic Spouse

“Without express the permission of the competent authority, marriage is prohibited between two baptized persons, one of whom one was baptized in the Catholic Church or received into it after baptism and the other of whom belongs to a Church or ecclesial community not in full communion with the Catholic Church.”¹⁷⁴

“The local Ordinary can grant this permission if there is a just and reasonable cause. He is not to grant it unless the following conditions are fulfilled:

¹⁷⁰ Canon 1118 § 1

¹⁷¹ Canon 1118 § 2

¹⁷² Canon 1118 § 3

¹⁷³ Canon 1066

¹⁷⁴ Canon 1124

1. the Catholic party is to declare that he or she is prepared to remove dangers of defecting from the faith, and is to make a sincere promise to do all in his or her power in order that all the children be baptized and brought up in the Catholic Church;

2. the other party is to be informed in good time of these promises to be made by the Catholic party, so that it is certain that he or she is truly aware of the promise and obligation of the Catholic party;

3. both parties are to be instructed about the purposes and essential properties of marriage, which are not to be excluded by either contractant.”¹⁷⁵

“It is for the Bishops’ Conference to prescribe the manner in which these declarations and promises, which are always required, are to be made, and to determine how they are to be established in the external forum, and how the non-Catholic party is to be informed of them.”¹⁷⁶

“In accordance with the prescriptions of Canons 1125 and 1126 of the Code of Canon Law concerning the declaration and promises required of the Catholic party, in view of obtaining the permission of the local Ordinary for a mixed marriage, the Southern African Bishops’ Conference hereby decrees that:

1. The Catholic party must first declare that he or she is prepared to remove the dangers of falling away from the Catholic faith (see Canon 1125, 1).

2. The Catholic party, after discussing the matter with the other party, is also to make a sincere promise to do all in his or her power to have the children born of the marriage baptised and brought up in the Catholic Church (see Canon 1125, 1).

3. The promises required by the Catholic party shall be made orally in the presence of the parish priest or his delegate who conducts that pre-nuptial enquiry and this fact recorded on the pre-nuptial enquiry form; the presence of witnesses is not necessary. The non-Catholic party is to be informed in good time of these promises and of the Catholic party’s obligations (see Canon 1125, 2).

4. The celebration of a mixed marriage cannot be authorised in those cases where it is clearly evident that the Catholic party is not sincere in making the promises or refuses to make them (see Canon 1125).

5. In order to obtain the authorization to proceed with the marriage, the parish priest of the Catholic party or his delegate shall assure the local Ordinary in writing that the promises have been made and that the non-Catholic party has been properly informed (see 1126).

6. The same promises must be made by the Catholic party when the proposed partner is of a non-Christian faith or of no faith at all, before the dispensation from disparity of worship which is required for the validity of marriage can be granted (see Canon 1086, § 2).”¹⁷⁷

¹⁷⁵ Canon 1125

¹⁷⁶ Canon 1126

¹⁷⁷ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

5. 3. 1. 3. 2. Dispensation from Canonical Form

“The provisions of Canon 1108 are to be observed in regard to the form to be used in a mixed marriage. If, however, the Catholic party contracts marriage with a non-Catholic party of oriental rite, the canonical form of celebration is to be observed for lawfulness only; for validity, however, the intervention of a sacred minister is required, while observing the other requirements of law.”¹⁷⁸

“If there are grave difficulties in the way of observing the canonical form, the local Ordinary of the Catholic party has the right to dispense from it in individual cases, having however consulted the Ordinary of the place of the celebration of the marriage; for validity, however, some public form of celebration is required. It is for the Bishops’ Conference to establish norms whereby this dispensation may be granted in a uniform manner.”¹⁷⁹

“It is forbidden to have, either before or after the canonical celebration in accordance with § 1, another religious celebration of the same marriage for the purpose of giving or renewing matrimonial consent. Likewise, there is not to be a religious celebration in which the Catholic assistant and non-Catholic minister, each performing his own rite, together ask for the consent of the parties.”¹⁸⁰

“In accordance with the prescription of Canon 1127 § 2, the Southern African Bishops’ Conference hereby decrees that the granting of a dispensation from the canonical form is subject to the following conditions:

1. That the freedom of the parties to marry and to marry each other be established and the all the pertinent information be recorded on a pre-nuptial enquiry form, the original of which is to be filed in the archives of the parish in which the Catholic party has at least a quasi-domicile and a copy submitted to the local Ordinary from whom the dispensation is requested.
2. The requirements of Canon 1125 §§ 1-3 for the granting of permission for a mixed marriage be complied with.
3. That reasons for granting dispensations from canonical form be concerned in some way with:
 - the grave difficulty of a non-Catholic party to be married by a Catholic priest when his/her parent or a close relative is a minister in his/her Church.
 - the strong reluctance on the part of the family of the non-Catholic to submit to the Catholic form of marriage.
4. That, because of the significance attached to the priestly blessing on the occasion of marriage, neither of the parties to the proposed marriage belong to one of the Eastern Catholic Churches.

