

MAKERERE



UNIVERSITY

**THE IMPACT OF PASTORAL CARE ON SUNDAY OBSERVANCE IN
VVUMBA PARISH IN LIGHT OF THE INSTRUCTION “PASTORAL
CONVERSION OF THE PARISH COMMUNITY”**

BY

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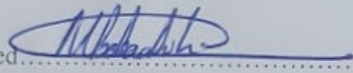
**A DISSERTATION SUBMITTED TO THE GRADUATE SCHOOL AS PARTIAL
FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF
ARTS IN CHRISTIAN RELIGIOUS AND THEOLOGICAL STUDIES OF
MAKERERE UNIVERSITY**

MAY, 2022

DECLARATION

I, MBABAALI LAWRENCE the undersigned researcher hereby sincerely declare that this research paper is a product of my own effort in its originality. It has never been published or presented to any University or Higher institution of learning for any academic award. The authors of various works that I have consulted have been cited and honourably accredited.

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MBABAALI LAWRENCE

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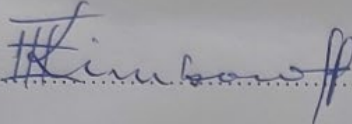
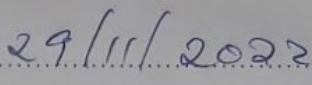
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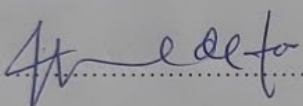
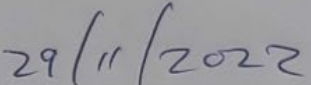
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APPROVAL

This dissertation has been submitted and approved as meeting the requirements for the award of a Master's Degree in Religious and Theological Studies of Makerere University-Kampala.

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REV. FR. DR. EMMANUEL KIMBOWA (First Moderator)

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DEDICATION

I dedicate this work to my late mum Margaret Mary Nayiga Nakato and Sr. Margaret Mary Richard Nayiga (IHMR) for being that formidable pillar in my life journey.

ACKNOWLEDGEMENTS

I thank God for His goodness to me. Glory be to Him for His love and Graces, most vividly expressed in the completion of this project.

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LIST OF ABBREVIATIONS

<i>AAS.</i>	<i>Acta Apostolicae Sedis</i>
<i>AL.</i>	<i>Amoris Laetitia</i>
<i>AM</i>	<i>Amantissimi Redemptoris</i>
can.	Canon
cann.	Canons
CCC.	Catechism of the Catholic Church
<i>CIV</i>	<i>Caritas in Veritate</i>
<i>CV</i>	<i>Christus Vivit</i>
<i>DD.</i>	<i>Dies Domini</i>
ed.	Editor
edn.	Edition
<i>EN.</i>	<i>Evangelii Nutiandi</i>
F	Female
HPR	Homiletic and Pastoral Review
M	Male
n.	Number
nn.	Numbers
p.	page
PG	Pastoral Guide
<i>PO</i>	<i>Presbyterorum Ordinis</i>
pp.	Pages
<i>SC</i>	<i>Sacrosanctum Concilium</i>
TPCPC	The Pastoral Conversion of the Parish Community
Vol.	Volume

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ABSTRACT

Pastoral care is an ancient model of emotional, social, spiritual and material support that is found in all societies. It involves a pastor who acts as a spiritual leader of a given community engaging oneself in activities that bring people closer to God and as well maintain unity amongst Christians. The general objective of this study is to determine the impact of Pastoral Care on Sunday observance of Christians in a Parish setting. This is achieved through exploring the meaning and value of Pastoral Care; its relationship with Sunday observance and the possible reasons for its decline. My research findings indicate that the minimal Church attendance in Vvumba Parish is due to lack of pastoral care services on the side of priests. A pastor's activities include: leading worship, celebrating sacraments, visiting the people in their various settings, supporting the marginalized and seeking out the lost. It is also the work of a pastor to remind the Christian faithful of their duty as baptised members of the Church to evangelize. It is therefore incumbent upon all Church leaders to involve themselves in Pastoral Care that leads many into the sheepfold of Christ. The instruction, *The Pastoral Conversion of the Parish Community* promulgated on July 20, 2020 by the Congregation for the Clergy highlights the importance of seeking new ways of Evangelization by; effecting reforms in parish structures, promoting a spirit of communion, collaboration, encounter, mercy and solicitude for the proclamation of the Word (TPCPC, n. 2). It is an observed phenomenon that where Pastors are not involved in the life of their people, the congregation that comes for worship especially on Sundays also dwindles. Globalization having spread so fast like a wild fire, it is necessary that Pastors read the signs of the time while adapting to both historic changes and the needs of the people. This study explores the relationship between Pastoral Care and Sunday Observance and the main protagonists of Pastoral care are the Priests. The interaction between the Clergy and the faithful is the best solution to this pastoral challenge.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Introduction

This chapter lays down the foundation of the research thesis and establishes the background of the study, statement of the problem, general and specific objectives of the study, research questions, conceptual framework, and scope of the study, its significance and definition of terms.

1.2 Background

Basing on Jesus' command to make disciples of all nations (Mat. 28:19), the Apostles and their successors have diligently carried on this noble task from the first generation of Christianity to the present one. The main task of the Apostles was to give witness to the life of Christ through the proclamation of the Word of God, encouraging repentance and baptism. Popes and bishops as successors of the apostles through direct succession have expanded the kingdom of God, through preaching His Word, administering sacraments, interpreting doctrine and defending the Church of Christ against errors. Different encyclicals have been written by various Popes on how the hierarchy can bring the faithful closer to God by shepherding them after the very heart of Jesus (Jer. 3:15). This has been effected through a collective term known as Pastoral Care.

Where a good shepherd exists, the religious health and spirituality of the community is also reflected. The immediate collaborators in the vineyard of God are the priests. Without priests, the Church cannot be able to live that fundamental obedience in response to the command of Jesus of making disciples of all nations.

Pastoral care entails administering of sacraments, leading communal prayers and worship, home visitations as well as setting up and revitalizing various groups and associations that would enhance or promote greater participation in the community in liturgy and faith-based issues. Parishes, schools, campus ministries, council offices, Catholic organizations and groups, together with individuals collectively respond to the spiritual and pastoral needs of the Catholic community and those serving it.

Priests take a great responsibility in the provision of pastoral care as their unique gifts and particular roles grow such that they help people to grow in personal holiness, transform their parish communities and renew the world at large. Pastoral care is necessary for people of all ages, race, gender, occupation and political affiliations.

When the Catholic missionaries arrived in Uganda in 1879, their pastoral plans and strategies were able to yield fruits in a few years as many locals embraced the true faith and thus, shared it with their fellow brethren. This tantamount even to the highest stage of witnessing to the Gospel as many young men stood for their faith and thus killed, only to be crowned as Ugandan Martyrs. These missionaries not only preached the Word of God but also healed the sick through providing medicine. Therefore, their pastoral care was both material and spiritual, which helped them to win more souls.

The parish priest is the proper pastor of the parish entrusted to him. He provides pastoral care to the community in which he is posted under the power of the diocesan bishop to teach, sanctify and rule in cooperation with the fellow priests and lay members of Christ's faithful (CIC, n. 519). Pope Francis in his encyclical *Amoris Laetitia* presents a priest as a faithful and pastoral shepherd of God's people. He is highly esteemed in the community of the faithful and in his area of jurisdiction. He is expected to be orthodox and pastoral; being neither rigorous nor permissive, coupled with being relevant to the changes in modern culture (Francis, 2016, nn. 227-230).

Therefore, the more committed a priest is at pastoral care, the better the blend of Christians in a parish community. Dimensions of pastoral care take a form of worship, prayer, administering sacraments, healing and hospitality. With these effectively put in place, the impact would be realized in the increased observance of Sunday worship among the Christians.

Jewish religion as the model group of worshippers and people of God have in history reserved time to fulfill their liturgical obligations expressed in attending the feasts, visiting Jerusalem, and observing the Sabbath. To be more concrete, the Sabbath was and still is a time to reflect about God's work in us, praise Him and thus no work ought to be done on that day. With the incarnation, birth, life, death and resurrection of our Lord Jesus Christ, He decreed that the Good News be spread to all nations. Right from creation, the heavens and the earth and all they contain including man, were created in 6 days and on the seventh day, God rested. God's work is an

example for man and so is his rest (John Paul II, 1998, n. 11). Even though all days are sanctified, Sunday reserves special respect being the day of the Lord. The first group of Jesus' followers to be called Christians was found in Antioch. Since Christ's resurrection happened on a Sunday together with other various post-resurrection appearances and the Pentecost, Christians adapted to praising God, coupled with the breaking of the Bread on Sunday and not Saturday of the Sabbath. More to this, Sunday was known to be the day of light and the first day of the week. Thus, Sunday took precedence among Christians as the day of the Lord and thus much respect is accorded this day on which Christians reflect more on the call to follow Christ. It is as well a day of rest from mainly economic work. According to the Catechism of the Catholic Church, God's action is the model of human action and if God rested and was refreshed on the seventh day, man too ought to rest (CCC, n. 2172).

Sunday celebration is in fact a moral commandment inscribed by nature in the human heart to render to God his due worship CCC (n. 2176). It is also at the parish that various basic structures of man are set to counter and promote harmony in families and civil societies. Christ's saving doctrine and practice of charity are key in the duties fulfilled by the parish authorities. It is as well explicitly clear from one of the Ten Commandments; to keep the Lord's Day holy.

1.3 Statement of the Problem

Despite being one of the oldest parishes in Kiyinda-Mityana diocese, current pastoral care programs in Vvumba seem not to make any significant impact on the lives of Catholic Christians reflected in the small number that attends Sunday worship. At the Parish church, only one mass is celebrated at a supposedly very convenient time (8:00 a.m.). Surprisingly, the church is filled half way! The majority of the faithful at Mass are quite advanced in age, followed by children and the youths make the least number. Out of the 19 sub-parishes in this parish, a few are actively engaged in parish programs. These sub-parishes receive Mass once a month not excluding the most active. This leads many of the faithful to go to the neighboring Parish (Kiboga) where they can have Mass.

At Vvumba Parish Church, Mass does not start at the stipulated time and the time-conscious Christians are made to wait for the late comers. In the long run, many Christians have opted to go elsewhere where time for Mass and Sunday services is promptly kept. Devotions in the Parish

are quite inactive and those which try to exercise their apostolate; most especially the Catholic Charismatic Renewal and Miraculous Medal have utmost 14 members. Schools at all levels located in Vvumba Parish are not engaged in parish activities yet the majority of the students in these schools are Catholic. Even though catechists in Vvumba parish are very active and well formed in leading their various sub-parishes and Small Christian Communities, they have not been able to attract many lapsed Catholics to come for Sunday worship. There are as well very few home visitations made by the priests in this parish and many of the Christians do not even know some of the priests at the parish. It is as well surprising that Sunday mass can have a concelebrating priest when many out stations have managed only a service without even Holy Communion!

A certain sub-parish known to be with the most active Christians of all age brackets, who also vowed to make their out-station a model in the whole parish also receives Mass once a month despite its being active. The only privilege it has is to receive Holy Communion from a reverend catholic nun who comes from the parish convent and also doubles as their catechist.

Although the number of those baptized every year is high coupled with those who receive other sacraments of Christian initiation and some few marriages, the attendance in church on Sunday remains small. As one moves to church early morning on Sunday, he/she is bewildered by a good number of Catholics drinking in shoddy bars, drying their coffee and maize while others are simply sitting in their compounds enjoying the morning breeze. Despite the parish having Catholics as the majority of the population, there is an alarming practice of witchcraft, sorcery and use of fetishes. A number of traditional shrines can't escape the sight of a passerby. It is upon all this that there is a clear indication that priests in Vvumba Parish have done little in guiding their Christians and thereby prompting the researcher to find out whether the small number of church attendees on Sunday is based on little Pastoral care exercised by the priests.

1.4 Objectives of the Study

1.4.1 General Objective

To determine the impact of Pastoral Care on Sunday observance of Christians in a parish setting in Vvumba Parish.

1.4.2 Specific Objectives

- i. To explore the meaning and value of Pastoral Care
- ii. To determine the relationship between Pastoral Care and Sunday observance in Vvumba Parish
- iii. To find the reasons for the decline of Pastoral Care in Vvumba Parish
- iv. To suggest ways in which Pastoral Care can enhance the observance of the Lord's Day in the Parish community in Vvumba Parish

1.5 Research Questions

- i. What is meaning and value of Pastoral Care to the life of Christians?
- ii. What is the relationship between Pastoral Care and Sunday observance in a Parish?
- iii. What are the causes of the decline in Pastoral Care among priests and their co-workers?
- iv. In what ways can Pastoral Care be revitalized to improve on Sunday observance of the faithful?

1.6 Significance of the Study

The study is expected to add to the existing literature as regards to the duties of a priest in performing pastoral care and the importance of Sunday worship to the Christian faithful in the following ways:

For the Priests in pastoral ministry, the research will be a call to rejuvenate and revitalize their call to service in response to Christ's command of making disciples of all nations. This is achieved through listening to the concerns of the flock. This can help them serve better.

The research is expected to ignite in the Christian faithful the responsibility of practicing the three-fold ministry they obtain at baptism as priests, prophets and kings through collaborating well with their pastors.

It will inform the interested readers on the different aspects of pastoral care and how they can be exercised. Priests will assess the impact of their homilies, catechism lessons and their level of interaction with the faithful to adjust their methods where necessary in order to offer better services to God's people.

1.7 Scope of the Study

The study was carried out in Vvumba Catholic Parish, in Kiyinda-Mityana diocese. Only Catholic Christians were considered in the study. Information was obtained from people of all age brackets excluding all persons below 16 years of age.

1.7.1 Thematic Scope

The main emphasis of this study is to show how the work of priests as shepherds of the flock through pastoral care can improve on church attendance on Sundays. It also seeks to establish the challenges faced by both the priests and the Christian community that inhibits both groups to fulfill their ecclesial and vocational goals. Lastly the study aims at establishing how good pastoral care will revitalize the whole parish community of Vvumba.

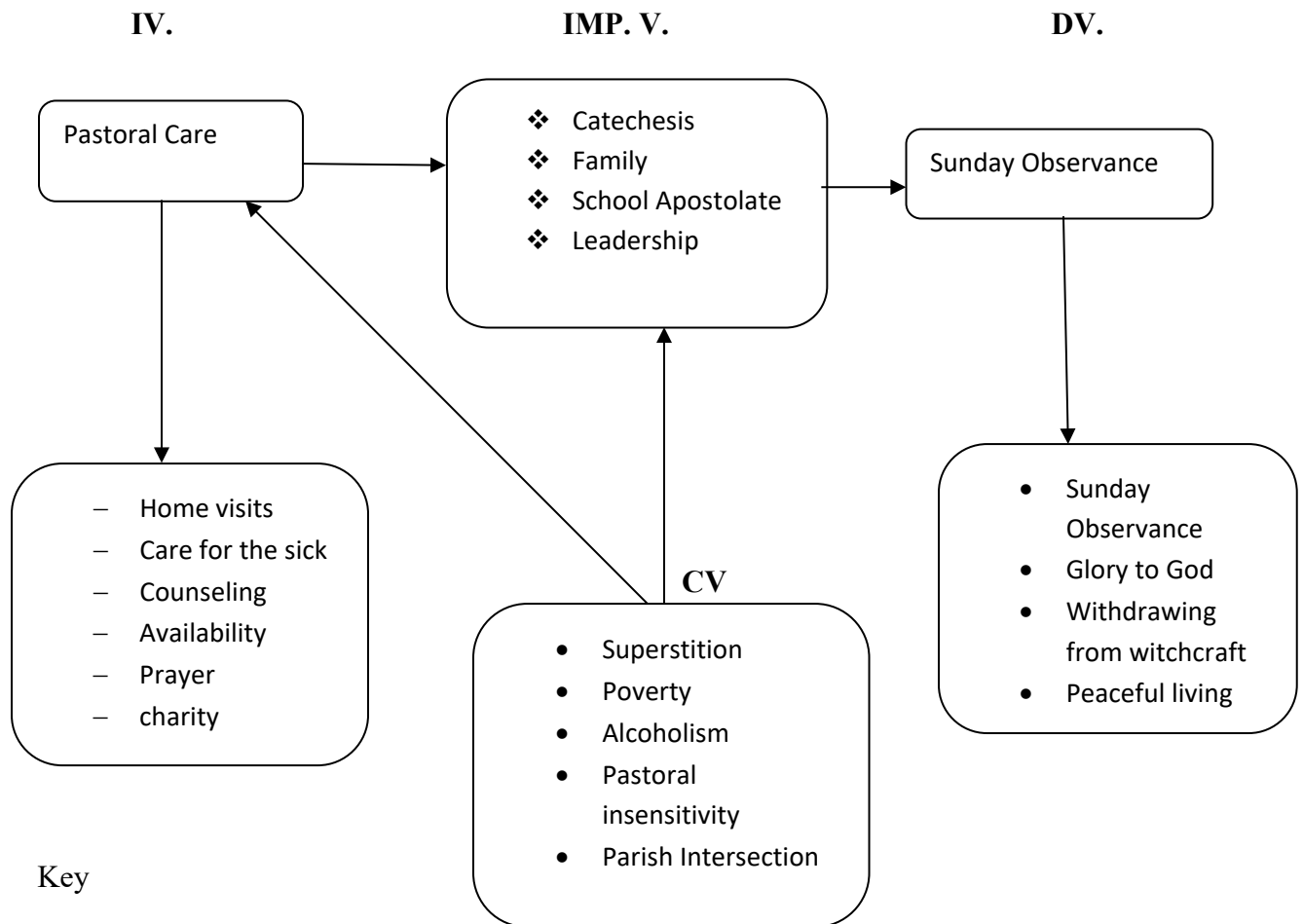
1.7.2 Geographical Scope

Vvumba Parish is located in Vvumba deanery, Mulagi sub-county and situated in Kyankwanzi district. Vvumba Parish has nineteen sub-parish communities. Practically Catholics in this area have Sunday prayers from the Parish Church and then different Outstation churches.

1.7.3 Temporal Scope

The study was carried out between January 2020 and May 2022. Nevertheless, data obtained concerning Pastoral care as a prerequisite for Sunday observance dates back to 1932 when the parish was established.

1.8 Conceptual Framework



Key

IV - Independent Variable

IMP.V - Implementing variable

DV - Dependent Variable

CV - Constraining Variable

As presented in the conceptual framework above, Pastoral care according to the faithful in form of counseling, home visits, prayer, charity and availability can improve on Sunday Observance. However, this cannot be realized if no school apostolate, family apostolate and catechesis is provided by those entrusted with the mandate to do so.

A hindrance to realization of Sunday Observance include superstition, poverty, alcoholism, pastoral insensitivity and rural-Urban Migration.

Alongside the intended consequences, there are latent blessing that may not be intended but arise from the efforts. These include; more vibrancy of liturgy, improvement in the turn up Christians on Sundays, improvement of solidarity in the local Church and a betterment of financial contribution of the faithful to the local Church.

1.9 Operational Definition of Key Terms

1.9.1 Pastoral care

According to the Collins English Dictionary, Pastoral care means help with personal problems given by a priest. In contrast with the Cambridge Learners Dictionary, Pastoral care can as well mean the practices priests do to shepherd and care for individuals in their local congregation. These include hospital visitations, visits to the elderly and the lapsed Christians, pastoral counselling, prayer with the Church members and participation in the events that are part and parcel of human life both joyful and sorrowful.

1.9.2 Church

“The term Church is derived from the Greek and Latin terms *Ekklesia* and *Ecclesia* respectively. The term is used to mean a community that was founded by Our Lord Jesus Christ and entrusted to Peter as its chief Shepherd. It is as well derived from the Greek *kyriakon* which means the Lord's house or a congregation (Leon-Dufour, 1962: 72).

Using a technical language, the term Church symbolizes the whole body of the faithful expressed in a three-fold manner; the Pilgrim Church, the Suffering Church and the Triumphant Church. The Pilgrim Church is made up of people alive on earth, the Suffering Church comprises those in Purgatory and the Triumphant Church is composed of the saints in heaven (Collins English Dictionary, 2014).

The Code of Canon Law defines the term Church as the communion of the people of God. This means that all those who are baptized automatically qualify to be members of the Church. However, in this research, the term Church means the Roman Catholic Church.

1.9.3 Parish

The Oxford Advanced Learners' Dictionary defines a Parish as an area, and the people living within it, that has a Church and priest responsible for them (2006).

The Code of Canon Law (*CIC, n. 505*) defines a Parish as a certain community of the faithful Christians established in a stable way in a diocese, whose pastoral care, under the leadership of diocesan Bishop is entrusted to a Parish Priest as its proper Pastor. A parish can as well be defined as a definite community of the faithful established on a stable basis within a particular Church. It is a place where all the faithful can be gathered together for the celebration of the Eucharist. It initiates the Christian people into the ordinary expression of the liturgical life (*CCC, n.2179*). This designation of the parish by Code of Canon Law provides the working definition for the study.

1.10 Conclusion

In this Chapter, the Researcher has laid out the groundwork and a concrete foundation of the Research. The background of the Research has been given, the statement of the problem, the significance of the study, the objectives of the study and its scope, the conceptual framework and the operational definitions have all been laid out by the Researcher.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter, the researcher has analyzed the existing literature on how Pastoral Care can lead to an increase on Sunday Observance in a parish. The information was obtained from relevant Papal and magisterial documents, magazines, journals, articles and E-book sources from the internet. The documents reviewed have been organized and hinged on a Congregation for the Clergy instruction; The Pastoral Conversion of the Parish Community. Other relevant documents too have been used to explore the topic under study.

2.2. Examined Literature

The researcher introduces the examined literature first by giving a brief note on each of the sources used and shows how each is applicable to the topic under study.

2.2.1 *Sacrosanctum Concilium* (Constitution on Sacred Liturgy)

This is a post conciliar document on the liturgy, promulgated on December 4, 1963. It tackles all areas concerning liturgy as source and summit of our Christian life. In chapter two of the mystery of the Eucharist; n. 51, it explores the opening of the treasures of the Bible given to God's people in His Word. The succeeding number highlights the importance of a homily as an esteemed part of liturgy, which brings about conversion and hence must not be omitted. It will be referred to as SC hereafter.

2.2.2 *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World)

Pope Paul VI promulgated this constitution on December 7, 1965. This one particularly addresses the changes that happen to all people in the contemporary world but more negatively to the youth. It takes great care for those who are poor or in any way afflicted, who happen to be the followers of Christ. The youth have developed attitudes of impatience and violence, which need to be addressed because it makes them rebels in their distress. The teachers of faith generally have to come to the rescue of parents and educators who are overwhelmed by the behavior of some youth. Nevertheless, the parents are encouraged to form their children well. Despite being

produced more than five decades ago, the problems that *Gaudium et Spes* brings out are even more prevalent in the present age. It will be cited as GS hereafter.

2.2.3 *Presbyterorum Ordinis* (Decree on the Ministry and Life of Priests)

Pope Paul VI promulgated this decree on December 7, 1965. The Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, examines the place of priests in the world of the late twentieth century. Chapter two of this document continues to explore the functions of a priest. Effective preaching is advised; for it has the lasting truth of the Gospel to the particular circumstances of life. Priests are educators of faith and from their teaching, the faithful develop their own vocation according to the Gospel e.g. doing charity (n.6). Priests have a special obligation to the poor and the weak in their jurisdiction. Special attention to the youths, the married and parents too is necessary for their holistic growth. The document further advises pastors to be more solicitous for the sick and the dying, visiting and strengthening them in the Lord. All these are to be summed up with the exemplary character of the priest so that their works and projects are a will of God (n.14). The document does not however treat the cultural pressures on the priest to move from a sacral to a social role. In this study, these cultural pressures are tackled.

2.2.4 *Evangelii Nuntiandi* (Apostolic Exhortation of his holiness Pope Paul VI on Evangelization)

This is an apostolic exhortation issued on 8th December, 1975 by Pope Paul VI on the theme of Catholic evangelization. The Pope highlights the duties of a priest embedded in evangelical proclamation, prayer, adoration, Mass and administering other sacraments or performing works of the ministry for men so that the glory of God increases and man progresses in divine life (n.2). In this document, evangelization is identified with Baptism, catechesis, profession of faith, and, above all, the preaching of the Gospel. Evangelization is not a single isolated act but an extensive process: a process that is rich, complex and dynamic (*Evangelii Nuntiandi*, n. 17). To evangelize is to preach the Gospel, but it is also to proclaim the *kerygma* (the primary, forceful and incisive witness to Jesus Christ). Evangelization means bringing Jesus to anyone who does not know him, giving a more complete and systematic knowledge. Lastly, evangelization has two sides: to reveal God, his absolute transcendence and his in-breaking into human lives through faith. The task

therefore is to help people to combine faith and life and to ensure human advancement through the work of justice and peace. This document will be referred to as EN.

2.2.5 *Amantissimi Redemptoris*; Blessed Pope Pius IX letter on Priests and the care of souls

It was given in Rome at St. Peter's on 3rd May 1858, in the 12th year of his Pontificate. It stresses the centrality of mass in a Catholic community. The Pope stresses the need for priests to celebrate Mass for the people of God gathered especially on Sundays and Holy days of obligation (n.5). He re-echoes the centrality of Mass in Christian life since it contains instructions of faith. He calls upon pastors to preach the Word, educate the Christian people and further admonishes them to be men of outstanding moral integrity, dignity, innocence of life and sanctity (n.11).

2.2.6 *Dies Domini*

Dies Domini is an Apostolic letter promulgated by Pope John Paul II on July 30, 1998. In this document, the Holy Father stresses three points:

- To help in recovering the deep doctrinal foundations of the Church's precepts so that the abiding value of Sunday in Christian life will be clear to all the faithful.
- To renew the age-old tradition and teaching of the Church so that Christian believers should come together to hear God's Word and share in the Eucharist.
- To ensure that Sunday would again be at the heart of Christian life so that we may live the demands of faith to the full and respond concretely to the deepest human longing.

The celebration of the Eucharist is the very heart of Sunday since Sunday is the "very heart of Christian life. The Eucharist is the celebration of the living presence of the Risen Lord in the midst of his own people. Every Sunday, we celebrate the resurrection of our Lord and by thanks giving through this salvific action, we offer a Eucharistic celebration (St. Jerome).

2.2.6.1 The day of Christ

In order to grasp fully the meaning of Sunday, we must re-read the great story of creation and deepen our understanding on the theology of the Sabbath. Sunday is the day for remembering all the good that God has done (16). Therefore, *Dies Domine* is also *Dies Christi*.

2.2.6.2 The day of the Church

Sunday is not only the remembrance of a past event: it is a celebration of the living presence of the Risen Lord in the midst of his own people (31). Those who have received the grace of baptism are not saved as individuals alone, but as members of the Mystical Body, having become part of the People of God and thus *Dies Domini* is also *dies Ecclesiae*.

As in every Eucharistic celebration, the Risen Lord is encountered in the Sunday assembly at the two-fold table of the Word and of the Bread of Life (39). The Second Vatican Council recalled that “the Liturgy of the Word and the Liturgy of the Eucharist are so closely joined together that they form a single act of worship”.

2.2.6.3 Proclamation and Preaching

On an individual basis, the hearing of the Word of God proclaimed must be well prepared in the souls of the faithful by an apt knowledge of Scripture and where pastorally possible, by special initiatives designed to deepen understanding of the biblical readings, particularly those on Sundays and holy days. This is done through preaching the Word of God effectively. Clearly, much depends on those who exercise the Ministry of the Word. It is their duty to prepare the reflection on the Word of the Lord by prayer and study of the Sacred Texts, so that they may then express its contents faithfully and apply them to people’s concerns and to their daily lives (40).

2.2.6.4 Sunday Liturgy

In Sunday worship, praying, singing, listening, and not just the preaching, should express in some way the theme of the Sunday liturgy, so that all those taking part may be penetrated more powerfully by it. The Sunday Eucharistic gathering is an experience of brotherhood, which the celebration should demonstrate clearly, while ever respecting the nature of the liturgical action (44). Pastors ought to remind the faithful that when they are away from home on Sundays they are to take care to attend Mass wherever they may be, enriching the local community with their personal witness.

2.2.6.5 A Day of Solidarity

Sunday should also give the faithful an opportunity to devote themselves to works of mercy, charity and apostolate (n.69). It should be made a more intense day of sharing, encouraging

people, inviting others to a meal who are alone, visiting the sick, providing for needy families and voluntary work. Such acts portray solidarity among the believers.

2.2.6.6 Mass to Mission

The Words “Go in Peace’ that conclude the Mass are proclamations and commissioning words that give believers authority to go and witness what they have celebrated in their lives. Therefore, Sunday attendance is an obligation for every Christian to celebrate the saving acts of God. DD. will be used to refer to this document.

2.2.7 PASTOR: The Theology and Practice of Ordained Ministry

William H. Willimon authored this book in 2002. He explores what pastors are meant for, while reflecting upon an earlier crisis of ministerial identity. The whole book is about Priestly ministry. However, pages 55-61 highlight some duties of a priest especially towards the congregation. A pastor prays on behalf of and at the authorization of the whole Church for all those concerns and needs of the people gathered for worship. He leads and teaches people how to pray. Pages 69-78 unfold the peculiarity of pastoral care as not only embedded in meeting people’s needs but also indoctrination and inculturation such that those needs are re-arranged in the light of Christ. All the duties of pastoral care: visiting the sick, home visits, counseling, education and so on, must be based on this for people to know they are members of Christ’s body while engaging with the congregation.

Indoctrination encompasses preaching to make or re-narrate people’s lives in the light of Jesus’ story. Therefore, preaching must touch their lives. A priest’s leadership of worship helps people to confess, forgive, offer gifts and lay their lives upon the altar to be blessed.

Chapter Three addresses the pastor as a leader where by sympathy should be exercised more than rebuke towards those under their care. They need to be transformative leaders and know the challenge of leadership. The Church has rules but the rule-driven approach to Church structures is somehow unsuitable for the new generation.

Chapter Twelve expresses a pastor’s character as an example to the rest of the flock. A failure in one’s character hurts many and in being close to the people, they ought to keep appropriate boundaries.

2.2.8 Pastoral Guide

Fr. Pazhayampallil in his book Pastoral Guide, Volume II, page 533, summarizes the functions of a priest amongst the people of God. These are:

- To give glory to God as Christ did
- To preach the Word of God
- To gather God's people
- To teach the faith
- To celebrate the Eucharist
- Sanctifying the community
- Shepherd and lead as a good shepherd
- He is the visible principle and guarantor of Church unity

He echoes the words of St. Pope John Paul II that "Pastoral activity demands that we should be close to the people and all their problems whether personal, family or social."

2.2.9 The New Dictionary of Christian Pastoral Theology

David J. Atkinson and David F. Field are the main editors. This book offers a wide range of articles concerning different topics in theology. It tackles, God, love, justice, pastoral counselling and so many others. Derek .J. Tidball in his article, Practical and Pastoral Theology (pgs. 45-52), defines the nature of Pastoral Care which primarily concerns the church disciplines of religious education, preaching, liturgy, mission, evangelism and social ministries. He identifies a pastor as an overseer who gives direction to the community of Christ's people and to individuals within (p.50).

He highlights that the success of a pastor depends on the quality of relationship with the people, implicit in the shepherding motif. An example of this is the long-running and variable relationship between Paul and the Corinthian church. In all his relationships he tries to compliment, remind believers of what they know, build on what is good and encourage, but he is not afraid to offer blunt criticism and correction when they are needed. Therefore, the Church through her pastors should be a therapeutic community where many attain healing.

In another title named "Pastoral Care, Counseling and Psychotherapy" (pgs. 85-94), R. F. Hurding defines pastoral care as the practical outworking of the church's concern for the everyday and ultimate needs of its members and the wider community. More to this, pastoral care

may be subdivided into elements of the prophetic, pastoral (or shepherding component), priestly and physicianly. Hereafter, this document will be termed to as (Atkinson & Field, 1995).

2.2.10 Alcohol, Addiction and Christian Ethics

The book was written by Christopher Cook and published by the Cambridge University Press in 2006. In chapter seven, Christopher Cook explores how to help addicts recover from their compulsive behaviour in a Christian perspective. It is clear that individuals and groups cannot treat alcohol misuse, addiction and other alcohol-related harms separately from social and (apparently) harm-free alcohol use (Cook: 173). The demand for alcohol, given the harm and cost with which it is associated, could be seen as absurd – and indeed perhaps it is. But alcohol is associated with considerable ambiguity. Its use is deeply embedded in many of the world's cultures and traditions. It is enjoyed as a beverage, its effects are perceived as both pleasurable and stress-relieving. Its use is widely and socially encouraged, and it has been understood as having medicinal benefits. The desirability of alcohol thus has a biological, social and psychological basis. Sometimes, family, friends and others may suffer the harms, while the individual drinker perceives only benefit to himself. In other cases, the drinker may be unaware of the harm that she is causing to herself or others.

Pastoral care serves to help and reach out to those adults so that they develop a responsible self-awareness concerning the virtue of drinking, avoiding any excess which might impair personal ability to act responsibly or which might put self or others at risk of harm. Addiction, or specifically the dependence syndrome, is not qualitatively different from human sinfulness in general. The social stigma with which people who suffer from addictive disorders are associated is therefore particularly inappropriate from a Christian perspective. It must be argued that the grace of God in Christ offers the only proper goal and context of treatment (Cook: 189).

2.2.11 Caring Ministry: A Contemplative Approach to Pastoral Care

Sarah Butler in her book *Caring ministry* (1999), lies a title *Care and prayer* as a relationship which exhorts pastors to take on pastoral care duties as a form of prayer. Prayer is a common call to relationship and it begins in dialogue. Therefore, Pastoral care begins with dialogue.

Pastoral caregivers should quickly learn that they are not in the business of solving problems. Therefore, they must learn to place emphasis on developing a caring relationship and becoming a

supporting presence. This should be exercised in pastoral home visits so to have many healing results from careful listening and respectful presence, Butler (1999:17).

In another title “A minister as a healing companion,” she mentions that offering our presence during times of despair touches another's pain at a profound level. God's faithfulness and love is represented when it cannot be felt. Regular visits are necessary for quality ministry to take place (1999:78) People with long-term terminal illnesses often are forgotten, especially when they are out of sight of the local church. She advises that a minister ought to be consistent with visits.

2.2.12 The Betrayal of Charity: The Sins that Sabotage Divine Love

The book was written by Matthew Levering and published by Baylor University Press in 2011. In the introductory part of this book, it explores the sins committed against charity drawing some inspirations from St. Thomas Aquinas. It delves into the biblical aspect especially in the writings of St. Paul and how he carried on his ministry. Contemporary theology doesn't talk much about sins against charity but in truth, they are destroying the Church. Feuds, sabotage, unhealthy personal relations among Christians often undermine the teachings of Christ based on love. This work will be referred to as (Levering, 2011) hereafter.

2.2.13 The Priest and God's People at Prayer

With regard to the topic under study, Geoffrey M. Champlin gives the following views:

He says that people come to Mass with different states of mood. Some are happy; others are cheerful, outgoing, gloomy and withdrawn. Many are pre-occupied with incessant personal worries, Champlin (1972:48). Therefore, a priest stands in front of the congregation week after week, displays a concern for his flock, and gets to know his people better. He thus elevates people from their isolated selves and creates a congregational worshiping group (1972:49).

A priest who abdicates his role as president and gives no encouragement and no guidance makes his people insecure. The weak ones are subdued and the determined ones become soloists hence division (1972:86).

Lastly, he advises that usually Sunday morning has a maximum attention span of ten minutes. Clear uncluttered well-constructed homilies with two or three points can make a lasting impression, more than the lengthy, scholarly, complicated sermons which are hard to digest and thus easy to forget (1972:107).

2.2.14 Homiletic and Pastoral Review

This is an American Leading Pastoral Magazine Founded over a hundred years ago. *Homiletic & Pastoral Review* is one of the most well respected pastoral magazines in the world. Priests and laymen alike have relied on HPR for decades. HPR is currently edited by Father David Vincent Meconi, SJ, and professor of patristic theology at St. Louis University. Kenneth Baker, SJ. Regarding our topic of study, the following articles of different authors in this journal have been reviewed.

2.2.14.1 Homiletics and Rhetorical persuasion, In: HPR (Vol. 89, November, 1988)

Richard A. Mercadante explores the role of preaching. He mentions that preaching is the primary teaching function of the Church. For many people, the homily during Sunday Mass is the one time in which the Gospel is conveyed to them during the whole week. He further continues that a homily should not be some form of a lecture, a lethargic boredom but must persuade the audience to accept and apply the teachings of the Gospel and create a congregation ready to serve God, Mercadante (1988:20). A pastor has to visualize into the future and call Christians to personal action.

2.2.14.2 Needed in Parishes: Little Popes, In: HPR (Vol. 90, April 1989)

J.H. Foegen in the *Homiletic and Pastoral Review Journal* of April 1989 wrote this article. He stresses that the Church building and the priests are the major common elements of any parish. He explores more on the issue of home visitations. Being human, the priest of course is the most important. If his people see him in a one-to-one exchange very seldom, then it is absurd. He retorts that if the shepherd remains out of sight, the sheep will stray. Home visits ensure that the parish's oneness is real and that the Church community recognizes the value of each person and cares enough, Foegen (1989:65). Present church members must be re-energized and their morale kept high and given a sense of belonging. Just as the Pope maintains unity with the whole universal church by making visits to different countries, so too must the priests visit homes (1989:66).

2.2.14.3 The Pastoral Role of the Priest Today, In: HPR (Vol. 95, July 1994)

Burke Cormac authors the article. He digs into the Vatican II Council emphasis on personal rights, dignity and duties of each member of Christ's faithful. He continues that the spirit of "diakonia" is the distinguishing mark of Christ especially for the ordained, thus promoting communion, (Cormac, 1994:29). The function of a minister is to serve in the name and person of

Christ the head in the midst of a community. Priests exercise authority towards the norms of celebration, worship and sacraments, evangelization and mission of the Church. A parish priest's obligation is to apply Mass each Sunday and holy days of obligation for the people entrusted to him, making himself available for reconciliation, patience and generosity (1994:47).