¹⁷⁸ Canon 1127 § 1

¹⁷⁹ Canon 1127 § 2

¹⁸⁰ Canon 1127 § 3

The Conference further decrees that since the granting of the dispensation is subject for validity to some form of public celebration, the rescript granting the dispensation is to indicate this requirement specifically.

Copies of the rescript are to be filed in the diocesan archives of the local Ordinary of the Catholic party who granted the dispensation, and in the archives of the parish in which the Catholic party has at least a quasi-domicile. When the fact of the celebration of the marriage has been established, the marriage together with the details of the dispensation is to be recorded both in the marriage register of the diocesan curia and of the parish in which the Catholic party has at least a quasi-domicile (Canon 1121 § 3).

The parish of the Baptism of the Catholic party is to be notified of the marriage and the dispensation so that the appropriate entry may be made in the baptismal register (Canon 1122).¹⁸¹

The priest who conducts the inquiries concerning the freedom of the parties to marry is to submit in writing to the curia a request for the dispensation including the following:

1. The names of the parties together with details of their religious affiliations and parishes.
2. The date and place of the proposed marriage.
3. Details of whether the parties have received pre-nuptial instruction.
4. The fact that the Catholic party has declared his/her intention to remain firm in the faith, has promised to do all in his/her power to ensure that all the children be baptised and brought up in the faith, and that the other party has been informed of these promises in good time.
5. The fact that the parties have been or are yet to be instructed about the purpose and the properties of marriage.

It must be remembered, however, that for validity some public form of celebration is required, that is, that the marriage must be celebrated in the church, synagogue or magistrate court.

5. 3. 1. 3. 3. Marriage to non-Catholic of Oriental Rite

Even though Canon 1127 § 1 cited above prescribes that canonical form is required only for lawfulness, the Catholic party should ask for a dispensation of canonical form. For the validity the marriage has to take place before a Church minister. The Catholic party, however, remains bound to all the canonical requirements concerning freedom and capacity to marry.

5. 3. 1. 4. Assisting at a Wedding

5. 3. 1. 4. 1. Who assists at a marriage?

¹⁸¹ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops' Conference, January 1998

“Only that person who, being present, asks the contracting parties to manifest their consent and in the name of the Church receives it, is understood to assist at a marriage.”¹⁸²

5. 3. 1. 4. 2. Validity demands the proper minister to assist

Only those marriages are valid which are contracted in the presence of the local Ordinary or the parish priest, or of the priest or deacon delegated by either of them who in the presence of two witnesses assists in accordance with rules expressed to Canons 1109-1120.

5. 3. 1. 4. 3. Where ministers may validly assist

1. A priest or deacon with faculties to assist at marriages within the diocese, may validity assist at any marriage within the diocese provided he has received an appointment.

2. However, in instances where a priest or deacon assists at a marriage outside the territory of his own parish, permission for him to assist at such a marriage must, for lawfulness, be obtained from the parish priest in whose parish the marriage is to be celebrated.

3. Priests or deacons who have not received an appointment may not assist at marriage within the territory of the diocese unless expressly delegated to assist at a specific marriage elsewhere by the local Ordinary or proper parish priest.

4. Priests and deacons coming from outside the diocese require the delegation of the parish priest for validity.

5. 3. 1. 4. 4. Government Marriage officers

1. All priest and deacons in pastoral work should as far as possible apply for permission to become civil marriage officer. On the death or retirement of a church marriage officer in the Republic of South Africa, his personal (government) registers have to be returned to the Chancery and the latter to the regional representative of the Department of Home Affairs.

2. It is essential that the full particulars of each marriage be entered in the parish register.

5. 3. 2. Holy Orders

“By divine institution some among Christ’s faithful are, through the sacrament of order, marked with an indelible character and are thus constituted sacred ministers; thereby they are consecrated and deputed so that, each according to his own grade, they

¹⁸² Canon 1108 § 2

fulfil in the person of Christ the Head, the offices of teaching, sanctifying and ruling, and so they nourish the people of God.”¹⁸³

5. 3. 2. 1. Who may be ordained?

“Only those are to be promoted to orders who, in the prudent judgement of the proper Bishop or the competent major Superior, all things considered, have sound faith, are motivated by the right intention, are endowed with the requisite knowledge, enjoy a good reputation, and have moral probity, proven virtue and the other physical and psychological qualities appropriate to the order to be received.”¹⁸⁴

The sacrament of orders, diaconate (in via) and priesthood are conferred only on celibate candidates who have been properly formed and prepared by completing the required courses at the major Seminaries and on the recommendation of the staffs of the seminaries and at the discretion of the Bishop.