2.2.15 The Waliggo Journal

The Waliggo journal is a journal of holistic philosophical and theological reflection that is authored by the Centre of African Studies for Catholic Major Seminaries of Uganda. It is a periodical magazine written in English. It deals with issues concerning Pastoral theology in the Catholic Church. It is written in memory of the late Fr. John Mary Waliggo who was a great African theologian of the contemporary times. The following authors mention the something about pastoral care. Hereafter it shall be referred to as WJ.

2.2.15.1 Challenges for the Church in Africa, In: The WJ Vol. 7: No. 1 2017

Fr. John Mary Waliggo highlights the challenges to and within the Church in Africa. These problems are part of what throws pastoral care into a tantrum. On page 10, he exposes Church programs which are not holistic whereby there is no holistic development of their members, concentrating only on salvation of souls. Page 11 of the same article tackles the issue of transparency and accountability where he highlights that Church leaders are quick at demonizing politicians as being corrupt yet themselves are plundering Church resources. Leading by example is an effective tool of pastoral care.

In the same issue, Fr. Augustine Kalemeera in his article Engaging Religious Leaders in Mental Health Awareness and Psychosocial Support expounds on the need to engage religious leaders in the mental health awareness and psychosocial support. On page 106, he calls upon the clergy to become mental health champions by reaching out to families suffering from Trauma, abuse victims, listening to them and if there is need for reference, then they stand in the best position to refer them for more help.

2.2.15.2 You Africans are Missionaries to Yourselves, In: The WJ Vol. 8, No. 1, May, 2018

Fr. Ambrose Bwangatto explains Pope Paul VI's message, which he delivered in Uganda on his visit on 31st July, 1969. He highlights the challenges that still make the Pope's message relevant and timely. On page 186, he explores the youths' pastoral care where many are subject to

trafficking, hard labor and doubtful futures. This is a common phenomenon, especially considering the number of girls who go to the Middle East for work and are tortured. The author more so re-echoes the words of St. Pope John Paul II where he says the youths are the future of humanity and so Pastors have a task of helping them to overcome obstacles that thwart their development.

2.2.16 The Youth as an Emerging force..., In: Kampala Archdiocese @ 50

The magazine was published in 2017 in commemoration of the Golden jubilee of Kampala Archdiocese. It contains a rich history of the Archdiocese right from the time of the first missionaries as well as a pictorial in memory of the various events and successes Kampala Archdiocese has achieved. Fr. Joseph Luzindana in his article; The Youth as an emerging force and pillar of our nation highlights the need for school apostolate where the majority of the youths are found. He points out the challenges facing the Youth which revolve around the effects of modernity and technology which pose a negative impact on their spirituality. Social media and politicians also manipulate them. Since the parents have neglected the onus of teaching their children on issues concerning life, youths pastoral care programs are necessary to assist them grow holistically.

2.2.17 Called to Serve, In: American Jesuit Review (Nov. 2020)

American Jesuit review is a national weekly Christian magazine published by the Jesuits of the United States and headquartered in midtown Manhattan. It contains news and opinion about Catholicism and how it relates to American politics and cultural life. It has been published continuously since 1909. On November 3, 2020, Pope Francis in his general audience in the Paul VI hall at the Vatican explores the ministry of St. Paul. He continues that the Apostle does not place himself above his community. He does not say: “I am the leader; you are those others; I have come from high up on the mountain and you are on the way”. He does not say this, but places himself in the midst of the journey everyone is on in order to provide a concrete example of how much it is necessary to obey God, corresponding better and better to the Spirit’s guidance. And how beautiful it is when we find pastors who journey with their people, who do not get tired – “No, I am more important, I am a pastor. You...”, “I am a priest”, “I am a bishop”, with their noses in the air. No: pastors journey with the people. This is very beautiful. It does the soul good.

2.3 The Pastoral Conversion of the Parish Community

This instruction was authored by the Congregation for the Clergy and approved by the Holy Father Francis on 27th June, 2020 and presented on the feast of the Saints Peter and Paul in 2020. The document looks at the ecclesiological reflection of the second Vatican Council and aims at reorganizing the manner in which pastoral care in parish communities is assigned due to the social-cultural changes that have occurred in recent decades. *This work will be cited as (TPCPC, 2020) hereafter.*

2.3.1 Basic teachings of The Pastoral Conversion of the Parish Community

The document is divided into ten sub-sections namely,

- Pastoral conversion
- The parish in a contemporary context
- The value of a parish Mission: the guiding principle for renewal
- A community of communities: A parish that is inclusive
- From the conversion of people to that of structures
- The parish and other subdivisions within a diocese
- Ordinary and extraordinary ways of assigning the pastoral care
- Appointments and pastoral ministry
- Bodies of ecclesial co-responsibility
- Offerings for celebration of sacrament

2.3.2 Pastoral Conversion

Pope Francis stresses that in pastoral care, we ought to be troubled that many of our brothers and sisters are living without the strength, light and consolation of Jesus, living without meaning and a goal in life. The Church imprisoned by structures, having strict rules and habits at the convenience of pastors shuts out many people. It is on this accord that the preaching of the Gospel ought to touch a number of civilizations and cultures so that; by the Church's way of doing things, her language and structure may be channeled for her evangelization rather than preserving herself (n.5).

2.3.3 A Parish in a contemporary context

This document defines a parish as a community gathered around the Table of the Word and the Eucharist. Right from the apostolic times, small communities have formed to celebrate the Eucharist. The parish is established to respond to a pastoral need of bringing the Gospel and the sacraments to people. Therefore, a parish is a house among houses where Christ is active among the community. In a contemporary context, parish ministry should not be confined to people in a specific geographical location but embrace all people due to increased mobility and expansion of the digital culture. This kind of setting has created an individualistic attitude amongst people. A parish should bring about the unity of the people by embracing and renewing the Church (n.10).

2.3.4 The value of a Parish mission: the guiding principle of renewal

In this section, the Parish is called upon to read the signs of the times, while adapting both to the needs of the faithful and to historical changes. Popes of our contemporary times give some views on the value of a parish. Pope John Paul II calls it an indispensable organism of primary importance in the church's visible structure. Pope Benedict XVI calls it a place that radiates light and responds to the deepest and truest desires of human heart (n.12). Pope Francis identifies a parish with encouraging and training of its members to be evangelizers. To realize all these, priests in cooperation with the faithful are called to be evangelizers.

2.3.5 A community of communities: an inclusive Parish

2.3.5.1 Pastoral Visits

The culture of encounter is conducive to dialogue, solidarity and openness to others, as it is person-centred. Priests are the champions of this encounter whereby they come out of their comfort to meet the people in their setting. A Parish must be a place that brings people together and fosters long-term personal relationships, thereby giving people a sense of belonging and being wanted (n.23).

The Christian community has to make Our Lord's words their own, by overcoming indifferentism, individualism and the exclusion of others, thereby rediscovering that brotherhood is paramount for evangelization.

2.3.5.2 Evangelizing and attending to the poor

Being inclusive means giving attention to some less privileged members of society. This presumes that the parish priests and his co-workers are really in contact with the homes and the

lives of its people, and does not become a useless structure out of touch with people or a self-absorbed group made up of a chosen few. Pope Benedict XVI affirms that the Gospel is addressed in a special way to the poor and thus; the poor and the excluded must always have a privileged place in the heart of the Church. Apart from the poor, there is a host of other categories like the sick, the unemployed, who as well need support (n.33).

2.3.6 From the conversion of people to that of structures

In the process of renewal and restructuring, the Parish has to avoid the risk of falling into an excessive and bureaucratic organization that hinders the exercise of pastoral care to those concerned. It should as well avoid events and services that do not express dynamic evangelization. The conversion of structures requires a significant change in mentality and an interior renewal, especially among those entrusted with the responsibility of pastoral leadership. In order to remain faithful to the mandate of Christ, pastors, especially Parish Priests who “are co-workers of the bishop in a very special way must resolutely grasp the need for a missionary reform of pastoral action (n.35).

The renewal of structures is not only a duty of a parish priest but also the entire people of God who by the virtue of baptism share a priestly role for service. The Parish community has the ability to propose forms of ministry, to proclaim the faith and to bear witness to charity.

2.3.7 The Parish and other subdivisions within the Diocese

Apart from the divisions of a diocese pointed out in the Code of the Canon Law, there are new divisions called pastoral units” and “pastoral regions”. These new forms of pastoral organization within a Diocese reflect a new relationship between the faithful and the territory. These new smaller units are aimed at inciting all those who make up a Christian Community to fulfill their vocation to evangelize, with a view to a more effective pastoral care of the People of God.

2.3.8 Ordinary and extraordinary ways of assigning the pastoral care of the Parish community

The Parish Priest and the presbyterate, celebrate the sacramental life for and with the community, and are called to organize the Parish in such a way as to be an effective sign of communion (62). A parish is headed by a Parish Priest who is assisted by the parochial vicars and deacons in the work of evangelization if any. Consecrated men and women can participate in the evangelizing mission of the Parish community. The Parish community is composed in a particular way of the lay faithful. These by virtue of their Baptism and the other Sacraments of Christian initiation,

and in many cases by matrimony, participate in the evangelizing action of the Church, since the essential vocation and mission of the lay faithful is to strive that earthly realities and all human activity may be transformed by the Gospel (n.85).

2.3.9 Appointments and Pastoral Ministry

There are other ways in which pastoral care can be distributed e.g. using the catechists, altar servers, educators who work in groups to fulfill the works of charity, do counseling and visit the sick. Lay men, by the norms of law, may be instituted Lectors or Acolytes on a stable basis, by means of the relevant rite, according to canon 230 §1. The non-ordained faithful may use the term “extraordinary minister”. These are to receive instruction proper to their duty (n.97).

2.3.10 Bodies of Ecclesial Co-responsibility

These are other departments that assist and cooperate in the smooth running of parish programs. The administration of goods, which every Parish has to some extent, is an important area of evangelization and evangelical witness (101).

2.3.10.1 Finance committee

There is need for the faithful to trust their pastors in the administration of church goods lest strife is born among them. The Parish Priest, therefore, cannot and must not take on this task single handedly. He should be assisted by collaborators to manage the goods of the Church above all with evangelizing zeal and a missionary spirit. There ought to be a financial committee presided over by the parish priest to ensure transparency in finances. This committee is made up of the parish priest and some lay members. It is the work of the finance committee to make the community as a whole aware that these goods belong to the Parish and not the Parish Priest. The Parish Priest is a steward and Christians must know how parish goods are administered and the financial situation of the Parish.

2.3.10.2 Pastoral committee

It is the function of the pastoral council to investigate everything pertaining to pastoral activities, to weigh them carefully and to set forth practical conclusions concerning them so to promote conformity of the life and actions of the People of God with the Gospel (n.110). Pope Francis points out that the purpose of such a Council “should not be ecclesiastical organization but rather the missionary aspiration of reaching everyone. The members of the pastoral council must be collaborative to ensure the smooth running of pastoral activities. Parish Priests should not bring

already decided programs and the other council members too should not decide minus his approval. The two bodies in the same group must come to terms on which pastoral activities the community will enjoy.

2.3.11 Offerings for the celebration of sacraments

In order to support the mission of the Church, the faithful are called upon to make offerings not as a tax but as a way of sharing their concern with their pastors. Therefore, the faithful must be sensitized on the importance of contributing voluntarily to the needs of the Parish, which are “their needs”, for which it is good that they learn spontaneously to take responsibility, especially in those Countries where the offerings for Holy Mass remain the only source of income for priests and the only resource for evangelization. This sensitization can only yield fruits as long as the priests, for their part, offer virtuous examples in their use of money. They too should ensure sober lifestyles, without excess on a personal level and should be transparent in the management of other Parish goods (n.120). For a priest, success is not measured on the number of projects he has established but the way he has responded to the needs of the faithful, especially the poor and the needy.

2.3.12 Limitations of this document

A fact that the document tries to undo the traditional model of a parish, bringing to one’s attention that there is more mobility of people due to different factors, people too in transition cannot be given responsibilities in parishes. There is need for permanence in that aspect. The document represents a barrier for the renewal process since it highlights the inimitable liturgical importance of the priest and the non-delegable governing role of the clergy. It still maintains authoritarianism of the clergy, which has drawn away many people because it maintains a rigid canonical instruction that betrays its heading.

It is a common consensus that in places where Christians receive inadequate pastoral care is because there are few priests. In this study the researcher wants to put to light that even in some places where the number of priests is a quite big, there’s still a gap in providing pastoral care especially for the case of very lazy pastors. Lastly, the research will clearly spell out reasons why Christians have abandoned attending Mass on Sundays, a fact which many researchers have not delved much into especially for the Ugandan Church.

2.4 The meaning and value of pastoral care towards a Christian community

In a lay man's language, pastoral care can be interpreted as practices of a priest in helping the congregation worship the true and living God in every aspect of their lives. Atkinson describes pastoral care as the Church's practice concerned with the cure of souls (Atkinson, 1995: 46). The Church's discipline of religious education, preaching, liturgy mission evangelism and social ministries are some of the pertinent activities involved in pastoral care. It's on this accord that pastoral care puts people in touch with Christ their pastor with the sacramental and institutional gifts bore out of His goodness.

A Pastor acts in the name of Christ, by gathering the congregation, calling out people from their other social attachments to be members of this distinctive group. In a mobile society, there is some reason to believe that this particular pastoral function needs special attention. Although the Church is not an escape from the world, it is not of the world (1995: 56).

The most important aspect of pastoral care is to teach Christians how to pray. Whereas prayer is the Church's speech to God and not to the congregation, it is undeniable that the pastor teaches the congregation about prayer in the pastor's leadership of the Sunday prayers. Thus, the pastor's leadership of prayer is a wonderfully formative aspect of the pastor's total ministry (TPCPC, 2020: 63). Pastoral leadership ought to have as its goal the enabling of the congregation to speak and to listen to God. Pastoral prayer on Sunday ought to be more like a hymn than a sermon. Note that Justin says, we all stand up together and offer prayers (Willimon, 2002: 59).

To care in the manner of Christ is pastoral care's great challenge. One of the reasons why people are in trouble is that they cannot take that first long step toward admitting that they need help. Pastors do not have to wait for a person to come forward. It is the pastor's responsibility to care for the flock. Through pastoral counseling, both the pastor as counselor and the parishioner as counselee have the opportunity to explore how the Christian faith relates to real people caught in real life situations.

Human engagement is an emotional stretching process. Here is where the gospel and human need meet. When a minister knows not his people, or is as strange to them as if he did not know them, it must be a great hindrance to his doing any good among them, (Willimon, 2002: 133). Therefore, Christian pastoral care is much more than meeting people's needs. It is also about indoctrination and inculturation, which is also from the peculiar viewpoint of the gospel care.

Pastoral care involves not simply caring for people where they are, but working with God in order that they may be moved to a new location. Care is linked by the Christian faith to moral transformation. We are moved to a new location, a new world, a new politics through the inculcation of language that enables us to name a new citizenship. All worlds begin with words. (2002: 73).

Pastoral care is more than an opportunity for the pastor to be with troubled individuals within the congregation. Pastoral care is an extension of the pastor's communal edification (2002: 75). The minister has a clear duty to counsel the ill and dying, but he should first have helped create a community with a religio-cultural view of the meaning of illness and death. Certainly the minister should counsel persons with marriage problems, sexual problems, and divorce problems, but he should first have helped to create among his people a positive vision of the normative meaning of marriage, sexuality, and even divorce (Atkinson, 1995: 74-79).

A minister must not stay till he should be sent for. But, of his own accord and care, he should go to the people, to examine them, to exhort them to perfect their repentance, to strengthen their faith, to encourage their patience, to persuade them to resignation, to the renewing of their holy vows, to the love of God, to be reconciled to their neighbors, to make restitution and amends. (Willimon, 2002: 77)

2.4.1 A Pastor as a teacher.

Disciples are made and not born, (2002:153). Mark identifies Jesus as a teacher (rabbi). Even after the outpouring of the spirit, the apostles went out to preach the Gospel. Paul speaks of faith coming through hearing (Romans. 10:17). A pastor who cannot delegate, work well with a church staff, who insists on being the sole proprietor of all ministry of the congregation, who does not use time well, is not only a poor manager but also theologically confused (2002:155). Pastoral care helps a pastor in acquiring skillful administration by associating oneself with a number of professionals within the parish community (TPCPC, n.35). This enables him to run smoothly parish activities as well as give him a chance to get on to more invigorating duties such as reading books, preparing sermons, visiting the sick, counseling the troubled, and being in prayer (Butler, 1999).

2.5 Scripture as basis of Pastoral Care

2.5.1 Old Testament

A history of pastoral ministry begins with an Old Testament theme, "The Lord is my shepherd" (Ps. 23:1). It expresses the pastoral role of God to His people. Pastoral care in the Old Testament deals with the relationship between God and the Israelites especially from the time of their release from Egyptian bondage to the Promised Land. This was realized through Moses and his successors. God demonstrates His love for Israel in vivid imagery with Hosea's marriage to a harlot (Hos. 1:2). Though Israel spurned His love, God continues loving (Hos. 11:1). The Old Testament also deals with the problem of suffering. In the book of Job, there is a clear example on how to grapple with the suffering problem. It is surprising that his close friends render him careless pastoral care.

Most prophetic writings illustrate the pastoral dilemmas of God's people and how the prophets, who acted on behalf of God, settled these dilemmas. Ezekiel is involved in searching, guiding, healing nurturing and governing God's people (Ezekiel. 34:6: 2016). The book of Psalms gives a voice to human experience in light of the knowledge about God. The voice of the prophets re-echoes what the Lord requires of his people to do, to which they must respond.

2.5.2 New Testament

In the New Testament, Christ is the chief model of pastoral care in that he greatly participates in alleviating the suffering of various persons of his community. He heals the sick, the blind (Mk. 10:46-52), raises the dead and so many other pain and grief relieving miracles that brought people closer to him. Jesus teaches his disciples that whatsoever they do to the least of their brethren; they do it for him (Mat. 25:35-40). This is a call to take care of one another through pastoral charity.

The major reason for Christ's coming was not to be served but to serve and give his life as a ransom for many (Mat. 20:28). Therefore, His work amongst His people is pastoral oriented. Jesus gives the apostles power to forgive sins as a way of alleviating man from the bondage of sin (John 20:23). This is part of the duties priests at present exercise towards God's people. The great commissioning in Matthew 28:19 is a clear indicator of Jesus entrusting his disciples with the mandate to do pastoral care without segregation. Jesus identifies Himself as the good

shepherd and His life is for the sheep whom He calls to Himself (John 10:11-16). His model is not only restricted to the Jews but also the community of those who believed in him.

2.5.3 Biblical Letters

Paul in his various writings aims at building new communities of believers (Rom. 15:2, 1Cor. 4:12, Eph. 2:22, 4:29) and producing mature believers (Eph. 4:13, Col. 1:28). Paul expresses it clearly that the duties of pastoral care are given forth and nurtured by the Holy Spirit who appoints some as shepherds or elders (Acts 20:28, 1 Peter 5:1-4, Hebrews 13:17, Ephesians 4:11-12). These people are called to a special responsibility of feeding, protecting, leading, caring for the flock. They are to ‘watch over’ the flock and are called to account for their exercise of this solemn responsibility.

Throughout the ancient period, patristic period, medieval, modern and contemporary times, there have existed a great deal of religious men and women who on behalf of the Church have endeavored to assist the people of God in living their various vocations faithfully.