5. 3. 2. 2. Age of Permanent Deacons

“Bishop’s Conferences may issue a regulation which requires a later age for the priesthood and for the permanent diaconate.”¹⁸⁵

“In accordance with the prescriptions of Canon 1031 § 3, the Southern African Bishops’ Conference hereby decrees that the minimum age for both married and unmarried candidates for the permanent diaconate shall be 35 years completed.”¹⁸⁶

5. 3. 2. 3. Ordination of a Transitory Deacon

“Aspirants to the priesthood may be promoted to the diaconate only when they have completed the fifth year of the curriculum of philosophical and theological studies.”¹⁸⁷

5. 3. 2. 4. Date for Priestly Ordination

“After completing the curriculum of studies and before being promoted to the priesthood, deacons are to spend an appropriate time, to be determined by the Bishop or by the competent major Superior, taking part in the pastoral ministry an exercising the diaconal order.”¹⁸⁸

¹⁸³ Canon 1008

¹⁸⁴ Canon 1029

¹⁸⁵ Canon 1031 § 3

¹⁸⁶ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

¹⁸⁷ Canon 1032 § 1

¹⁸⁸ Canon 1032 § 2

Ordination to the Priesthood will normally take place only after a six months period of pastoral work in the diocese, the place and duration of which is determined by the Bishop. The date of ordination will be determined by the Bishop in consultation with the candidate.

5. 3. 2. 5. Place for Priestly Ordination

“An ordination is normally to be celebrated in the cathedral church. For pastoral reasons, however, it may be celebrated in another church or oratory.”¹⁸⁹

5. 4. OTHER ACTS OF WORSHIP

5. 4. 1. Church funerals

5. 4. 1. 1. The Right to a church Funeral

“Christ’s faithful who have died are to be given a Church funeral according to the norms of law.”¹⁹⁰

5. 4. 1. 2. On the death of clergy or their family members

1. Following the death of a priest (or one of his parents), a deacon or member of a religious or secular institute, the bishop is to be informed immediately.

2. In turn, the bishop will ensure that the clergy and religious are informed of the death and funeral arrangements; in so far as this is possible, the parish priest should also inform the faithful of the death and of the funeral arrangements.

5. 4. 1. 3. On the death of a member of the clergy

1. The remains of a diocesan priest or deacon are to be brought to his parish church on the eve of the mass of Christian burial and are to remain there overnight, unless this has been expressly excluded by the deceased or his family, or if there are serious practical reasons which dictate otherwise.

2. It would be fitting for the parish to have a memorial mass on that evening to enable parishioners who would not be able to take part in the mass for Christian burial.

5. 4. 1. 4. Cremation

“The Church earnestly recommends that the pious custom of burial be retained; but it does not forbid cremation, unless is chosen for reasons contrary to Christian teaching.”¹⁹¹

¹⁸⁹ Canon 1011

¹⁹⁰ Canon 1176 § 1

¹⁹¹ Canon 1176 § 3

5. 4. 2. Sacred Places

5. 4. 2. 1 Dedication of new church

“As soon as possible after the completion of the building of the new church is to be dedicated or at least blessed.”¹⁹²

“Churches, especially cathedrals and parish churches, are to be dedicated by a solemn rite.”¹⁹³

5. 4. 2. 2 Parish Title

“Each church is to have its own title. Once the church has been dedicated this title cannot be changed.”¹⁹⁴

5. 4. 2. 3. Titular Feast and Dedication Anniversary

1. The titular feast of a church is celebrated annually with the rank of a solemnity. Churches named after the Blessed Virgin Mary without the addition of a particular mystery or title or under a title which does not have its own liturgical day, celebrate their titular feast on August 15, the solemnity of the Assumption.

2. Should the church have been dedicated, the anniversary of the dedication is also to be celebrated as a solemnity.

3. Both the feast of the church and the celebration of the anniversary may be transferred to the nearest Sunday unless that Sunday takes precedence liturgically.

5. 4. 2. 4. Altar

“In accordance with the traditional practice of the Church, the table of a fixed altar is to be of stone, indeed of a single natural stone. However, even some other worthy and solid material may be used, if the Bishops’ Conference so judges. The support or the base can be made from any material.”¹⁹⁵

“In accordance with the prescriptions of Canon 1236 § 1, the Southern African Catholic Bishops’ Conference hereby declares that the table of a fixed altar is to be constructed with natural stone or any solid worthy material approved by the diocesan Bishop.”¹⁹⁶

¹⁹² Canon 1217 § 1

¹⁹³ Canon 1217 § 2

¹⁹⁴ Canon 1218

¹⁹⁵ Canon 1236 § 1

¹⁹⁶ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

5. 4. 3. Sacred Times

5. 4. 3. 1. Sunday Obligation

“On Sundays and other days of obligation, the faithful are obliged to participate in the Mass. They are also to abstain from such work or business that would inhibit the worship to be given to God, the joy proper to the Lord’s Day or the due relaxation of mind and body.”¹⁹⁷