For many centuries, pastors were called “curates”, derived from the Latin *cura animarum*, the cure, or care of souls. Pastors care for people in the name of Jesus. The shepherd is responsible not only to the flock, but also to God for the flock (2002: 66).

2.6 The relationship between Pastoral care and Sunday observance

2.6.1 Origin of the Lord’s Day

The first positive command in the Decalogue is to ‘Remember the Sabbath Day to keep it holy (Exodus 20:8),’ and this precept was enforced by the Jews for thousands of years. It is regarded as the day on which God rested after creation and no work was to be done on that day except giving praise to God and study given mainly by the rabbis. The Israelites would go to the synagogue and give worship to God, listen to his word and offer sacrifices. In general, there was a day reserved for worshipping the gods throughout the different cultures of the world especially in the ancient near East.

2.6.2 Sunday as the Lord’s Day

In the New Law, the observance of the Lord’s Day (Sunday) took the place of the observance of the Sabbath (Saturday). This was not by virtue of the precept (of God), but by the institution of the Roman Church and the custom (tradition) of Christian people as the most important days such

as the resurrection, the Ascension and the Pentecost happened on the first day of the week which is Sunday. Acts 20:7 is one of the principal texts from which the observance of Sunday by the apostles is inferred.

Historically, Sun-worship is the oldest and most widespread form of idolatry. From ancient times, this form stood in opposition to the worship of the true God and the first day of the week had been the day especially devoted to the wild revelries with which the sun-god was worshiped. After the apostles, the church degenerated due to false teachings and persecutions. Paganism too was undergoing an outward change as many embraced Christianity. To strike a balance, this day on which pagan gods were worshipped evolved into one on which the supreme God of the Christians would be worshipped. The Jewish Christian used to go to the synagogue on the Sabbath and then the breaking of the Bread on Sunday. This eventually died out.

2.6.3 An account of Sunday worship in the early Church

One of the earliest accounts of worship on Sunday is inferred from the book of Acts (20:7). In the book of Acts, as the Church is experiencing its first days, there is a need for a critical assessment of the leadership needs of the Church (2002:51). More to this, a good account of Sunday worship is given:

On the day which is called Sunday, all who live in the cities or in the countryside gather together in one place. The memoirs of the apostles or the writings of the prophets are read as long as there is time. Then, when the reader has finished, the president, in a discourse, admonishes and invites the people to practice these examples of virtue. Then we all stand up together and offer prayers. This prayer further, is oriented towards the eschatological fulfillment so that people recognized themselves as those “on the march” (Van Caster, 1967:50).

As we mentioned before, when we have finished the prayer, bread is presented, and wine with water; the president likewise offers up prayers and thanksgivings according to his ability, and the people assent by saying, Amen (Schillebeeckx, 1985: 145,146). The elements which have been “eucharistized” are distributed and received by each one; and they are sent to the absent by the deacons. Those who are prosperous, if they wish, contribute what each one deems appropriate; and the collection is deposited with the president; and he takes care of the orphans and widows, and those who are needy because of sickness or other cause.

Therefore, even in the present times, it is very important for a Christian community to gather on the Day of the Lord so as to receive on these gifts rich in Grace. As the Church gathers, one of the earliest designations of the Church is *Ekklesia*, the “called out.” There is a difference between the Church and the World. The Church is the Church by virtue of the vocation of God to, at least in our worship, “come out...and be separate” (2Cor. 6:17)... We gather as those who have been summoned to worship “in spirit and in truth” (John 4:24).

Blessed Pope Pius IX (1858) in his encyclical on priest and the care of souls states that the sacrifice of the Mass must be offered by pastors of souls for the people committed to their care (no. 5).

2.6.4 What is special about Sunday being known as the day of the Lord?

On Sunday, the Church remembers by encountering the “writings”—the Scriptures that evoke, form, and critique the Church. At this point in the liturgy, the Service of the Word, the service of Christians is remarkably similar to gatherings in the synagogue. The ordained ministers who in effect, meaningfully explain the Scriptures do this. After the Church has listened, She then speaks. At some point, the Sacred writings are enacted, contemporized, contextualized, expounded by the “presider”, as the Church moves from reading to speaking, from listening to interpretation (DD, no. 40).

Sunday worship involves intercession by the pastor to God for the needs of the Church and the world. All of the Church’s listening to Scripture and to preaching moves Her toward responsive speaking to God in prayer. The Church shares in Christ’s high priestly ministry of intercession to God for the world (John 17). The Church offers; giving back to God from the bounty of gifts that God has given us. Here, the material becomes spiritual, the daily stuff of life is given liturgical significance, the produce of our hands is sanctified, and bread and wine are laid upon the table as a sign of the sacramentalizing of all of life (TPCPC, n.119). This is meant to support every aspect of the Church’s ministry of which it cannot be realized when the pastors show less care for their flock.

Sunday observance offers the chance for the Church to distribute the gifts of God to the people. The Church shares a meal together in the name of Christ. Remembering all of the times that Jesus ate and drank with sinners, enacting the kingdom of God through the shared gracious meal, the Church eats and drinks with Jesus as a sign of God’s in-breaking kingdom. Christian worship is

inherently sacramental, symbiotic of the stuff of everyday life. Here, in the Communion, is the Church's most vivid, most beloved and frequent experience of the presence of Christ, our foretaste of the "Communion of the Saints", of that great banquet table promised when God's kingdom has come in its fullness.

2.7 Obstacles to Pastoral Care

There are a myriad of reasons as to why some priests have failed in taking care of the Christian faithful. Some may be self-created and others may spring from the community.

2.7.1 Superstition

One of the reasons for the retardation of faith formation in Africa is superstition. Africans and Ugandans in particular have a deep attachment to their cultural beliefs which are sometimes misunderstood in the Christian setting, Kwakye (2019). They have a dualistic conception of God. Superstition involves elements like witchcraft and sorcery. In witchcraft, one person attacks the double of another either directly or indirectly through techniques such as spells. This reduces the vitality of the other as though consumed from within. Unless the aggressors are detected and neutralized, one can easily die Erny, (1999:219).

In such areas, priests fear to approach people of that nature for fear of being attacked by evil spirits. There are also a multiplicity of religious movements and cults which manipulate people's piety not excluding idolatry. All these cause great tension among people (Ssettuuma, 2019:63). Pastors in such places hardly get any positive results concerning their apostolate.

2.7.2 Poverty

The Church is challenged by its internal bureaucratic structure that encourages the use of its members mostly to execute its programs. The implication is that sometimes expertise and excellence are traded for incompetence in matters of poverty reduction. In this situation, the good will of the Church is not good enough because the programs suffer seriously. It is also not unknown that some of the staff engaged in the programs sabotage them for their own selfish interests. Pastoral programs if not fully managed by competent individuals, but simply done as a matter of people's faith may run into major problems in decision-making, reaching out to people and accountability. Poor communities too cannot sustain a healthy Church. Pastors too in

poverty-stricken missions often find it hard to meet their flock. (<https://https.org.za/index.php/hts/article/view/4834/11542#8>, retrieved on 5/11/2021). Areas where missionaries often provided for the Christian faithful have been greatly affected after the missionaries have left because, people are not yet convinced that they have to support their Church.

2.7.3 Drug abuse and Alcoholism

The apostles participated with Christ in their last supper and the Jews too participated with the ancient Hebrews in their exodus from enslavement in Egypt. But sadly, the sacredness and redemptiveness of these occasions contrasts with the associations of alcohol with drunken violence in our towns and cities, debts in families and death on our roads. It contrasts also, and more especially, with the enslavement that is alcoholism, or alcohol addiction (Cook, 2006:1). Dependence on alcohol and drugs is the most serious national public health problem, affecting millions of individuals and their families and the clergy as well. It is prevalent in all socio-economic sectors, regions of the country, and ethnic and social groups.

Most individuals who abuse alcohol or drugs are productive members of society and the church at large, not the stereotypical “street drunk.” A “wall of silence” still stands between the faith community and people with alcohol and drug abuse and dependence, preventing faith communities from availing themselves of opportunities to help them find true Christian life (Cook, 2006:188. With its narrowing of the repertoire of enjoyment of alcohol, its salience of alcohol over other (more highly valued) people and things, and its subjective compulsion towards harmful behaviour is just such an orientation of life under the power of sin (Cook,2006:168). On the other hand, alcoholism can be attributed to the ministers themselves. An alcoholic priest for instance who may have suffered deeply from the authoritarian and moralistic bishop may feel unjustly imprisoned and hence his effectiveness in pastoral care is hampered (Rademacher, 2002:110).

2.7.4 Pastoral insensitivity

This is expressed by pastors of a hard character in a series of pastoral duties. Some ministers can be so demanding of the flock without venturing into the hardships that they may be facing. The other insensitivity rotates around preaching. Sunday morning has a maximum attention span of

10 minutes. Clear uncluttered well-constructed homilies with a sizeable number of points can make a lasting impression (Chapman, 1972:107). While, lengthy, scholarly, abusive and complicated sermons which are hard to digest and easy to forget create a sense of emptiness among Christians. This draws away many because the more the priest says, the more they forget. People are in mission because in preaching they have heard a commission by the priest, who is the chief missionary of the missional congregation. There is no congregation with an active, bold and engaging mission without a vibrant preacher (Willimon, 2002:218).

Other members of the clergy are too rude and unapproachable which leads many to avoid them. They oppress the laity and fail to challenge them for active participation by emphasizing more authority and power rather than the Gospel value of service (Waliggo, 2017:9). There is also a challenge of clericalism that reveals itself in the celebration of the sacraments. Some members of the clergy do not honor the efforts of the lay team who do all the ground work in preparing Christians to receive the sacraments and most especially anointing of the sick and marriage. Some clergy feel threatened by what they view as an encroachment on their spiritual domain and hence harass their lay co-workers (Rademacher, 179). Some pastors do not like their appointments and so care less about pastoral duties. Others have internal wrangles with their fellows, which they transfer unto the Christians hence dividing the community.

2.7.5 Parish Intersection

Many areas in Uganda are achieving an urban status and thus, as the population increases, the pressure to fulfill their spiritual needs by pastors also increases. This necessitates the intersection of a parish so that all may be attended to. However, this can come to the detriment of the mother parish community. Too many church officials are dismantling vibrant faith communities because they want a priest in every parish. They choose expediency over creativity in finding ways to keep vital, solvent -- and yes, smaller -- parish communities together rather than merge them out of existence. To abandon viable, traditional Catholic parishes that frequently stabilize poor neighborhoods just doesn't seem like something Jesus would do, Schenk (2016).

2.7.6 Accountability and transparency

Church leaders are always good critics of corrupt government officials in respect to financial accountability and transparency (Waliggo, 2017: 11) Nonetheless, parish communities have often

given up on Church programs and support due to unfaithful and unaccountable church leadership among both the lay and the clerics. Many a time even their own clergy men decline in their pastoral zeal incase their leader is so greedy. In the end, credibility is lost before the people and the politicians often criticized. Day after day, thousands of church employees and staff personnel work tirelessly and selflessly to fulfill the church's obligations as established by Jesus, only to find many within the community casting suspicions on them due to the highly publicized mismanagement and deceptions of a few (Crown, 2011).

By establishing and submitting to a system of financial accountability, pastors, staff members, and churches can eliminate unnecessary suspicion of financial mismanagement and mistrust. . It is the work of the finance committee to make the community as a whole aware that these goods belong to the Parish and not the Parish Priest. The Parish Priest is a steward and Christians must know how parish goods are administered and the financial situation of the Parish (TPCPC, n.107).

2.8 Ways in which Pastoral Care can be an effective tool in enhancing Sunday Observance among Christians

Pastoral care puts people in touch with Christ their chief pastor with the sacramental and institutional gifts that his goodness wants to give (Burke, 1994: 47). In order to realize this communion, the following are pertinent.

2.8.1 Preaching

According to the Code of Canon Law, c. 213, Christ's faithful have a right to be assisted by their pastors from spiritual riches of the Church especially the Word of God and Sacraments. One of the duties of pastors in their preaching is to re-narrate our lives in the light of the story of Jesus. This means that ordinary people through preaching ought to have their lives rescripted, caught up in a great drama that is called salvation (Mercadante, 1988: 20). People have become the victims of narratives that are inadequate to enable the truthful living of our lives, narratives that are derived from psychology, economics, sociology, and other secular (i.e., godless) means of naming ourselves and what happens to us (1988:76).

A famous philosopher named Kierkegaard noted that many people have become famous and prosperous by making modern people's lives easier, inventing labor-saving devices, enabling

people to live more comfortably. He said that he felt called to make people's lives more difficult and painful. Therefore, he felt called to be a preacher, a servant of the truth (1988: 104)

The divine institution on sacred liturgy highlights that preaching is to be fulfilled most faithfully and carefully. By means of the homily, the mysteries of the faith and the guiding principles of the Christian life are expounded ... and thus it should not be omitted on holy days of obligation (SC., n.52). Clear uncluttered well-constructed homilies with two or three points can make a lasting impression, more than the lengthy, scholarly, complicated sermons which are hard to digest and thus easy to forget (Champlin, 1972:107).

2.8.2 Home visitations

Pope Paul VI in his Apostolic Exhortation *Evangelii Nuntiandi* states that person-to-person contact is indispensable for the transmission of the Gospel and must be esteemed and encouraged (1975: n. 46). Home visitations are an essential tool in knowing the number and kind of Christian faithful a pastoral worker may be leading. Pastoral home visits are one of the missionary methods used by the missionaries in evangelizing Uganda. It is during this time that pastors get involved with people in prayer, sharing the Word of God, guidance and counseling and responding to questions that troubled the conscience (Kampala Archdiocese @ 50, 2017: 13). When we are familiar with them, they will be encouraged to open their doubts to us. But when a minister knows not his people . . . it must be a great hindrance to his doing any good among them. There is no substitute for the pastor who counsels as well as visit his people, who knows parishioners in the actual setting of their lives (2017:19).

By means of Pastoral visitations, priests come to be better acquainted with each person's spiritual state. They can better know how to preach to them when they know their temper and their chief objections. Home visitations ensure that the parish' oneness is real and that the church community recognizes the value of each person and cares enough (Foegen, 1989: 65). Visits must not be limited to only when there are fundraising drives but, they must be used as a symbol of the Church's unity just like when the Pope visits different countries to show solidarity with them. Ministers ought to exercise stewardship in the time given to ministry guarding against both over commitment and avoidance of responsibility. This aims avoiding burnout and losing interest in Pastoral activities.

2.8.3 Care and teaching of young people

People under thirty are unformed, uninformed, and malformed in the Christian faith, and many of them know it. They therefore long for formation and regeneration. For this matter, sermons to them will need to take more time to tell the story, to name the name, to go over the basics of the faith. Therefore, care givers should not lose one of their favorite alibis for not teaching our congregations! Willimon (2002: 168).

Pope John Paul II highlights the importance of young people by stressing that they are not only the present but also the future of humanity. Therefore, it is necessary that the church ministers help them in tackling the problems jeopardizing their development like illiteracy, idleness, anger and drugs (Bwangatto, 2018:186). In turn, they can become evangelizers of their age groups. These groups of young people are mainly found in schools and that's why school apostolate is highly important (Luzindana, 2017:73).

The participation of young people in the life of parishes is either excellent or absent. The future of the Church requires the fact that youth and young adult ministers capture the millennial, and post-millennial generations experience with their shared faith. Thus, the first to be evangelized and inspired by the Holy Spirit in any ministry that serves young persons are the ministers themselves, Tangorra (2018).

Young people as well experience change in attitudes and structures which put the existing values to question. Some have grown impatient and at times indeed, rebellious due to distress. Their importance in the life of the society is immense and thus special attention should be accorded them (Vatican II, 1965, GS 7).

2.8.4 Counseling services

Pastoral counseling combines the long-standing tradition of pastoral work with the insights of behavioral sciences (Willimon, 2002:136). Counseling naturally begins in dialogue just like prayer and the biggest problem with pastoral care givers especially priests is the belief that they are problem solvers. Since ministry is from God, some priests in counseling operate as though God is human and they are divine. They have to learn that their role as instruments and participants in God's work is to give and receive spiritual energy that helps them to entangle one's own needs with those of a care receiver (Butler, 1979).

Often, abuse victims and members seek help from religious leaders before they approach medics and the few mental health professionals available. These do refer those in need of help to the professionals. There is need for the religious leaders to focus their attention to recognizing the feelings in themselves and others and not concentrate on disciplining emotions (Kalemeera, 2017:106).

2.8.5 Availability and concern for the people

A priest ought to be available for his flock in the various settings of life. Present members of the congregation must be activated so that their morale is kept high and as well given a sense of belonging. Priests should be willing to listen to lay people...giving them charge of duties in the service of the Church, recognizing their experience and competence in their fields of human activity (PO, n.9).

A fact that not all priests have an outgoing character, it may create a vacuum in the availability and concern for their Christians. Nevertheless, they can still at least get significant feedback that helps the parish function better. Everyone can be impressed by a pastor who goes out of his inner circle to meet the people as individuals on their own turf (Foegen, 1989:67). Pope Francis says this on the availability and concern for the flock; “No, I am more important, I am a pastor. You...”, “I am a priest”, “I am a bishop”, with their noses in the air. No: pastors journey with the people. This is very beautiful. It does the soul good (Francis, 2021).

2.8.6 Moral uprightness

Some of the clergy have been neglecting their expected levels of moral living habits, ethically speaking. Financial malfeasance, sexual impropriety and simple neglect of pastoral responsibility have plagued the ministry (Willimon, 2002: 236). Because of the demanding nature of pastoral work, it is ethically essential for pastors to develop those habits and practices that enable them to keep focused and formed for the work. Jesus offers the best example of holiness that is expected of one at His service and the entire people of God.

Daily sermons ought not to concentrate on sexual sins but as well address the structural sins such as racism, nepotism, selfishness and the like which exist among both the clergy and the lay faithful, Waliggo (2017:11). Catechesis on morality must first of all emphasize the objective order willed by God. This catechesis must as well emphasize the free subjectivity willed by God

by expressing the values to be accomplished according to God's commandments (Van Caster (1967: 96).

Some priests have had to choose what to believe in the Church's teaching such that it conforms to their behavior. Nevertheless, a priest must not shy away from talking about issues concerning sexuality. Moral uprightness gives a priest a sense of moral authority over the Christians. The use of temporal things has been tarnished by serious defects. Human conduct and institutions have become corrupted coupled with the conquests of science and technology, man has been held in contempt. It is the work of the pastors to set forth clearly the principles concerning creation and its purpose and to provide moral and spiritual help for the renewal of the world. All these are to be summed up in the exemplary character of the priest so that their works and projects are a will of God (PO., n.14).

Holiness should be regarded not as an option or luxury, but as an "intrinsic and absolute necessity" for the integrity of the priestly state, the deficiency of which would imply deleterious consequences, both in this life and in the life to come. When a priest does decline in his moral outlook, he then turns out to be in a worse condition than any other person in the Church, Hoeck (2012). Yes, it is true that the priest is only human, prone to weakness, blindness, and tardiness in doing good. However, knowing about his inborn irresolution, he must steadfastly turn to God.

2.8.7 Charity

A saying that "no man is an Island", serves to remind each one of his/her responsibility towards another. In societies, there are those privileged with both material and spiritual wealth whereas there are others who are struggling to make ends meet as well as suffering from various misfortunes. Charity is at the heart of the Church's social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity, which, according to the teaching of Jesus, is the synthesis of the entire Law (Caritas in Veritate, 2009. n. 2).

The best avenue for charity is the Church community where many feel joined with God through their pastors. Charity in truth is a force that builds community; it brings all people together without imposing barriers or limits (CV, n.34). By charity is meant all aspects of life that promote the wellbeing of others.

In chapter 13 of his First Letter to the Corinthians, Paul famously praises charity as never ending and greater than faith and hope. Believers love the goodness of others and love enemies who

would otherwise be excluded, (Levering, 2011:5). A number of Christian communities have been either perfected by charity or dissected by lack of it.

The Catechism of the Catholic Church enumerates a number of sins against charity and it is these that cause disharmony among Church going Christians, CCC (n. 2094); (Levering, 2011:11). Apart from providing for those who lack basic needs, charity is a true source of peace through brotherly correction and amendment of the wrongs done. It is through caring Pastors, who also double as the voice for the voiceless, that principles of the social teaching of the Church can be realized; all embedded in Charity. Priests have a special obligation to the poor and the weak in their jurisdiction (PO., n.6, see also TPCPC, n.120).

2.9 Conclusion

The reviewed literature indicates the contribution of Pastoral Care on Sunday observance. The attitude and knowledge of Christians on the benefits of Pastoral Care rely on background factors such as commitment, charity, love and faith. The reviewed literature depicts that such factors are part of any Pastoral Care giver and most notably the priests in order to make the people of God feel close to their Church and God. The documents reviewed have to a great extent tried to explore the different facets of Pastoral Care although a few address the challenges involved in giving Pastoral Care in an African setting especially concerning the relationship between culture and the Church.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This Chapter presents the methodology that the researcher employed in the collection, presentation and analysis of data. The researcher gives the research design, description of the area of study, population, sampling techniques, tools of data collection and techniques of analysis and interpretation, ethical consideration and limitations of the study.

3.2 Research Design

Ojacor (2008, p.13), defined a research design as “a plan, structure or strategy for carrying out research work”. Kisoga (2011), defined a research design as a methodical approach, qualitative or quantitative, that is used in investigating a given phenomenon. The study used a descriptive cross-sectional design with both qualitative and quantitative techniques of data collection. It obtained information from respondents by asking them about their perceptions, attitudes, behavior or thinking about the area of study.

3.3 Study Procedure

On the approval of the research proposal, interview guide and questionnaire, the researcher through a letter obtained permission introducing him to the authorities in Vvumba Parish. The researcher then embarked on making contacts and bookings for interviews and focused group discussions. These interactions aimed at helping the researcher find out the impact of Pastoral Care done by the priests on Church attendance in the different corners of the parish. Among those the researcher met include; the religious, Head Catechist, parish councilors, a good number of catechists, elderly Christians, youths and their leaders and other members in the parish who were willing to give information to the researcher. Besides those who live in the sample area, the researcher also had an opportunity to interview some few elders and youths who are outside the current demarcation of Vvumba Parish but had been part of the Parish before it was dissected into other parishes.

The research materials were bought, followed by the training of research assistants, and all these were ready for data collection.

3.4 Description of Geographical Area

Vvumba Parish is located in the Central part of Uganda in Kyankwanzi District, Kiyinda-Mityana diocese. The parish is bordered, by Lwabisiriiza, Kiboga and Ndibata Parishes. It is a vast parish made up of 19 sub-parishes each located distantly from the main parish.

As regards the study, individual respondents were picked from different families, institutions, communities and spheres of life. Some informants were contacted by the virtue of their offices, seniority, and influence in the parish.

3.5 Population Description

The study was conducted among the people of the current Vvumba Parish which is made up of about 5000 people in population. Relying on the available concrete information, Vvumba has produced more than seven parishes since its establishment in 1932 (Uganda Episcopal Conference). The furthest out-station at the time of its inception was roughly more than 50 Km away. A considerable number of Christians have been born and baptized in this parish although many are now living in newer demarcated parishes. The parish community is scarcely populated with more people living in rural trading centers where as large swathes of land are covered by Eucalyptus forests, cattle farms, agricultural farms and generally idle land. The parish has two institutions; a primary and secondary school and a well facilitated Health Center IV.

Vvumba Parish population is relatively below the poverty line: most of the people are economically stunted. This has mainly been due to poor education, laziness, lack of exposure and tribal differences. The most common economic activities in the parish include agriculture and trade. Nonetheless, it must be noted that the majority of the people entirely depend on agriculture for their living. The target population of the study comprised of: Catholic religious leaders especially priests, catechists, church councilors; catholic teachers in different institutions in the parish; some businessmen and women who belong to the Parish; students in schools; government officials and leaders; medical personnel; farmers and the different people of God in the Parish who have reached the age of reason.

3.6 Sampling Procedures

The researcher used sampling strategies and techniques to obtain representative data and respondents from the people of Vvumba Parish.

3.6.1 Sampling Size

The study employed a simple random sampling technique to arrive at the households in each sub parish. Even though the parish area is sparsely populated, there is a considerable number of people and the researcher used a sample of about 180 people randomly selected in the entire parish. In addition, 13 catechists were randomly selected. All the sub-parishes were listed, and from them respondents were picked. From the total sample only 6 key informants were interviewed and more 12 key informants were given questionnaires.

Table 1: Showing the targeted number of respondents and the actual number that the researcher accessed

CATEGORY	TARGETED NUMBER	ACTUAL NUMBER
Priests and the Religious	15	10
Leaders of the lay Apostolate	25	15
Parents	32	30
Youths	58	40
Students	50	46
TOTAL	180	141

3.7 Data Collection

Data collection instruments were developed according to the objectives of the study. Quantitative data was obtained through administering questionnaires to selected informants using semi-structured questionnaires. Qualitative data, on the other hand, was obtained by conducting interviews on key informants simply because they were considered to be in better position to have adequate knowledge concerning the area of study. Qualitative information was also obtained

by observations where non-participant and participant techniques were employed. The following were observed among others: people's attitudes and perceptions, participation in church events, cooperation and zeal, and other related behaviours.

The researcher used the following tools to collect primary data, namely: questionnaires, interviews, observation, group discussions, audio recorders and phone interviews for the respondents hard to reach. The researcher also studied documents, records, diaries and the internet to obtain secondary data.

3.7.1 Questionnaire

Many of the questionnaires were electronically made using Google documents program and were sent via a Whatsapp link mainly for those who have smart phones and others distributed to the respondents by the researcher himself. The questionnaire comprised of majorly open-ended questions and a few close-ended questions. This was meant to allow and call for further discussion on one hand and also to give the desired answers some questions with no further explanations.

Those who were to answer electronically had spaces to fill in their data and after wards submit to the researcher. In view of encouraging participation on the part of the respondents, the questionnaire took little time to be answered.

The study employed Self-Administered Questionnaires (SAQs) directed towards the sample population of 180 respondents from the entire parish of Vvumba. In this study, the SAQs were filled in by the selected individuals and returned to the researcher. SAQs were very suitable for the target respondents given their high levels of English literacy.

3.7.2 Interview

In addition to questionnaires, the researcher also carried out interviews with willing respondents to obtain the needed primary data for this research project. This was carried out orally and most succinctly to gather information from respondents who did not have enough time and or commitment to write, those who did not know English, and the illiterate. The researcher also carried out group interviews. This research instrument in particular helped the researcher to involve different categories of people in the research. The study was guided by an interview

guide. The views of the respondents were recorded using audio recorders, writing down by the interviewer who was usually the researcher or the researcher's assistant.

3.7.3 Direct Observation

In the use of questionnaires and interviews people tend to conceal some information, especially that which seems peculiar to a given group or particular individuals. Aware of the fact that the researcher would neither be in position to interview everybody nor consult all documents about the topic, direct observation served well. Some of the things observed were catechists' zeal for their apostolate, the outlook, the Christians' attitudes towards Priests, and the general participation and cooperation of the faithful in the church.

The researcher also used participatory observation. Even though the researcher is not a born of the parish, for long has been an indirect participant in the pastoral mission of the parish especially in the school where he stays. The researcher, while in the apostolate has had several contacts with catechists and other associates to catechists, especially in their service and way of life in regard to the mission of the Church.

3.7.4 Focus Group Discussions

The researcher used groups of people to obtain data using the set questions according to the objectives of his research. The researcher organized different groups from whom he held group discussions on the area of study with special emphasis on the objectives of the study.

3.7.5 Audio recorders and phone interviews

The researcher recorded the voices of some respondents and this helped him in the presentation of the study findings in chapter four. The researcher was able to listen again and again to the responses recorded as he analyzed the information.

3.7.6 Document Review

In the task of substantiating the obtained data, numerous documents about pastoral care and Sunday observance were consulted. These documents included; published and unpublished works, journals and magazines, internet sources, papal encyclicals, Church documents; especially from the second Vatican Council and the Catechism of the Catholic Church. From such documents, the researcher looked for literature for reference. In each case, the researcher sought the contributions of previous writers and analyzed their thoughts about the topic under study, and

was able to establish the contributions, gaps and limitations that resulted from any divergences. This helped to bridge the gap and enable the researcher to criticize, supplement and complement the already existing knowledge base. Since the research has been done during a period of Covid-19 restrictions, the researcher did not visit the Parish Archives.

3.8 Quality Assurance

3.8.1 Training of Research Assistants

Research Assistants were recruited and oriented on the study objectives. The methodology was shared and techniques of the questionnaire administration were emphasised during the training. Two research assistants who were knowledgeable and experienced as regards the methods employed in the study were involved. The researcher collected the data, reviewed it and edited it accordingly without compromising the views of the respondents. Moreover, the research assistants were regularly supervised. Meetings were held via zoom technology a number of times and this helped the researcher correct the errors and missing data by having call backs.

3.8.2 Pre-Testing

Pre-testing of questionnaires was done to ensure consistency and to remove any ambiguity in the questions. Pre-testing was done two weeks before the actual study was conducted. The pre-test took place within the neighbouring centres in Kiboga town and Vvumba Parish. After pre-testing, ambiguities, irrelevant and missing questions were corrected and updated accordingly.

3.9 Data Analysis

Using epi-data software package, a data entry screen was designed for actual data entry. Collected data was entered and exported to SPSS (statistical package for social scientists). The data was sorted, edited and analyzed using the same software package. The study involved an interpretative approach through which it relied on patterns, categories and themes of responses that each question generated. These then formed the foundation of the analysis. Data obtained electronically was sorted by the reading tablet's software and responses generated. Qualitative data was analyzed thematically basing on the variables identified in the research objectives. Quantitative data was analyzed using descriptive statistics including percentages, frequencies, tables and graphs.

3.10 Ethical Considerations

Approval of the research was done by the research committee representatives of the St. Mary's National Seminary, Ggaba, whose mandate legalized the research. By this approval and with the introduction letter from the office of The Dean of Studies at the Seminary, the researcher requested the parish authorities to accept him do the research in the parish. To proceed to the sub-parishes, research assistants were guided by a team of pastoral agents and catechists.

All those who participated in this research were treated with maximum respect and freedom. The study first sought their consent to give information by presenting the introductory letter from the dean of studies. Since the research was a bit sensitive, respondents were given the liberty to either identify themselves or not. This was for the sake of moral justification of the research as regards minimal abuse, safety and the general well-being of the respondents.

Confidentiality was also highly accorded to the respondents in that; the researcher kept the acquired information within the confines agreed upon by the respondents. Moreover a note of confidentiality was included. Where it was deemed necessary as it has been with most cases, the researcher made prior arrangements with his respondents in order to avoid inconveniences or interferences with their other engagements.

3.11 Limitations

Due to inadequate funding and a small time-frame, the study was not able to cover all the corners of the entire parish since some out-stations are very distant. As a result, the researcher selected a few of them.

The researcher was greatly hampered by the Covid-19 Pandemic and the subsequent imposition of the lockdown. Restrictions in movement and the fear of visiting some homes as advised by the health personnel limited the number of respondents the researcher was to meet directly.

Some of the targeted key informants were not found in their homes. The study found out that some of the respondents had attended to their work places and others simply absented themselves. Nevertheless, the researcher tried as much as possible to collect credible information.

A good number of the respondents were illiterate and semi- illiterate. Some respondents were reluctant to provide responses to the questionnaires and interviews whereas others had reservations regarding some questions either because of poor interpretation or indifference.

There were also some financial hardships involved during the research especially in transport, buying data bundles, production of the work such as printing, correcting and binding the paper as well as giving a bit of incentive to some of the respondents.

3.12 Conclusion

In this chapter, the methodology has been presented. This included the design and strategy which was a survey in the area of research. The tools of data collection, the process of data organization, analysis and presentation have been as well elaborated. In the succeeding chapter, the proceedings of this study are presented and analysis done with due interpretations. This highlights the central point of the contribution of this research.

CHAPTER FOUR

PRESENTATION OF DATA

4.1 Introduction

The findings in this chapter portray the impact of Pastoral care on Sunday observance as based on the objectives of the study. The information presented precisely indicates that the respondents understood the purpose of the study by offering relevant information concerning the problem under study. In this chapter, respondents' demographic and socio economic characteristics have been presented to describe the people of Vvumba parish.

4.2 Demographic Characteristics of the Respondents

This section describes respondents' demographic characteristics. The characteristics considered were among others; age of respondent, gender, occupation and leadership positions in the Church of the contacted respondents.

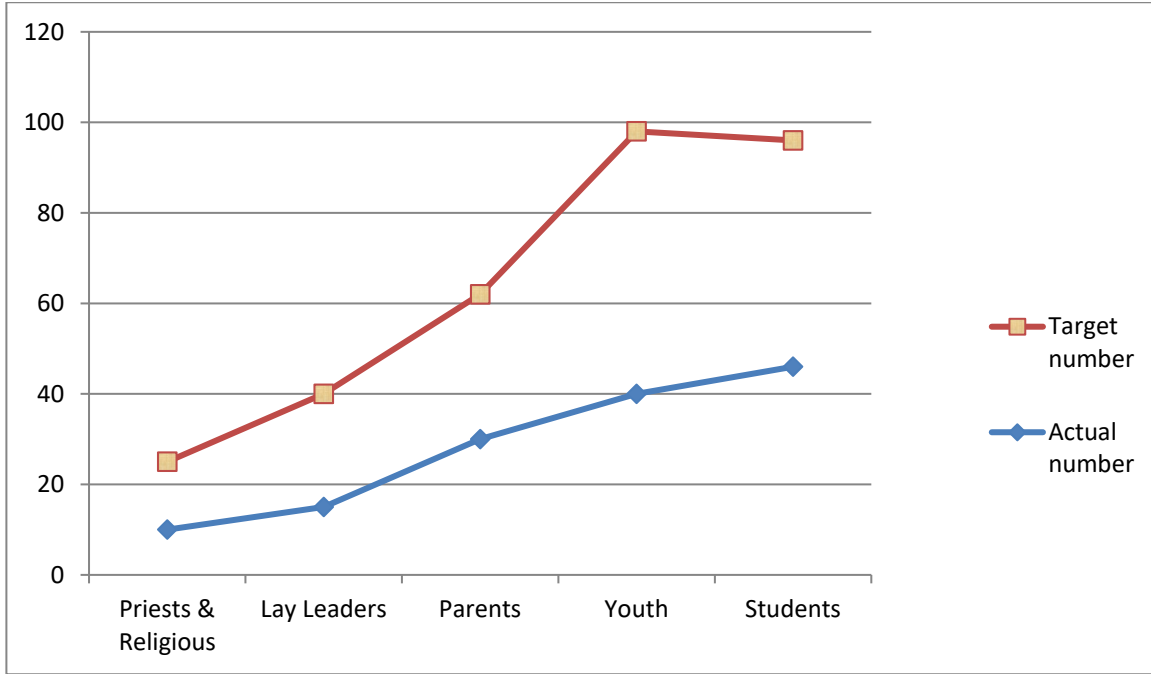
Table 2: Showing the age of the Respondents

Alternative Response	Category	Frequency (n=141)	Percentage (%)
Age	15-35	86	61
	36-45	30	21
	46-65	15	11
	Above	10	7

Source: Field Research Data, 2021

The researcher observed that many of the respondents were youths who were 86 (61%) because the area of study has a greater percentage of them. 30 (21%) adults (those between the ages 36-45) took part in the research, whereas 15 (11%) elders and 10 (7%) of the aged people also participated respectively. The researcher visited a small number of older persons because many feared Covid-19 and thus kept themselves away from visitors.

Figure 1: A line graph showing the targeted number of respondents and the actual number that the researcher accessed.



Source: Field Research Data, 2021

Professionals, youths and some students were approached with online questionnaires. Parents were wholesomely accessed using a combination of interviews and questionnaires in recording their views. The researcher had the intention of accessing the views of 95 respondents through questionnaires and 85 through interviews. However, of the 155 questionnaires issued, only 60 were returned. Regarding the interviews, the researcher was able to interview all the intended respondents. Some of the respondents who were reached through questionnaires were also available for group focused discussions and others for oral dialogue.

Table 3: Showing the collection of Data from the Field

Data Collection Method	Frequency
Questionnaires	60
Group focused discussion	56
Oral interview	25

Source: Field Research Data, 2021

The obtained data was analyzed and therefore presented in terms of frequencies and percentages in a bid to answer the objectives of the study.

4.2.2 Involvement of priests in Pastoral Care

Table 4: Showing the extent to which priests are actively involved in Pastoral Care

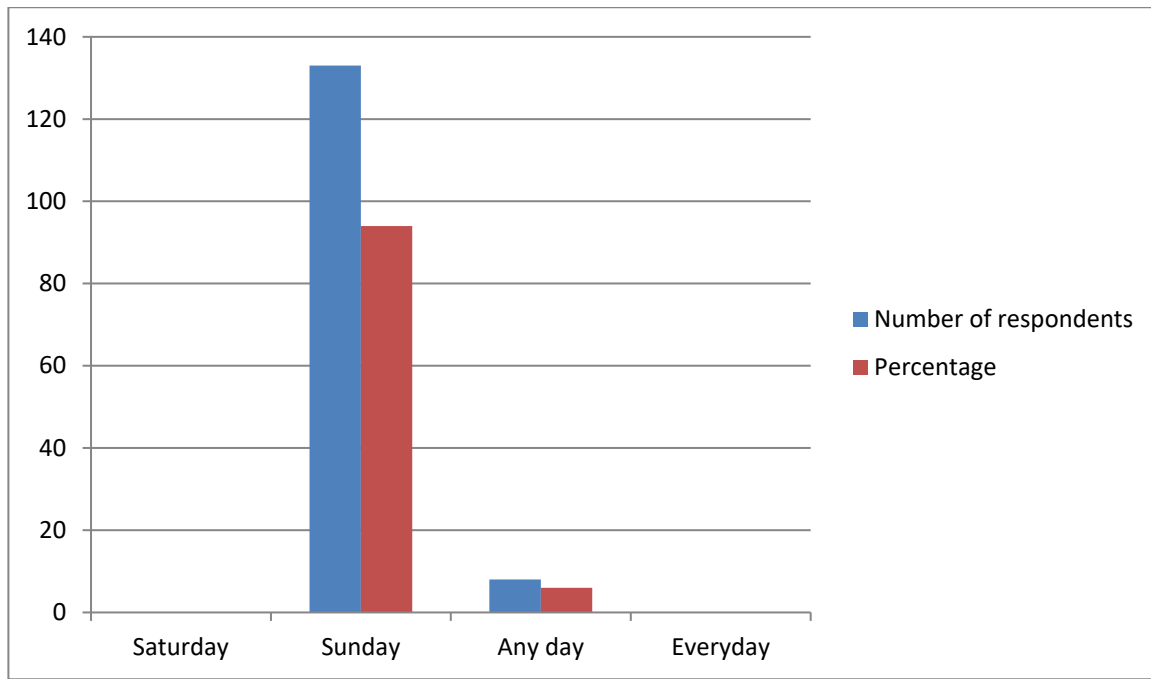
Opinion	Frequency	Percentage (%)
Yes	17	12
No	116	82
Maybe	8	6

Source: Field Research Data, 2021

On the question whether priests are actively involved in Pastoral Care, 116 (82%) of the respondents stated that priests in their area are not so much actively involved in pastoral care. A small number 17 (12%) however asserted that priests tried their best in caring for the souls of their parishioners while 8 (6%) are not sure whether they do care for the souls or not.