5. 4. 3. 2. Holydays of Obligation

“Sunday, on which by apostolic tradition the paschal mystery is celebrated, is to be observed in the universal Church as the primary holyday of obligation. The following feast days are also to be observed as holydays of obligation: the Nativity of Our Lord Jesus Christ, the Epiphany, the Ascension, Corpus Christi, Mary the Mother of God, her Immaculate Conception, her Assumption, Saint Joseph, the Apostles Saint Peter and Saint Paul, and All Saints.”¹⁹⁸

“However, the Bishops’ Conference may, with the prior approval of the Apostolic See, suppress certain holydays of obligation or transfer them to a Sunday.”¹⁹⁹

“In accordance with the prescriptions of Canon 1246 § 2, the Southern African Catholic Bishops’ Conference hereby declares that, in addition to Sundays, the holydays of obligation to be observed are the solemnities of the Nativity of Our Lord Jesus Christ, the Ascension of Christ, and the solemnity of the Assumption of the Blessed Virgin Mary.

The solemnity of the Epiphany is to be transferred to the Sunday between January 2 and January 8, the solemnity of the Body and Blood of Christ to the Sunday after Trinity Sunday, and the solemnity of All Saints to the following Sunday.

The solemnities of Mary the Mother of God, the Immaculate Conception of Mary, Saint Joseph, and the Apostles Saint Peter and Paul shall no longer be observed as holydays of obligation.”²⁰⁰

In August 2014 the Southern African Catholic Bishops’ Conference decreed that the solemnities of the Ascension of Christ and the Assumption of the Blessed Virgin Mary were to be transferred to the following Sundays. Therefore the only holyday of obligation that could fall on a weekday is Christmas.

The Assumption of the Blessed Virgin Mary is the Patronal feast of the Archdiocese of Johannesburg.

5. 4. 3. 3. Fulfilling the Sunday Obligation

¹⁹⁷ Canon 1247

¹⁹⁸ Canon 1246 § 1

¹⁹⁹ Canon 1246 § 2

²⁰⁰ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, April 2006

“The obligation of participating in the Mass is satisfied by one who assists at Mass wherever it is celebrated in a Catholic Rite, either on a holyday itself or on the evening of the previous day.”²⁰¹

5. 4. 3. 4. When no mass is available

“If it is impossible to assist at a Eucharistic celebration, either because no sacred minister is available or for some other grave reason, the faithful strongly recommended to take part in a liturgy of the Word, if there be such in the parish church or some other sacred place, which is celebrated in accordance with the provisions laid down by the diocesan Bishop; or to spend an appropriate time in prayer, whether personally or as a family or, as occasion presents, in a group of families.”²⁰²

5. 4. 4. Fasting and abstinence

“The days and times of penance for the universal Church are each Friday of the whole year and the season of Lent.”²⁰³

“Abstinence from meat, or from some other food as determined by the Bishops’ Conference, is to be observed on all Fridays, unless a solemnity should fall of a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.”²⁰⁴

“The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.”²⁰⁵

“The Bishops’ Conference can determine more particular ways in which fasting and abstinence are to be observed. In place of abstinence or fasting it can substitute, in whole or in part, other forms of penance, especially works of charity and exercises of piety.”²⁰⁶

“In accordance with the prescriptions of Canon 1253, the Southern African Catholic Bishops’ Conference hereby decrees that the days of fast and abstinence within its territory are Ash Wednesday and Good Friday.

²⁰¹ Canon 1248 § 1

²⁰² Canon 1248 § 2

²⁰³ Canon 1250

²⁰⁴ Canon 1251

²⁰⁵ Canon 1252

²⁰⁶ Canon 1253

Fridays are days of abstinence from meat, but the faithful may substitute abstinence from alcohol, tobacco or luxury foods or other forms of penance, especially acts of charity and exercises of piety.”²⁰⁷

PART 6. PARISH ADMINISTRATION

6. 1. General

6. 1. 1. Documents

6. 1. 1. 1. Archives

“All documents concerning the diocese or parishes must be kept with the greatest of care.”²⁰⁸

“The diocesan Bishop is to ensure that the acts and documents of the archives of cathedral, collegiate, parochial and other churches in his territory are carefully kept and that two copies are made of inventories and catalogues. One of these copies is to remain in its own archive, the other is to be kept in the diocesan archive.”²⁰⁹

“In each parish there is to be an archive, in which the parochial books are to be kept, together with episcopal letters and other documents which it may be necessary or useful to preserve. On the occasion of visitation or at some other opportune time, the diocesan Bishop or his delegate is to inspect all of these matters. The parish priest is to take care that they do not fall into unauthorised hands.”²¹⁰

In each parish there is to be a secure place for the archive, inaccessible to robbers and out of danger from fire. Lay persons shouldn’t normally be allowed to access the archive.