4.2.3 Understanding appropriate day of Sunday worship

Figure 2: Bar graph showing the degree to which Christians understand the appropriate day of the week to observe the Lord’s day Holy.



Source: Field Research Data, 2021

Many of the respondents 133 (94%) were much aware of Sunday being the day of the Lord on which worship must be exercised. Nevertheless, 8 (6%) of the respondents mentioned that one can praise God on any day of one’s convenience due to a change in people’s life schedule especially the need to earn “family bread” on Sunday.

According to Kato Paul, a catechist, he states that it is a fact that many Catholics understand the concept of the Third Commandment although not in depth. This awareness involves making remote preparations for Sunday Mass, volunteering in the Church and active participation. Kunobwa James who is a father and head of the laity at the Small Christian Community level highlighted that although he reminds many of the Christians he leads to go for Sunday worship, this aspect is no longer grounded in their consciences. Some parents prepare their children to go for Mass although to them it is none of their business.

One of the elders in the community however differed from the first two assessments by pointing out that people are actually not aware of Sunday observance being a serious commandment

despite having a good number who are Catholics. He retorted that at least in the former times, drums would be sounded to remind the people a thing that is no longer happening.

4.2.4 Why Catholics worship on Sunday

Table 5: Showing the an understanding as to why Catholics worship on Sunday and not the Sabbath

Opinion	Frequency	Percentage (%)
They do not want to be like the Seventh Day Adventists	0	0
Christ's resurrection, ascension and Pentecost happened on Sunday	141	100
They want to be different from the Jews	0	0
I do not know why	0	0

Source: Field Research Data, 2021

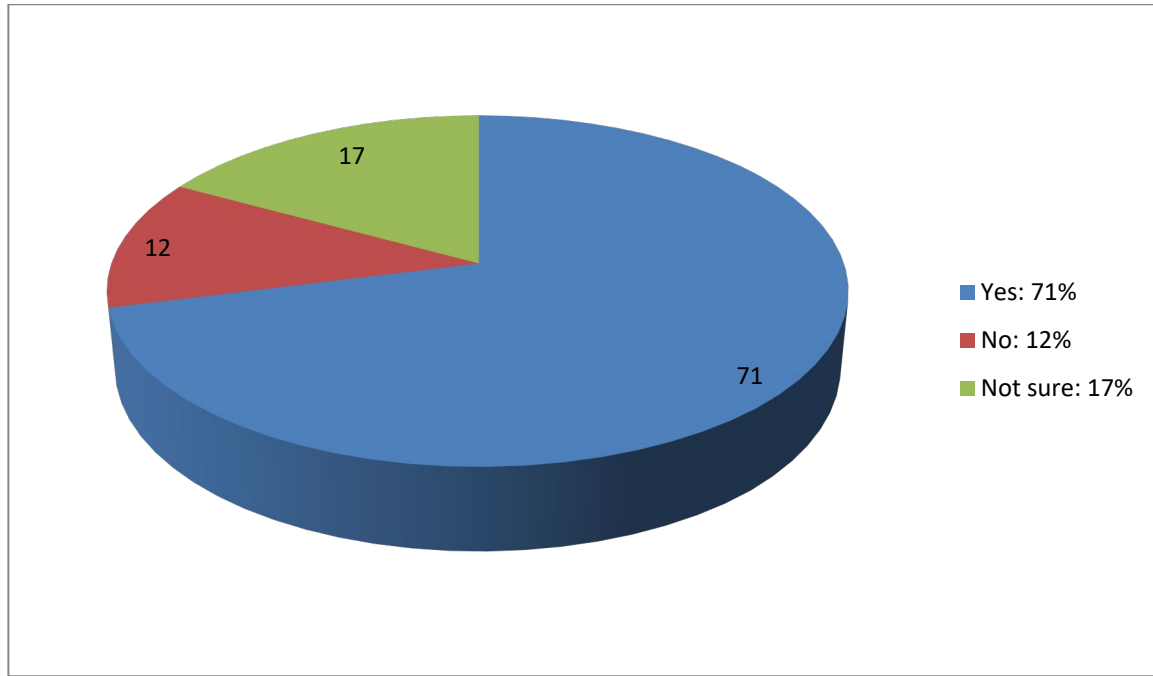
Respondents in Vvumba parish were overwhelmingly aware why Catholics worship on Sunday and not the Sabbath of the Jews and Seventh Day Adventists. As many as 141 (100%) were aware of the different saving acts of Jesus Christ the head of the Church e.g. Resurrection, Ascension and Pentecost, which took place on Sunday. Milly Ndagije, a businessperson asserted that the Catechism classes they went through in childhood helped them in understanding the basics of the Catholic faith. These precepts are grounded in their subconscious.

Patrick Musiime further highlighted that since Vvumba Parish is still a rural parish, there is a limited presence of other denominations which pray on other days - a thing which can bring confusion to the Christians. He reported that Vvumba is mainly dominated by the Catholic and Anglican sects which pray on Sunday.

Nevertheless, a handful of youths expressed their unawareness of the saving acts of Jesus happening on a Sunday but drew back to the book of Genesis where Sunday is mentioned as a day on which God rested. They interpret Sunday as a day of rest and praising God.

4.2.5 Christians' view on the sin of missing Sunday worship

Figure 3: A Pie Chart showing the extent to which Christians think it is evil to miss Sunday Worship



Source: Field Research Data, 2021

Respondents were asked if it is evil to miss Sunday Worship; 100 (71%) reported that it is evil since it is stipulated in the third of the ten commandments and violating that commandment tantamount to sin. 17 (12%) of the respondents didn't take missing Sunday worship as evil and 24 (17%) were not decided on whether it was a sin or not.

Many of the elders in the community explained that the concept of sin in this Century has taken a new twist. They further mentioned that only those who were taught well in Catechism can attach sin to missing Sunday worship. Otherwise, people nowadays think sin is only sexual and maybe theft. The commandments, which even appear in the evening prayers "*Kisinde*" are just a mere recitation, which doesn't invoke any sentiments in people, retorted another.

Pius Kule, a Casual laborer however mentioned that he came from his motherland in Kasese to work. Therefore, Sunday can be a good working day in case he can earn something. He identified no sin in missing Sunday worship citing some of Jesus' controversies with the Pharisees on their interpretation of Sabbath.

4.2.6 A report on the number of Worshippers on Sunday

Table 6: Showing the extent to which Catholics attend Sunday Mass at the Parish and outstations

Opinion	Frequency	Percentage (%)
Full Church	34	24
Half of the Church	107	76
Quarter of the Church	0	0
No	0	0

Source: Field Research Data, 2021

Respondents were asked to report on the numbers of Sunday Church goers between 2011 and 2021 a period of 10 years, according to their observation. Of the 141 respondents, 34 (24%) mentioned that there is an increase in the number of Catholics who attend Mass on Sunday shown by the filling of the Church while the remaining 107 (76%) responded that there is a decline in the number of Sunday Church goers among Catholics in the area.

Although Vvumba Parish records do not explicitly show the current number of Church goers. A report from the Parish Book of Statistics does not show the current number of Church goers but gives the estimated number of Catholics in the Parish area. Vvumba Sub-parish which belongs to the Parish Church and Parish headquarters has an estimated number of 500 Catholics. The researcher, with the help of ushers, discovered that the average number of Catholics who pray every Sunday is 150. This number includes Men, women, and children.

A certain lay leader who preferred anonymity mentioned that Sunday worship is mainly dominated by children and the elderly. The youths who attend are mainly choir members. A religious who has served in the community for a while however noted that the creation of a new Parish in the name of St. Felicity-Kiboga, greatly affected the mother parish Vvumba. She continued that Kiboga was the backbone of Vvumba and many of the people who used to come for Sunday worship live in Kiboga town and its nearest suburbs.

Lawrence Mukasa however differs from the earlier respondents by mentioning that the great exodus of many of the youthful village dwellers to go to towns to look for work has greatly reduced the population in Vvumba. The villages were left to the elderly and the young who seem to be the majority of Churchgoers on Sunday.

According to Guwaatudde Joan, there is a gradual fall in the number of Catholics who attend the Weekly Celebration of the Eucharist on Sunday. She highlights Catholics of her youthful age group who have totally abandoned Church worship. She nevertheless retorted that the youth have not been well mobilized and actively engaged since none of the Pastors at the parish takes concern and moreover, they are all past the youthful age. This leads to the rise of nominal Catholics.

Twinomuyambi Robinah an aged long-time resident of the area says that the practice of African Traditional Religion has not been fully wiped out among the people of the area. Some, according to her, Christians are faithful to the Christian practices when everything is all right for them and they turn to the traditional religion when they are found ensnared in life challenges. She adds that there are others who are perpetually evil and have nothing to do with God.

Concerning those who observed that there is an increase in the number of Churchgoers, Charles Ssozi and Victor Maniragaba expressed that they are happy with the number of those who come for Sunday worship at the parish. The two however confessed that they only come to Church on big days such as Christmas, New Year's Day and Easter. Esther Kakumba however, applauded the Catechists and a certain religious nun who have taken the mantle to remind the faithful of their roles in Church and commitment to the faith despite seeing no priests for months.

A reliable source informed that pastoral programs are drawn but some priests choose to reject some pastoral commitments in case the out-station is not appealing. The source further intimated that a certain pastor still has zeal for pastoral care but he is always frustrated by his tired fellows and the other has no transport means.

A certain staunch Catholic who can only pray from his sub-parish due to inability to walk to the parish because of old age believes the priests have greatly alienated themselves from the people. He mentioned that true worship according to his conviction is having a priest celebrate Mass for them. He expressed his dismay at attending Church services "*Omusomo*" with only a catechist with no Eucharist and thus resorted to staying at home. Many other respondents felt the priests have abandoned them and thus felt no urge to pray on Sunday.

One Joviah Katushabe expressed her disappointment with priests who preach for long minus touching their hearts. She expressed that due to her inability to go to school, she cannot

understand strong theological terms used by the priests. Many of those who belong to her group applauded her view and further mentioned that some priests are a bit abusive, too critical and undermine them to be of a low class. They concluded that with such, they do not recognize the purpose of going to the Catholic Churches. The researcher was actually shown some ram shackled Churches that some of these ladies had started after abandoning the Catholic faith.

Lastly, a group of young men well versed with Catholic doctrine mentioned that on addition to other reasons such as poor music, preachers do not prepare well enough to feed God’s People with the Word of life to sustain them in faith for the entire week, and sometimes, homilies are delivered in a boring and non-appealing manner. Priests only attend functions of people who have money and the poor ones are left to the ministry of catechists and seminarians. They further retorted that Sunday Mass can have a concelebrating priest yet in the most active Sub-parishes, there is only a Catechist. With this kind of way of life, they have resorted to visiting the neighboring parish for Mass and other services.

4.2.7 Age group that priests mainly interact with

Table 7: Showing the age groups with which priests mainly interact with

Opinion	Frequency	Percentage (%)
Adults	92	65
Youths	35	25
Children	7	5
Elderly	7	5

Source: Field Research Data, 2021

Concerning the age group with which the priests interacted with most and associated themselves with, respondents observed that adults took the greatest percentage 92 (65%). 35 (25%) of the respondents observed the youths as having the better interaction with priests while the children and the elderly had 7 (5%) that interacted with priests.

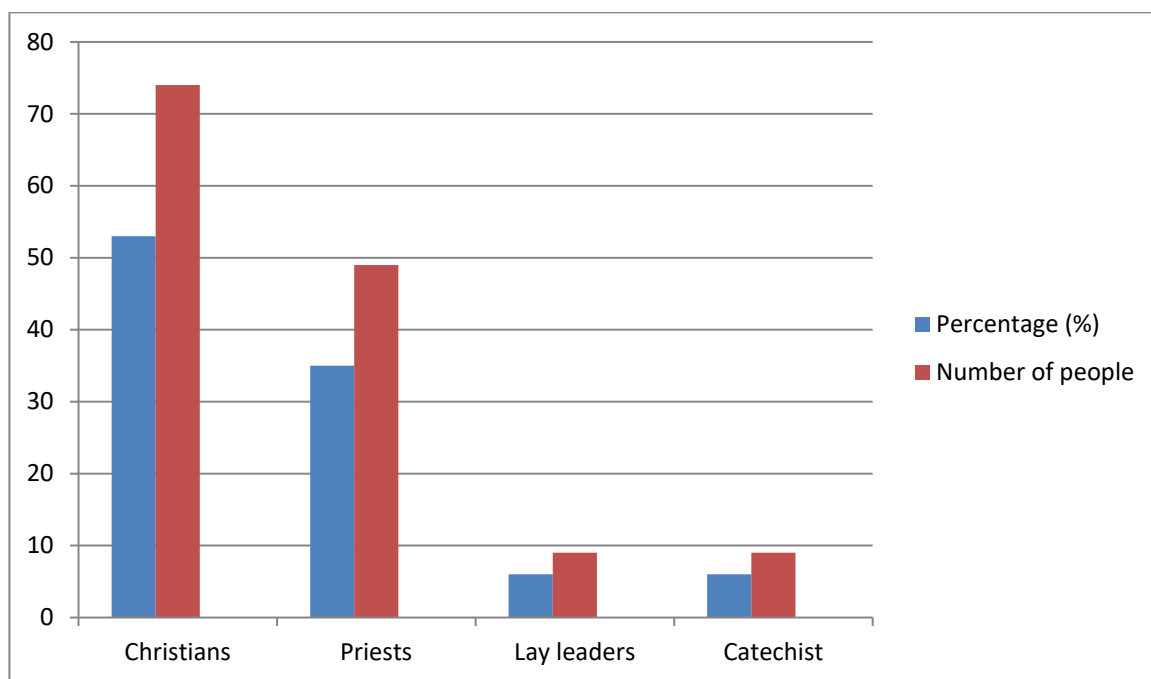
The researcher asked some students of the nearest secondary school who were Catholics to name the priests at their parish. Keith Birabwa mentioned that she was only sure of the Parish Priest’s name and actually rarely saw the rest of the priests. She actually expressed her dreadful fear of them. Another Amos Bazanye pointed out that the priests who come to their school offer them no

time for interaction as youths and often criticize and rebuke them incase anything has not gone on well liturgically. He regarded them as only liturgy perfectionists.

Since adults occupy the leadership positions at the parish, priests find it easy to interact with them as observed by one of the lay leaders. Tumushabe Sharp who lives in Bumbiiri, an outstation occupied mainly by the ethnic *Banyarwanda* and *Bakiga* unlike other sub parishes, confessed that he thought the catechist was actually their priest. One of the elderly women in Nakabiso sub-parish also expressed that she last saw the priests at the parish, at a time when she was still able to move but currently, the elderly in her domicile yearn for spiritual benefits but have no one to bring them.

4.2.8 Who takes the blame for the small number of church attendees?

Figure 4: A bar graph on who takes the blame for the small attendance of the faithful in Sunday worship



Source: Field Research Data, 2021

Respondents were asked to mention who could be responsible for the small number of those who attend Sunday worship. 74 (53%) attributed the blame to the Christians, 49 (35%) blamed priests, while Catechists and lay leaders each had 9 (6%) respondents charging them for this cause. Phillip Lutaaya mentioned that although the priests have not done enough, the Christians too are

lazy and nominal. He added that faith begins in the family led by the parents. However, most men find it pleasurable to be in a bar on Sunday than going to Mass. Therefore, they beget children who also behave like them hence having a small church attendance.

Many of the respondents (67%) observed that men and women in the Parish are so much involved in drinking hence neglecting other duties. They added that men nowadays marry young girls who are actually naïve and lack the necessary authority to streamline their families and children.

Prisca Njogeziyogezi pointed out that Catechists are responsible for the fall in Sunday Church attendance because some of them do not lead by example. She pointed out a number of them who involve themselves in witchcraft and other wrangles in their villages. Contrary to this, Margaret Namirimu applauded the Catechists for the commendable work done among them despite very little funding. She pointed out that they are the reason as to why faith is still visible in the Parish. She took a swipe at the priests for neglecting them together with their lay leaders who actually have less influence on the people as though they don't understand their roles in leadership.

A source privy to the parish intimated that some priests actually don't like the parish where they were assigned and thus pay a deaf ear. He continued that some have poor working relations with their counterparts hence failing to work.

4.3 How Pastoral Care can enhance Sunday Observance

Many of the respondents highly believed that pastoral care can pull a considerable number of people back to the church. Simon Kaggwa mentioned that Pastoral care can reawaken the faithful in that they feel known and cared for and as a result, they will always come to Church to meet their priests. Matia Matovu also had a view similar to that of Kaggwa adding that pastoral care creates a sense of belonging.

55% of the respondents however extended the scope of pastoral care. They mentioned that if the priests, religious, catechists and leaders of the lay faithful can visit their Christians often, even the lazy ones would wake up and start praying. Interaction, praying and identifying their most troubling issues will make them feel the parish family at heart, he concluded.

A certain nun mentioned that pastoral care can actually improve Sunday worship attendance in that the more you visit people in their local setting and listening to their needs, the more they trust and respect a priest and thus yearning to come to Church to show this solidarity.

Madrine Kanyesigye however added that pastoral care can only improve Sunday Observance if it is done for all people rich and poor. She commented that priestly care is nowadays reserved to the rich who can fund the priests. She observed that last funeral rites and burials for the poor however staunch in the Catholic faith they may have been are never attended by a priest. Dorotia Nalumansi added that the priests ought to know that many of their parishioners are peasants and should help them both materially and spiritually to improve their life instead of casting them on the peripherals.

4.4 The meaning of Pastoral Care

Respondents were asked to define what they understand by Pastoral care in the context of the study. Florence Kasule, defined pastoral care as the closeness of a priest to people with a motive of advancing their lives integrally and journeying with them in all their life situations; good or bad.

Ssekamate James defines pastoral care as the proper way of shepherding the flock. He further adds that it involves teaching all age groups about the faith.

William and Barbra however define pastoral care more theologically by stating that it means looking after the souls of people and drawing them closer to God. They continue that it is the love of God extended to His children.

Nantale Sylvia pointed out that pastoral care refers to the time and love offered by a priest, neglecting his personal activities to attend to the needs of the people. She adds that the best way of doing pastoral care is by being an example so that people are moved to pursue holiness.