6. 1. 1. 2. Registers

“In each parish there are to be parochial registers, that is, of baptisms, of marriage and of deaths, and any other registers prescribed by the Bishops’ Conference or by the diocesan Bishop. The parish priest is to ensure that the entries are accurately made and the that registers are carefully preserved.”²¹¹

²⁰⁷ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

²⁰⁸ Canon 486 § 1

²⁰⁹ Canon 491 § 1

²¹⁰ Canon 535 § 4

²¹¹ Canon 535 § 1

There is also to be a register for the Elect and of confirmation.

Each parish should have a file card or computer data base of the families in the parish.

If a parish has control of a cemetery or a garden of remembrance, a register for these is required. The confidential nature of these registers is preserved.

6. 1. 1. 3. Completing Registers

It is important that, without delay, the full particulars of Baptisms, Confirmations and marriages are recorded in the parish where they take place.

6. 1. 1. 4. Forwarding Records

The records of Confirmations and marriages are to be forwarded promptly to the place of Baptism.

6. 1. 1. 5. Parish Seal

“Each parish is to have its own seal. Certificates concerning the canonical status of Christ’s faithful and all acts which can have juridical significance, are to be signed by the parish priest or his delegate and secured with the parochial seal.”²¹²

6. 1. 2. Recording Baptisms

6. 1. 2. 1. Recording

“The parish priest of the place in which the Baptism was conferred must carefully and without delay record in the register of Baptism the names of the baptised, the minister, the parents, the sponsors and, if there were such, the witnesses, and the place and date of Baptism. He must also enter the date and place of birth.”²¹³

Baptismal register may not be altered to record a change of gender or to delete a Baptism already celebrated.

6. 1. 2. 2. Baptismal Certificate

Parents should be given a baptismal certificate as soon as possible after the baptismal ceremony.

6. 1. 2. 3. Children of unmarried mothers

“In the case of a child of an unmarried mother, the mother’s name is to be entered into the baptismal register, if her maternity is publicly known or if, either in writing or before two witnesses, she freely asks that this be done. Similarly, the name of the father is also to be entered, if his paternity is established either by some public document or by his own declaration in the presence of two witnesses. In all other cases,

²¹² Canon 535 § 3

²¹³ Canon 877 § 1

the name of the baptised person is to be registered, without any indication of the name of the father or of both parents.”²¹⁴

6. 1. 2. 4. Adoption

“In the case of an adopted child, the names of the adopting parents are to be registered and, at least if this is done in the local civil registration, the names of the natural parents in accordance with § 1 and § 2, subject however to the rulings of the Bishops’ Conference.”²¹⁵

“In accordance with the prescription of Canon 877 § 3, the Southern African Catholic Bishops’ Conference hereby decrees that if the adoptive parents are aware that the child was baptised before adoption, they are to ask that the following note be made in the baptismal register:

This child was legally adopted
As.....(name)
On.....(date)
At.....(place)
By.....(names of the adoptive parents).

Thereafter, the certificate of Baptism will carry only the child’s adopted names and the names of the adoptive parents.”²¹⁶

6. 1. 3. Recording Confirmations

“The names of those confirmed, the minister, the parents, the sponsors and the place and date of the Confirmation are to be recorded in the Confirmation register of the diocesan curia or, wherever this has been prescribed by the Bishop’s Conference or by the diocesan Bishop, in the register to be kept in the parochial archive. The parish priest must notify the parish priest of the place of the Baptism that the Confirmation was conferred, so that it be recorded in the baptismal register, in accordance with Canon 535 § 2.”²¹⁷

“In accordance with the prescription of Canon 895, the Southern African Catholic Bishops’ Conference hereby decrees that in view of the long established practice within its territory, a register of Confirmation is to be kept in each parish rather than in a central register at the diocesan curia.

The Conference further decrees that in accordance with Canon 535 § 1, in addition to the registers of Baptisms, of marriages and of deaths, there are to be in each parish of

²¹⁴ Canon 877 § 2

²¹⁵ Canon 877 § 3

²¹⁶ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

²¹⁷ Canon 895

its territory, registers of Confirmations, of the reception of converts, and (where applicable) of burials in the parish cemetery.”²¹⁸

6. 1. 4. Recording Marriages

6. 1. 4. 1. Recording

“As soon as possible after the celebration of a marriage, the parish priest of the place of celebration or whoever takes his place, even if neither has assisted at the marriage, is to record in the marriage register the names of the spouses, of the person who assisted and of the witnesses, and the place and date of the celebration of the marriage; this is to be done in the manner prescribed by the Bishops’ Conference or by the diocesan Bishop.”²¹⁹

Marriage must be recorded in the parish where it takes place and not in the parish of the priest or deacon who conducted the wedding.

6. 1. 4. 2. Dispensation from Canonical Form

“In regard to a marriage contracted with a dispensation from the canonical form, the local Ordinary who granted the dispensation is to see to it that the dispensation and the celebration are recorded in the marriage register both of the curia, and of the proper parish of the Catholic party whose parish priest carried out the inquiries concerning the freedom to marry. The Catholic spouse is obliged as soon as possible to notify that same Ordinary and parish priest of the fact that the marriage was celebrated indicating also the place of celebration and the public form which was observed.”²²⁰

It is the responsibility of the priest or deacon who conducts the pre-nuptial investigation to advise the Catholic party of this obligation.

6. 1. 4. 3. Convalidations

Convalidations must be recorded in the parish where the marriage took place. For *sanatio in radice*, it is required that a written record be kept in the baptismal register of the parish, and that the *sanatio* be also recorded in the Diocesan Curia, for which a special record should be kept.

6. 1. 4. 4. Baptised or received into the Catholic Church

Where a married person is baptised or if already baptised in a non-Catholic Church, is received into full communion with the Catholic Church, the relevant information concerning that person’s marriage (the name of the spouse, the date and

²¹⁸ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

²¹⁹ Canon 1121 § 1

²²⁰ Canon 1121 § 3

place of the marriage) should be entered into the baptismal register in the column for marriage.

Reception of validly baptised non Catholics into full communion is to be recorded into baptismal register as well as the confirmation register.

6. 1. 4. 5. Recognising non Catholic Marriages

As a general rule, the Church recognises the validity of marriage between non-Catholics celebrated in a non-Catholic Church, in a court, mosque, temple or customary union, provided that there were no obstacles that could render the marriage invalid. And for that reason do not have to renew consent when they are ready to enter full communion with the church.

6. 1. 4. 6. Portuguese Marriages

Priests are to advise that the couple contact the Portuguese Consulate of the area, if they want their marriage registered in Portugal, where at least one is a Portuguese national. The Consulate will advise on the required documents.

6. 2. Parish Finances and Property

6. 2. 1. General

6. 2. 1. 1. Juridical Role

“In all juridical matters, the parish priest acts in the person of the parish, in accordance with the law. He is to ensure that the parish goods are administered in accordance with canons 1281-1288.”²²¹

The Archdiocese of Johannesburg has published its “Policy Guidelines for Parish Priests and Priests in Charge regarding his role as Administrator of Church Goods”.

6. 2. 1. 2. Contracts

“Administrators of temporal goods:

1. In making contracts of employment, are accurately to observe also according to the principles taught by the Church, the civil laws relating to labour and social life.

2. Are to pay to those who work for them under contract a just and honest wage which would fittingly provide for their needs and those of their dependents.”²²²

²²¹ Canon 532

²²² Canon 1286

1. Parish priests are to enter into a written contract on behalf of the parish when engaging parish secretaries, house keepers and workers. Should employees be required to live on a parish premises, a special contract, available from the Archdiocese is required to be completed by staff as acknowledgement that residence is only for the time of employment in the parish.

2. Permanent and full time employees can be covered by parishes to provide for retirement. Monies for this can be lodged with the Archdiocese Treasury.

3. All legal requirements must be met: PAYE and UIF, Workers Compensation.

4. When Religious Sisters are to be employed by the Archdiocese, the Archbishop is to enter into a contract with the major Superior or the respective religious or secular institute. A contract should also be negotiated by the parish where applicable.

5. Contracts for items such as DSTV, phone, TV licence, and security should be in the name of the parish.

6. 2. 1. 3. On leaving a Parish: Bank Accounts and Inventory

1. Before a Parish priest leaves a parish to take up an appointment elsewhere, he is to ensure that the required arrangements are made for his successor to operate the bank accounts.

2. The incoming priest must receive the inventory of the movable property of the parish from the outgoing priest and together they must check it within one month of the handover. It would be a Christian gesture for the two priests to celebrate Mass together with the people and parishioners prior to departure.

6. 2. 1. 4. Accounting Policies

The Archdiocese of Johannesburg has published its “Guidelines for the handling Parish Finances”.

6. 2. 2. Income

6. 2. 2. 1. General Collections

“The faithful are to give their support to the Church in response to appeals and in accordance with the norms laid down by the Bishops’ Conference.”²²³

“In accordance with the prescriptions of Canon 1262 regarding collections and financial contributions, the Southern African Catholic Bishops’ Conference hereby decrees that:

1. Norms shall be determined by each province by the diocesan Bishops of that province in accordance with the provisions of Canon 434.

2. Each parish priest shall inform the faithful about the purpose of each special collection and, in due time, shall inform them of the amount collected, in accordance with the prescriptions of Canon 1287 § 2.

²²³ Canon 1262

3. Collections for cultural or philanthropic purposes shall not be taken up during a liturgical service in parishes or oratories without the prior authorisation of the local Ordinary.”²²⁴

A general collection is to be taken up at Mass each Sunday and holydays of obligation.