4.5 The main duties of a Priest

Respondents were requested to highlight the duties of a priest, which he extends to the people through pastoral care. Common among the duties of a priest was evangelization, Leading Mass and administering sacraments. However, Eng. Biddemu adds that counseling, spiritual direction

and helping the marginalized should be part and parcel of the Priest's ministry since they are well versed with a number of life's formations.

Naume Kabatsi however added that Exorcism in their area is greatly needed a fact that many of the people are disturbed by evil spirits due to visiting many traditional shrines in the Parish. Her friend Allen mentioned that she does not expect a priest to stop at only spiritual issues but also take stand on issues concerning human rights, child abuse, promiscuity and economic independence.

James Magembe retorted that priests also ought to supervise Catechism classes and not to leave it to the Catechists who sometimes aim at having a good number of children under catechesis who raise some funds for his/her betterment as instruction fees. He added that many children do not grasp the Church's teaching and hence not formidable in faith.

4.6 Factors that stop people from observing Sunday Worship

Earlier on, in this chapter, the researcher treated why there is a fall in the attendance of those who come for Sunday worship. However, in this section, the researcher deals with the reasons that stop people from attending church on Sunday. The two appear similar but have some degree of distinction. Respondents were asked to give reasons why some of their members do not attend Sunday Mass or services and the following were mentioned:

4.6.1 Poor religious background and work demands

Nakanya Lilian a mother highlighted the poor religious background of some people, which fails to penetrate their spiritual life to recognize God. She adds that many are baptized but it is as if they have given up the faith. Janet Kankunda pointed out that economic hardships are taking a toll on them in that they have to even work harder including on Sunday. She highlighted that some of their profit-oriented bosses do not allow them to go for Sunday worship lest they lose their jobs.

4.6.2 Church collections and long distances

Flavia Kansime noted that sometimes too many collections scare away people from coming to Church especially those that are poverty-stricken. Respondents also mentioned that Vvumba has a good number of aged Christians who can no longer trek to go to the parish or outstations for

prayers. Many of these were staunch Catholics although they have failed to pass their faith convictions to their grandchildren especially the youths.

Nabakooza Fabiola noted that the long distance from their homes to the Church hampers many from attending Church services. She added that even those who may have the transport fares are impaired since *Bodaboda*'s, which are the commonest means of transport hardly ply their routes.

4.6.3 Alcoholism

A good number of respondents involved in focus groups pointed out that alcoholism has greatly affected the development of their parish not only spiritually but also economically. They expressed that drinking places are found just near the Parish church and supposedly on church land. All other small trading centers throughout the parish are filled with alcoholics who do petty jobs and others don't work at all but can spend the whole day drinking. They continued that both men and women drink and the rate of irresponsibility is so high throughout the parish. They concluded that alcoholics have no love for prayer. The researcher also observed this kind of phenomena where by many of his respondents were found concentrated in trading centers with a good number of their neighbors feasting with beers. Pascal Odoi noted that many of these alcoholics are suffering from health complications due to consuming cheap poor quality alcoholic drinks and these cannot come to church even when they are not in a bar.

4.6.4 Language barrier

A catechist intimated that language barrier is also stopping many people from attending Sunday worship. She noted two sub-parishes with a recognizable number of non Luganda-speaking residents want a pastor who can understand their language. Many of these have migrated mainly from Rwanda and Kabale and settled in the hilly areas of Kiwaguzi and Kigali. She noted that even the few who come want the readings to be taken in their local languages.

4.6.5 Lack of home visitations

Lastly, some respondents concluded that the priests as their spiritual leaders rarely visit them. Many are not aware of the parish programs and actually receive little help when they come to the parish on certain issues. Carol Nantongo pointed out that many have resorted to going to local shrines, which are numerous in the area to seek for guidance and relief.

4.7 Challenges facing pastoral activities in Vvumba Parish

The researcher asked the respondents to air out the challenges that are facing pastoral activities in the parish.

4.7.1 Few pastors and poor road network

Many of the respondents (75%) agreed that the priests are few compared to the vast area of 19 sub-parishes, which the parish covers. More to this, some of the outstations have poor roads which hampers movement to exercise pastoral care.

4.7.2 Religious syncretism

A Catechist highlighted that many Christians are double sided with “one leg focused on God and the other on satanic worship”. This makes them unapproachable for both the priests and lay leaders.

4.7.3 Lack of transport means

Certain students observed that some priests do not have transport means hence finding it hard to go to other places. They further expressed their sympathy with a certain priest who sits on the *bodaboda* with all that has been offered in Mass especially in the out-stations!

4.7.4 Poverty

Richard Ntaate intimated that poverty among the Christians is actually hampering many from accessing pastoral services because many cannot fund the transport for priests. In this way, only those who can afford receive the pastoral services of the priests.

4.7.5 Social character of a priest

Another catholic faithful noted that a difference in the character of the priests especially those who are unsocial and proud makes many people shy away from them. Isaac Musoke pointed out that the rising of other charismatic religious denominations is taking a big toll on Pastoral care as there is always an exodus of people from one church to another.

4.8 Ways of improving pastoral care in order to benefit the people

Respondents were asked to suggest and give advice to the priests, catechists, lay leaders and the faithful respectively on how to improve pastoral care services in the parish.

4.8.1 To the priests, they said the following:

4.8.1.1 Presentation of well-prepared homilies and reflections

Priests are encouraged by majority of the respondents to present well-prepared homilies that are relevant to the praying community on the Lord's Day. Dr. Kakande Alex suggests that those who are involved in the work of proclaiming Christ to the congregations on Sunday cannot but make use of the entire week to prepare God's Word to his people the following Sunday. He notes that there are people who are discouraged from praying in Church because the preacher is not impressive and several others will always yearn for Sunday, the day they will sit in front of a very good preacher.

4.8.1.2 Encourage and support the choir ministry

Nanyombi Teddy and several other members of the Church choir mention that they need support from people to perform very well in their ministry. They suggest that priests at the parish and God's entire people should appreciate them for the service they render. They also suggest that moral and financial support is very necessary for them to animate Liturgy and to lead God's people during worship. They note that the business of blaming them for presenting poor music without giving them moral and financial support discourages the weak ones and repels other people who would join the choir-service.

4.8.1.3 Avoid economic impartiality

Many of the respondents of various age groups and sub-parishes advised that priests should not be misguided by financial capabilities of individuals. They added that they ought to strike a balance between the rich and the poor such that no group is left unattended to. They added that priests should have some self-sustaining projects to help their day-to-day running of their personal needs. Priests ought to possess cars that are easy to maintain and not fuel guzzlers. They further pointed out that schedules to reach out to the sick even when not on call should be drawn; such that those at home and in the health facilities are catered for. They called for more Masses in outstations.

4.8.1.4 Improvement of pastoral and spiritual exercises

Namuswe Oliver pointed out that youth programs should be established, home visitations, empowering catechists who work tirelessly and empowering the lay leaders to be more

committed. She added that Charismatic seminars and healing prayer days, exposition of the Blessed Sacrament should be put in place to combat satanic worship and assist people dogged by various illnesses.

4.8.1.5 Leading by Example

Ronah Asiimwe mentioned that the presence of priests alone is enough pastoral care. She added that the example they give amongst Christians is the best kind of preaching they can offer and lastly advised them to understand the socio-economic, cultural and political contexts of the faithful they operate in to assist them better.

4.8.2 To the Catechists:

Respondents called upon the Catechists to respect the priests, cooperate with other lay sub-parish leaders, do home visitations and attend refresher courses on pastoral programs. A group of elderly women and men added that they should lead by example and not engage in satanic issues and bad behaviors in the communities where they serve. They further added that Catechists should be calm and listen to the people and afterwards forward their concerns to the responsible priests.

An alter server in a certain outstation pointed out that Catechists should be faithful with money and report all the funds genuinely because she noted some who steal from the basket hence barring many from giving offertory.

4.8.3 To the Lay leaders:

The respondents advised that: They should effectively handle the administrative affairs of the parish and not the religious affairs. The too should be exemplary, avoiding any dubiousness. Respondents further suggested that they should find ways of talking and bringing back lapsed Christians to church. They lastly advised them to respect all people and avoid dividing the flock listening only to those who are financially stable.

4.8.4 To the Christian faithful:

The respondents too suggested some ways of how they can also do or enhance pastoral duties to their fellows.

4.8.4.1 Faith and works

Nagawa Maria advised that Lay people should endeavor to practice what the priests preach. She further added that the prayers of the lay faithful are needed in order for their parish to prosper. Kawooya Sebastian advised the faithful to take part in Parish programs whether rich or poor. He noted out that there are some things which even those who do not have money can do and improve the parish.

4.8.4.2 Reduction on alcohol consumption

A certain nurse advised that people ought not to drink irresponsibly for it affects so much their daily life. She added that many of accidents, family violence, teenage pregnancies, lack of spirituality and poverty have been caused by alcoholism. More to this, she commented that many of the residents in Vvumba Parish consume toxic alcoholic drinks, which do not match the international standards. In a long run, they may suffer from severe complications.

4.8.4.3 Supporting the Priests

Some respondents advised that the faithful should not pester the priests for pastoral care when actually they are not giving in anything to support their work. These advised that the faithful should pay their tithe promptly regardless of their incomes to support the priests.

4.8.4.4 Engaging youths in schools

Lastly, Turyahikayo Dennis, Ssempagala Joseph, Ggalabuzi Patrick and many other parents like them suggested that children's spirituality and morality should so much be paid attention to during their school days. Several parents observe that some of the vices exhibited by their children at home during holidays are very alien to their homes which follows logically that those vices are learned from schools. They therefore suggest that let teachers and chaplains instil into their children a love for God, a respect for the Lord's Day and praxis for what they learn from Mass and other Sunday Christian activities.

4.9 Conclusion

In this chapter, the researcher has presented his findings from the case study concerning Pastoral Care and its impact on Sunday observance in Vvumba Parish. The population of Catholics has drastically fallen over the past years and so the number of Catholics who respect the Sunday law has reduced. At the same time, the findings above give us evidence that pastoral care in the parish has seriously declined especially on the side of the pastors. Solidarity with the less privileged brethren is very low and witchcraft and sorcery are on a rise. A discussion of these findings is done in the chapter that follows.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Introduction

The main objective of this piece of work was to determine the impact of Pastoral Care on Sunday Observance in a rural parish. In this chapter, the researcher presents a summary of the major findings from the field following the general and specific objectives on which data collection was based. It also contains discussion of the data collected from the field as it is presented in chapter four in relation to the literature review. The arguments laid from the views of the respondents assist in filling the gaps of the literature reviewed.

5.2. Summary of Major Findings

5.2.1 Meaning and Value of Pastoral Care

The researcher found out that majority of the Catholic faithful understood what pastoral care means and its value in their life. They stated that it is the closeness of a priest to his people, shepherding the flock, coming out of comfort to reach out to others and leading by example. Its value is embedded in the duties of a priest, which are: helping the congregation worship the true God, cure of souls, exorcism, preaching and evangelism, social ministries (home visits), teach Christians how to pray, pastoral leadership, counseling, moral transformation, being with troubled individuals and religious education.

5.2.2 Relationship between Pastoral Care and Sunday observance

From the study, majority of the Christians agreed that there is a real relationship between Pastoral Care and Sunday observance manifested in believing, bonding, behaving and belonging.

5.2.3 Decline of Pastoral Care in the parish

From the study, the decline of Priests in performing pastoral duties is discussed and the following are enumerated:

Lack of zeal for pastoral work, lack of transport means, poor road network, superstition among Christians, priests being assigned where they are not comfortable, poverty, few pastors, language barrier, Church collections, problems and disappointments of life, pride, misuse of power and authority at all levels in the Catholic Church and poor relations among the priests.

5.2.4 Enhancing Pastoral Care in the life of a Parish

Respondents mentioned the following: Preparation of homilies, avoid segregation, leading by example, pastoral visits, support of priests, reduction on alcoholism, empower the youth, supporting choir ministry and being faithful on side of the catechists.

5.3 Explanation of findings

5.3.1 The meaning and Value of Pastoral Care

Pastoral care is a very important aspect in the life of a priest and the Church at large. Priestly ministry acquires its genuine meaning and attains its fullest truth in serving and fostering the growth of the Christian community and the common priesthood of the people (Pazhayampallil, 2012: 516). Respondents were clearly aware of this term and understood it as the closeness of a priest to his people- coming out of their comfort zones to bring Christ to the people entrusted to them. Many of the respondents nevertheless connected pastoral care to the duties of a priest. In the review of literature, pastoral care is defined by Atkinson as the Church's practice concerned with the cure of Souls.

5.3.2 Common and Ministerial Priesthood

He points to the fact that the Church is made up of the lay and ordained ministers who acquire a mission after baptism. To Atkinson, it is not only the Priests that are supposed to do pastoral care, but also other members of Christ's faithful. From the researcher's point of view, much as the faithful are commissioned after Baptism to go and witness Christ to their brethren, the onus lies actually with the Priest who incorporates people into the body of Christ. Priests guide the mission of the laity and certain exercises of Pastoral care e.g. administration of sacraments is limited only to them who act in the person of Christ the head of the Church.

5.3.3 Evangelism

The principle document of this research also highlights the Parish as the training ground for evangelism. Pastors do not have to wait for people to come to them but rather, they should go and take the presence of Christ to them in their local setting. As an aspect of pastoral care, a pastor

cannot preach relevantly unless he is aware of the nature of community he is leading. Pope Francis in his Homily highlights that, “It is true that the people of God tire the pastor, they are tiring: when there is a good pastor, things multiply, because the people always go to a good pastor for one reason or another” (morning Mass in the chapel of the *Domus Sanctae Marthae* on *Friday, 24 April 2020*). In short, he highlighted that Christ forms the pastor’s heart in closeness to the people of God.

5.3.4 Inculturation

The researcher views Pastoral Care as some form of inculturation where the Gospel meets the human needs. This view is consonant with how Willimon describes the nature and purpose of Pastoral Care. He says, “when a minister knows not his people, or is as strange to them as if he did not know them, it must be a great hindrance to his doing any good among them” (Willimon, 2002: 133). According to the views of respondents and the observation of the researcher, this aspect of closeness is lacking in the pastors of the parish under study and it is a catalyst in the people’s lack of knowledge of God expressed in their lack of commitment to Sunday worship.

The Instruction, Pastoral Conversion of a Parish Community foresees the following on the value of pastoral care: It is an opportunity for all pastors and lay faithful to understand the parish in a contemporary context, the value of a parish mission, ensuring renewal, setting a parish that is inclusive and converting not only people but also structures. It also points out the extraordinary ways of assigning pastoral care, appointments and pastoral ministry and bodies of ecclesial co-responsibility that help in the smooth running of the Mission. All these are ideal but according to the researcher, if at all majority of these suggestions are considered and put into practice, then the faith life of a parish community will blossom.

5.4 The relationship between Pastoral Care and Sunday worship

The relationship between pastoral care and Sunday worship is synonymous with that between a priest and the Eucharist. The main duty of a priest is to celebrate the Eucharist and since Sunday is the day of the Lord, a worthy sacrifice ought to be celebrated with the Christian community. Sunday is special because it’s the day when Christians come together to worship God and profess their faith in Christ and to strengthen it (Peschke, 2012:172).

Respondents argued that a number of Christians yearn for Mass and since the parish is distant, many hope to participate in it at least in their sub-parishes. They mentioned that pastoral care can actually improve Sunday worship attendance in that the more you visit people in their local setting and listening to their needs, the more they trust and respect a priest and thus yearn to come to Church to show this solidarity.

The researcher agrees with the above statement. In a certain committed out-station, if people cannot have Mass, they either go to the neighboring Parish or decide to stay at home. One old man expressed his sentiments in the local language saying, “*mwana wange, nze bwe ssisoma Missa ku ssande mba nga atasomye, omusomo ku lwe Ssande tegunyuma*” literally meaning that my dear child, I feel like I’ve not prayed if I don’t attend Mass on Sunday, it is not interesting to attend a mere service on Sunday. An easy calculation would mean that if a parish has four priests and each priest can say three masses on a Sunday, then it means that within just a fortnight, all the 19 sub-parishes will be covered. Blessed Pope Pius IX in his encyclical *Amantissimi Redemptoris*, 1858 (on priests and the care of souls) states that the Sacrifice of the Mass must be offered by pastors of souls for the people committed to their care. The Instruction; Pastoral Conversion of the Parish Community highlights that, priests ought to celebrate sacraments for all and especially the poor.

5.4.1 The Apostolic times

In the Acts of the Apostles, we read that the first communities devoted themselves "to the apostles' teaching and fellowship, to the breaking of bread and the prayers" (2:42) done on the Lord's Day. This manifests even in the contemporary times the importance and relevance of pastoral care and its relation with the day of the Lord. Similarly, Jesus' eager desire is to have us all present each Sunday for His thanksgiving meal. In a direct encounter with Christ at Mass, we seek to be active participants — not passive spectators — in listening to His Word, sharing in the Offertory, joining in the singing, worthily approach the alter to receive Jesus in the Eucharist (Peschke, 170).

As Pope Benedict says, Sunday is not just a suspension of ordinary activities, but a time when “Christians discover the Eucharistic form that their lives are meant to have (Benedict 2010:77). Priests therefore ought to focus their energy on evangelization and efforts to encourage participation in the Sunday Eucharist throughout the year.

5.5 Reasons for the decline of Pastoral Care

Although the chief protagonists of pastoral care are priests, this section included also other pastoral workers in the parish. Respondents cited a number of factors, which have led to the decline of pastoral care in their parish. Among them, having few pastors, poor road network, superstition, lack of transport means, poverty and the Social character of a priest were of a great concern.

5.5.1 Poor Road Network

Respondents agreed that roads, which are all murrum, are poorly maintained and so, become a hindrance to pastoral care. Many of the priests have small cars, which cannot traverse rough terrains. Furthermore, some priests do not have any means of transport and thus becoming even harder for them to reach the people especially during harsh weather conditions. The researcher agrees with this fact and actually sympathizes with the priests because owing to the state of roads in Vvumba parish. A priest would need a powerful vehicle, which can again be hard to maintain. From the literature reviewed, this aspect was not addressed as a hindrance to Pastoral care.

5.5.2 Superstition

This is a major hindrance too to pastoral care since priests abstain from visiting such people. Jesus says, “No one can serve two masters at ago.” The researcher believes that when such unfaithful Christians succeed in amassing wealth while treading new spiritual paths as Lindner calls it, their lifestyle persuades other faithful and diligent members of the Sunday congregation to follow their erroneous example that leads to sloth, spiritual death and moral decay (Lindner, 2008). Such people become hard to bring them pastoral care.

The researcher pointed out that this phenomenon is true and there are families of people with Christian names, which are feared by their fellow Christians due to their association with witchcraft. There are others, although born of Christian parents and baptized, who have never received a foundation in the faith and live in practical atheism (Congregation For The Clergy, 1999: n.3). Accordingly, issues concerning superstition are mainly in the African setting.

5.5.3 Poverty

Poverty as mentioned by majority of the respondents makes people unable to cater for the needs of the priests hence many being unable to receive pastoral services. This makes pastoral care

possible for only those who are financially strong. This brings more division between the rich and the poor. The researcher however states that no Christian community in Vvumba parish can fail to provide for their priest if at all pastoral care was being faithfully done. If a priest remains in his comfort zone, no one cares and so even the welfare of the priests is affected. Man eateth where he worketh (2Thess. 3:10). A priest is not only a spiritual leader but also one who rallies people to take on other aspects of life like economics and agriculture, such that their welfare is complete.