6. 2. 2. 2. Special Collections

“In all churches and oratories regularly open to Christ’s faithful, including those belonging to religious institutes, the local Ordinary may order that a special collection be taken up for specified parochial, diocesan, national or universal initiatives. The collection must afterwards be carefully forwarded to the diocesan curia.”²²⁵

1. The following special collections are to be taken up annually:
 - a. Sick priests maintenance fund (January)
 - b. The Lenten Appeal collection (each Sunday of Lent);
 - c. The Holy Land collection (Good Friday)
 - d. The Priests Education Fund (May)
 - e. Peter Pence Collection (nearest Sunday to the Feast of Saint Peter and Saint Paul 29th of June)
 - f. Bible Sunday (August)
 - g. World Communication Sunday (September)
 - h. The Pontifical Mission Society collections; Mission Month (each Sunday of October)
 - i. Gaudete Advent Collection for the poor of the Archdiocese (each Sunday of Advent)
2. The monies from these funds are to be sent to the Archdiocese except for that of the Lenten Appeal which is administered separately.

6. 2. 2. 3. Parishes served by Religious Communities – Their special collection

In parishes served by Religious congregations there may be an annual collection to support the works of the congregation. Where there is to be such a collection the Vicar General should be informed in writing of the annual date chosen for the collection.

6. 2. 2. 4. Depositing Parish Funds

All parish funds received from whatever source are to be deposited in the parish bank account.

6. 2. 2. 5. Borrowing Money

²²⁴ Complementary Norms to the Code promulgated by the Southern African Catholic Bishops’ Conference, January 1998

²²⁵ Canon 1266

Priests, even with their Finance Committee’s approval, may not borrow money on behalf of a parish without the permission of the Archbishop. Applications are to be made to the Archdiocesan Treasury Funds.

6. 2. 3. Property

“Ordinaries must carefully supervise the administration of all the goods which belong to public juridical persons subject to them, without prejudice to lawful titles which may give the Ordinary greater rights.”²²⁶

“Taking into account rights, lawful customs and the circumstances, Ordinaries are to regulate the who matter of the administration of ecclesiastical goods by issuing special instructions, within the limits of universal and particular law.”²²⁷

It is the responsibility of the Parish priest to identify sites for a new place of worship in developing areas of his parish.

6. 2. 3. 1. Insurance

All church property and vehicles must be adequately insured through the Archdiocese as agreed by the Archdiocesan Finance Committee. Knights Insurance Brokers make the cover for the Archdiocese.

6. 2. 3. 2. Maintenance

The Parish priest and his Finance Committee has the obligation of answering that all buildings under their care are properly maintained. Where there is a need for major repairs, or maintenance of immovable property registered in the name of the Archdiocese, the permission of the Archdiocese is required before any such work may be undertaken.

6. 2. 3. 3. Structural Alteration

The erection of and/or structural changes to any building on Archdiocesan property may not be undertaken until drawn up by a proper architect and plans have been submitted to the Archdiocese for approval. Parish priests are also to consult with the Archdiocese before an architect is engaged. Similarly, before any alterations involving the altar, the sanctuary or any important liturgical art, are undertaken, the Archdiocese is to be consulted.

6. 2. 3. 4. Accommodation for Employees

An employee of a parish may stay on church property only with the explicit permission of the Archdiocese.

6. 2. 3. 5. Acquiring or alienating immovable property

²²⁶ Canon 1276 § 1

²²⁷ Canon 1276 § 2

Should a parish need to purchase immovable property or sell, hire or lease out any immovable property registered in the name of the Archdiocese. The matter must be referred to the Archdiocese so as to seek permission.

Under no circumstances may a Parish priest enter into agreements to lease or rent immovable property registered in the name of the Archdiocese without the explicit permission of the financial administrator of the Archdiocese.

6. 2. 4. Vehicles

6. 2. 4. 1. Covering the running expenses

The Archdiocese owns all cars and the parish is responsible for all expenses. If a priest uses a Parish or Archdiocesan vehicles for personal use or holiday purposes, then he should make a pro rata payment to the Parish.

6. 2. 4. 2. Taking Archdiocesan Vehicles outside the Archdiocese

A priest should not take a parish or Archdiocesan vehicle outside the SACBC area except on a parish or Archdiocesan business and then only with permission from the Archdiocese.

6. 2. 4. 3. Tracker

A tracker is to be installed in every Archdiocesan new vehicle.

6. 3. Clergy Finances

6. 3. 1. Salaries

The priests allowance will be reviewed annually by the Archdiocese.

All Archdiocesan priests are enrolled in the Pension Fund of the Archdiocese.

6. 3. 2. Stole fees

“Even though another person has performed some parochial function, he is to give the offering he receives from Christ’s faithful on that occasion to the parish fund unless, in respect of voluntary offerings, there is a clear contrary intention on the donor’s part; it is for the diocesan Bishop, after consulting the council of priests, to prescribe regulations concerning the destination of these offerings and to provide for the remuneration of clerics who fulfil such a parochial function.”²²⁸

All stole fees received on the occasion of the performance of a parochial function pertain to the parish or chaplaincy of the priest, other than those that explicitly given to him in his personal capacity.

The Archdiocese of Johannesburg has published a “Guide for Stipends”.

²²⁸ Canon 531

6. 3. 3. Permanent Deacons

No salary is attached to the diaconate in itself, since the Deacon is usually self-supporting. Full time Deacons take support from their special qualifications. However, deacons can apply to Parish priests, for refund of legitimate expenses e.g. travel.

6. 3. 4. Income Tax

Priests who complete income tax returns should include an amount in lieu of board and lodging.

6. 3. 5. Retreats and Courses

Fees for attendance at winter schools, retreats and other courses for priest and deacons are to be paid from parish funds. This does not include the cost of sabbaticals.

6. 3. 6. Stipends

The following stipends may be reviewed annually by the Archdiocese following the recommendations by the SACBC.

- a. The monthly stipend for a priest regularly celebrating Mass for a religious community.
- b. The stipend for a priest supplying in another parish for a weekend and for one weekend Mass.
- c. The stipend for a priest celebrating a weekday Mass in another parish or a religious community.
- d. The stipend for a priest who is invited to preach on a special occasion or to perform some liturgical function in another parish or in a religious community.
- e. The stipend for preaching a conference; for a day of recollection; for a three days retreat, and a five days retreat.

f. With respect to {a} and {e} above, travelling expenses are also to be paid. However, pays for travelling expenses is to receive the amount paid towards the expenses (parish, Archdiocese or Religious community)

6. 3. 7. Mass Offerings

“In accordance with the approved custom of the Church, any priest who celebrates or concelebrates a Mass may accept an offering to apply the Mass for a specific intention.”²²⁹

“It is earnestly recommended to priests that, even if they do not receive an offering, they celebrate Mass for the intentions of Christ’s faithful, especially of those in need.”²³⁰

“Christ’s faithful who make an offering so that Mass can be celebrated for their intention, contribute to the good of the Church, and by that offering they share in the Church’s concern for the support of its ministers and its activities.”²³¹

²²⁹ Canon 945 § 1

²³⁰ Canon 945 § 2

“Even the semblance of trafficking or trading is to be entirely excluded from Mass offerings.”²³²

“Separate Masses are to be applied for the intentions of those for each of who an offering, even if small, has been made and accepted.”²³³

“One who is obliged to celebrate and apply Mass for the intention of those who made an offering, is bound by this obligation, even if through no fault of his own, the offering received has been lost.”²³⁴

“If a sum of money is offered for the application of Masses, but with no indication of the number of Masses to be celebrated, their number is to be calculated on the basis of the offering prescribed in the place where the donor resides, unless the donor’s intention must lawfully be presumed to have been otherwise.”²³⁵

“A priest who celebrates a number of Masses on the same day may apply each Mass for the intention for which an offering was made, subject however to the rule that, apart from Christmas day, he may retain for himself the offering of only one Mass; the others he is to transmit to purposes prescribed by the Ordinary, while allowing for some compensation on the ground of an extrinsic title.”²³⁶

“A priest who on the same day concelebrates a second Mass may not under any title accept an offering for that Mass.”²³⁷

“No one may accept more offerings for Masses to be celebrated by himself than he can discharge within a year.”²³⁸

“If in certain churches or oratories more Masses are requested than can be celebrated there, these may be celebrated elsewhere, unless the donors have expressly stipulated otherwise.”²³⁹

“The parish priest, as well as the rector of a church or other pious place in which Mass offerings are usually received, is to have a special book in which he is accurately to

²³¹ Canon 946

²³² Canon 947

²³³ Canon 948

²³⁴ Canon 949

²³⁵ Canon 950

²³⁶ Canon 951 § 1

²³⁷ Canon 951 § 2

²³⁸ Canon 953

²³⁹ Canon 954

record the number, the intention and the offering of the Masses to be celebrated, and the fact of their celebration.”²⁴⁰

“The Ordinary is obliged to inspect these books each year, either personally or through others.”²⁴¹

“In cases in which the people making the offering, have been previously explicitly informed and have freely consented to combining their offerings in a single offering, their intentions can be satisfied with a single Mass celebrated according to a ‘collective’ intention. In this case it is necessary that the place and time for the celebration of this Mass, which is not to be said more than twice a week, be made public.”²⁴²

²⁴⁰ Canon 958 § 1

²⁴¹ Canon 958 § 2

²⁴² Decree on Mass Stipends, article 2