5.5.4 Pastoral insensitivity

Respondents pointed out that some priests have abdicated their duties, which has led to a sharp decline in Pastoral care. Priests are so hesitant to go to certain outstations because of the nature of people they hope to find there. The researcher also observed that some priests actually bargain on how much you ought to give them to say Mass. Peschke mentions that pastors must not place their demands too high for the Christians to manage (2012:163).

More to this, other priests show a great deal of disinterest owing to the way they handle Christians, present their homilies and their limited availability on issues outside Mass (Chapman, 1972:107). A certain priest usually spends not less than an hour preaching pure theology, which is not understood by the poor Christians. Although he takes his time to prepare his averagely 15-paged dossier, many of the Catholic faithful leave unsatisfied and this goes on from time to time.

5.5.5 Accountability and Transparency

Respondents expressed their concern on the resources of the parish highlighting that they are also custodians. However, they are intrigued when certain parish resources are sold, plundered or misused without a clear explanation. More to the above, the financial committee is not so strong to make decisions on financial decisions and management of parish property. All the power concerning the parish resources is vested in the Parish Priest. This kind of phenomenon actually creates friction between the parish priest and his co-workers who think he gets a lot yet feeds them badly coupled with little allowances for their work.

However, the researcher noted that some priests actually solicit for money and set up projects to cater for the parish but, their co-workers don't support them in their work. In this way, they become authoritarian and reserve all responsibilities to themselves. The co-workers in protest also abscond from their work creating a burden to their leader, the Parish Priest. In so doing the

head also keeps financial decisions to himself. All these internal wars affect the services that are to be rendered to Christians.

5.5.6 The Social character of a Priest

Respondents observed that some priests at the parish are very antisocial and proud. In case of any liturgical mistake, they terribly rebuke their Christians. This in turn has led many catechists to shun such ferocious men. The youth and children too cannot come close to them for fear of being embarrassed. Waliggo observed that when members of the clergy are too rude and unapproachable, the Christians avoid them. They oppress the laity and fail to challenge them for active participation by emphasizing more authority and power rather than the Gospel value of service (Waliggo, 2017:9). This in turn has harmed the smooth running of pastoral activities.

The Directory On The Ministry And Life of Priests mentions that as pastor of the community, a priest exists and lives for it; he prays, studies, works and sacrifices himself for the community. He is disposed to give his life for it, loving it as Christ does, pouring out upon it all his love and consideration,... and rendering it his strength and unlimited time (n.173). Apart from this kind of harsh treatment from the pastors, a priest who is too reserved also hampers the growth of the parish and in a long run loses his followers.

The researcher observed in his home parish where the parish priest was so reserved, pastoral duties proper to Christians were also reserved. During this period, the parish stagnated and when a more social priest was brought to the same parish, people felt so much close to their parish and even sacrificed much more for it to blossom. The Pastor must be pure in thought, exemplary in his actions, discreet in his silence and useful in his words. He should be close to all in his compassion and, above all, dedicated to contemplation. He should be the humble ally of all who do good. In justice, he should be inflexibly opposed to the vice of sinners. He should neither neglect the interior life through exterior preoccupations nor omit provision of exterior needs through solicitude for interior good (Congregation For The Clergy, 1999: n.18).

Therefore, the social character is very important in attracting people. The principle document of this study highlights some aspects that can enable pastors to minister to the people. It points out reading the signs of the time, revitalizing the vocation of the baptized and fraternal bonds as one of the best ways to counter challenges that lead to the decline in Sunday observance (n.94).

Lastly, a key respondent observed that some priests of their parish are actually not happy with their appointment, which has caused them frustration and hence doing little Pastoral Care. Others are too rude and complain of having poor Christians who want Church services yet they do not want to cater for the priests' welfare. In the end, they neglect their pastoral duties. Moreover, some of these pastors have been in the parish for more than five years now. Such a finding was not handled in the literature review and neither in the principle document of the study. Nevertheless, Pastors are called upon to continuously renew their lives through spiritual exercises. More to this, visiting Christians bring some form of rejuvenation among the priests, which helps them to keep a close bond with their Christians.

5.6 Enhancing Pastoral Care in the life of a Parish

Pastoral duties in the Church bind all people to participate in the mission of the Church (CIC. 216). In a special way, priests are ordained to serve the people of God which service they perform in terms of pastoral care. Suggested ways of improving Pastoral care in a parish setting include: Presentation of well-prepared homilies and reflections, encourage and support the choir ministry, avoiding economic impartiality, introduction of more spiritual exercises, leading by Example, respect the priests on the side of the laity, engaging youths in schools, reducing on alcoholism and supporting the priests. However, some aspects stand out amongst others;

5.6.1 Preaching

The ministry of the Word cannot be abstracted or distanced from the life of the people. Indeed, it must make direct reference to the meaning of the life of man, of each man, and, therefore, must have a role in the most pressing questions present in the human conscience. A touching homily can be a great inspiration that can inspire many to renew their lives. Preaching, therefore, cannot be reduced to the presentation of one's own thought, to the manifestation of personal experience, to simple explanations of a psychological, sociological or humanitarian nature. Neither can it excessively concentrate on rhetoric, so often found in mass-communication (Directory on the Ministry and Life of Priests, n.136).

It concerns proclaiming a Word, which cannot be altered, because it has been entrusted to the Church in order to protect, penetrate and faithfully transmit it. Mercadante mentions that one of the duties of pastors in their preaching is to re-narrate our lives in the light of the story of Jesus

(1988:20). People should not become victims of narratives which are derived from academic theses and touch little of their life experiences.

Pope Francis highlights three aspects of a good homily namely; keeping it short, being relevant while citing examples from the contemporary world and bringing the Scriptures to life, Walsh (2015). The researcher also testifies that preaching is the hardest part of Mass for a priest but once done well, it brings fulfillment to the one preaching and the people listening. Nevertheless, a priest can only give a good homily when he knows the kind of people he is dealing with and this can only be through going to their domiciles.

5.6.2 Home visitations

Pope Paul VI in his Apostolic Exhortation *Evangelii Nuntiandi* states that person-to-person contact is indispensable for the transmission of the Gospel and must be esteemed and encouraged (1975: n. 46). Respondents pointed to the fact that priests in their parish visited those who are well off. Some injustices found in the secular world are very pronounced within the Church confines retorted one of the lay leaders. Those without a strong financial muscle and cannot attract a priest relax in their Sunday commitment because of the existence of social classes among them. Burials, sick calls and other home based church issues of poor people are not usually graced by priests.

However, Catechists and seminarians do a great work in visiting some of the homes of their Christians and especially the sick. Home visitations are an essential tool in knowing the number and kind of Christian faithful a pastoral worker may be leading. It is during this time that people get involved in prayer, sharing the Word of God, guidance and counseling and responding to questions that trouble their conscience (Kampala Archdiocese @ 50, 2017: 13).

The researcher observed that home visitations can be a springboard for the growth of priestly and religious life vocations. If they are not done, a pastor cannot do any transformation in his people. The researcher further observed that when people are visited in their setting, things like alcoholism can be minimized, people are encouraged to work and those who are syncretic can be helped. Canon 529 stresses very much the need for the parish priest to know his faithful. An active ministry of presence where the Church becomes visible by going into the homes of people

including those who feel alienated and estranged becomes the touchstone for effective ministry (Durkan, 1997:481).

5.6.3 Leading by example

Respondents highlighted that the best lesson to teach an erring member is by being a good example in word and deed. A fact that all the baptized are called to mission, priests, catechists and lay leaders have to offer the best examples of witnessing to Christ. It is ethically essential for pastors to develop those habits and practices that enable them to keep focused and formed for the work. Financial malfeasance, sexual impropriety, and simple neglect of pastoral responsibility have plagued the ministry (Willimon, 2002: 236). Many of the Catholic faithful expect a holy priest who will inspire them. A minister's entire life must correspond with his sacred vocation and duties.

It is true a priest is only human, prone to weakness, blindness, and tardiness in doing good. However, knowing about his inborn irresolution, he must steadfastly turn to God, Hoeck (2012). The minister ought to live the Christian ideals he preaches and proclaims in the celebration of sacraments. At least he must strive to realize them in patient endeavor (Peschke, 162).

The researcher observed that faithfulness and being exemplary gives a priest and his co-workers a high moral authority capable of preaching on anything contrary to Church beliefs without fear. Jesus spoke with much authority and those who wanted to hold him accountable for his actions found no wrong and never set their hands on him.

5.6.4 Financial discipline

The researcher highlighted that faithfulness with money amongst priests is very vital in pastoral duties. Many of the complaints take time to come from Christians but usually arise from fellow priests. Priests ought to offer virtuous examples in the use of money to see to it that the real needs of the faithful especially the poor and the needy are catered for, TPCPC (n.101). Many of the wars in presbyteries result from financial impropriety. The phenomenon of Catechists picking some offertory money from the basket is on a rise and hence needs to be checked as well.

5.6.5 Engagement of the Youths

Youths are an unfathomable treasure of the Church and if they are not instructed well, the Church's future becomes uncertain. The faithful in Vvumba Parish observed how the youths; in

schools and homes, have been left asunder in receiving pastoral care. These are capable of a number of innovations, and are so charismatic hence the need to engage them. Therefore, it is necessary that the church Ministers help them in tackling the problems jeopardizing their development like illiteracy, idleness, anger and drugs Bwangatto (2018:186). For a Church to have beautiful liturgy in singing, taking readings, volunteering and so on, the youths are indispensable.

Pope Francis in his apostolic exhortation talks about the position of young people in the Church. Many storms that young people encounter need close attention. With regard to this study, many young people have suffered marginalization and social exclusion for religious, ethnic or economic reasons. Adolescents face difficulties where by many become pregnant, the scourge of abortion, the spread of HIV, various forms of addiction and a number of other tragedies that seem to wreck them apart (*Christus Vivit* n.74). Looking into the insight of the pope, priests ought to take the youth in high regard and do serious ministry among them.

5.7 Conclusion

This chapter indicated that the effectiveness of Pastoral Care can greatly increase the number of the faithful who attend Sunday worship. A number of factors have been laid down which either influence the success or inhibit the progress of pastoral care in view of inviting a large number of the faithful to respond to God's call. The consensus is that the closeness of God's people to the Church can only be felt where there is a caring Pastor amongst the people. The work of a priest is highly transformative in Society. They may not be able to do much charity in terms of giving out items but, their listening ear and wise counsel restores peace in many people's lives that are pegged down by misery.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the limitations, implications, recommendations and conclusions drawn from the findings of this study and evidence obtained from documented literature relying on the guidance of the Church and the discussions in the previous chapter.

6.2 Implications of the findings

In this study, the researcher aimed at finding out how Pastoral Care can foster Sunday observance among Christians and with priests being the main protagonists of this care.

- ❖ The researcher has found a glaring gap among priests in the performance of their pastoral duties in the parish under study. There is a general opinion amongst Christians in Vvumba that priests are interested only in those who are financially stable.
- ❖ The findings of the researcher are novel because failure to observe Sunday worship is mainly blamed on the lukewarmness of the Christians despite the efforts of the priests. In this case, it's the priests who are lukewarm.
- ❖ However, a research on the why some priests have given up on pastoral care is not an easy one since information in terms of respondents may be limited.
- ❖ All in all, this study has important implications in revitalizing the Pastoral zeal amongst priests especially in these contemporary times. Once priests rejuvenate their love for Pastoral care, then the laity can be easy to mobilize into fulfilling their three-fold ministry obtained at baptism. The views of the respondents in this study are not aimed at pinning but rather expressing how important a priest is to the people of God. If a priest is tired of serving, many of the faithful also lose their spiritual way.

6.3 Conclusions

- ❖ The best way of helping the different kinds of people so as to come back to Sunday worship is through the interaction between priests and the faithful.
- ❖ Although Pastoral Care is the chief work of priests, the collaboration of the faithful is needed. In Vvumba parish, out-stations with active lay leaders have seemed to be committed to Sunday

observance even when the priests were not present for pastoral services while those with weak leaders stagnated. Small devotional groupings need to be empowered too.

- ❖ Priests, need to do some research on how best pastoral programs can benefit all people without segregation.
- ❖ There is need to strengthen and empower parish council leadership to reach out to the people.
- ❖ The system of Basic Christian Communities can highly help in bringing back the lost brethren.
- ❖ Priests should know the kind and setting of the people where they do pastoral care. They ought to live exemplarily among them. Pastoral sensitivity on the part of preachers is encouraged such that the faithful are well fed on God's Word. Pastors should be aware of the problems preoccupying the contemporary world and be able to identify possible solutions for them in light of the Gospel. (Congregation for the Clergy, 1999, n.41).

6.4 Limitations of the study

- ❖ The conclusions from this study show a lapse among priests in exercising their role towards the people of God, which has led many to abscond from Sunday worship. However, the conclusions are general and do not tackle pastoral care in smaller groups like the children or the youth.
- ❖ These results therefore need to be interpreted with caution owing to the fact that the problem under study is not attached to a particular age group but cuts across all.
- ❖ A fact that the Covid-19 pandemic has greatly hampered movements and home visitations during the period in which the study has been conducted, a small sample was used to obtain data on the topic. A larger sample can yield more results and findings. However, the small sample used was cautiously selected to obtain relevant information vital for the research.
- ❖ Nevertheless, more research is needed on the mission of the laity in the evangelization and reaching out to their brethren.
- ❖ Another study ought to be conducted on why some Christians have abandoned the faith and dropped back to superstition.
- ❖ A future study on why some priests in given parishes have failed to fulfill their pastoral roles is therefore suggested. This is an important issue for future research because priests are the chief protagonists of pastoral care and if they are not convinced about it, then the whole body of Christ's faithful goes in disarray.

6.5 Recommendations

- ❖ Bishops are encouraged to visit the parishes and have engagements with their priests and Christians. They ought to streamline the Pastoral duties of the parishes and provide all the necessary resources for them to be fulfilled. They are also encouraged to support those struggling parishes in terms of finance as well as appointing priests who are ready to engage the people (TPCPC, nn. 70 & 159).
- ❖ Strengthening various devotions and movements especially the Charismatic Renewal Movement that is so weak not only in the parish under study but in the entire diocese. This helps in tackling the issue of superstition and visiting of shrines. People need that atmosphere where they feel their challenges can be solved. Pastors have the task of keeping this dynamic alive, so that the baptized realize that they are protagonists of evangelization done in Church movements and devotions.
- ❖ The priests, whose formation is ongoing, must exercise the art of discernment with prudence, in such a way as to allow the life of the Parish, with its diversity of vocations and ministries, to grow and mature. The Parish community has the ability to propose forms of ministry, to proclaim the faith and to bear witness to charity (TPCPC, n. 48).
- ❖ Home-to-home visits are strongly encouraged in order to bring about a sense of inclusiveness and belonging in the parish. Parish pastoral activities ought to be a ‘sanctuary’ open to all, the Parish, called to reach out to everyone, without exception, should remember that the poor and excluded must always have a privileged place in the heart of the Church (TPCPC, n.35). Priests and deacons are called upon to visit the sick, to support the unemployed and their families, thereby opening the door to those in need. With their gaze fixed upon them, the Parish community evangelizes and is evangelized by the poor, discovering anew the call to preach the Word in all settings (TPCPC, n. 38).
- ❖ Priests who cannot work together in certain parishes should be helped to find out where they can serve better. The Bishop should take into account the human and spiritual affinity between priests to whom he intends to entrust a Parish or a grouping of Parishes, inviting them to a generous availability for their new pastoral mission in a common brotherhood (TPCPC, n. 87). Failure to realize this, the effectiveness of Pastoral Care is affected.

6.6 Conclusion

In this chapter, the researcher concludes that the small number of Christians who attend church worship on Sunday is mainly due to the inadequate pastoral care provided by the priests to their flock. The limitations brought forth in this chapter are not weaknesses but rather aspects which, when put into consideration can yield more research findings on the same topic under investigation. The recommendations and conclusions suggest possible ways on how the problems hindering the provision of pastoral care to the faithful can be overcome.

GENERAL CONCLUSION

The general objective of this study was to determine the impact of Pastoral Care on Sunday observance of Christians in a parish setting. In line with the specific objectives, the study has explored the meaning of pastoral care, its value, factors that hamper its progress. The priests as chief dispensers of Pastoral Care have been the main target of the research while the rest of the lay faithful were secondary to the goals of the study. Briefly, the objectives of the research have been fulfilled and in a summary, the following has been explored:

Both the Christians and pastoral agents citing glaring gaps that need to be filled in order to have the lost brethren attracted back into the Catholic Church appreciated the practice of Pastoral care. The practice itself has been recognized as an effective tool of evangelization and a number one promoter of oneness in the parish community of Vvumba Parish. The faithful generally accepted that the Catechists are doing a commendable job to see to it that the people they lead are properly guided on Church matters. Catechists teach catechism to the young, lead Sunday services and many mobilize their members in making sure that they improve on the quality of the stations where worship is conducted. More to this, they have the best understanding of their people and so without empowering them, still pastoral care programs will be affected.

The pastoral agents, especially the catechists and seminarian on pastoral work and most recently the parish priest, had visited a number of parishioners. However, other parochial vicars rarely make visits, which remains a challenge for pastoral care. The study found out that both men and women pastoral agents were so active unlike in many places where women always surpass men in performing Church duties. Nevertheless, more women attend Church services. The study findings indicated that a priest still has tremendous influence in society and that society considers him an elder. His duty is to be with the people both the rich and the poor. The parish community is generally made up semi-illiterate small-scale business people, the peasants and the unemployed and the commonest economic activity is agriculture. In this case, priests ought to establish how they can effectively serve amongst such people. For that cause, homilies as a tool of pastoral care must put in consideration the kind of recipients.

Alcoholism is taking a great toll on the Christians thus increasing the number of irresponsible people in the community together with the alcohol related problems like family violence. Priests

through their pastoral care can help such people return to responsible living. The issue of engaging the youth in the parish remains a big challenge and needs more youth-oriented practical priests who can uplift them. The research found out that issue of having other ethnic Bantu who do not speak the local dialect also hampers pastoral care when there's little understanding of the messages communicated. For pastoral care to be effective, the exemplarity of the priests and other pastoral care givers is highly encouraged.

Superstition and witchcraft are highly talked about and somehow evident among the Christians. Some families have actually been identified and a notable number of local shrines are evident. Priests have a tremendous work to avert this in their community otherwise if people fail to find answers for their problems; they seek refuge in these shrines.

Lastly, pastoral charity has been highly encouraged for the priests. They ought to guard against using uncharitable language towards the Christians and gently correct them in case anything goes amiss. All in all, the study has found out that the big number of the Catholic faithful who absent themselves from Sunday worship in Vvumba Parish is largely due to the limited Pastoral care they receive from the priests.

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Appendix I: LETTER OF INTRODUCTION

ST. MARY'S NATIONAL MAJOR SEMINARY GGABA

P.O Box 1871
KAMPALA
Uganda



Email: deannationalsemggaba@yahoo.com
Or: secpriscadeansofficeggaba@gmail.com
Date: 18th November 2020

OFFICE OF THE DEAN OF STUDIES

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: FIELD RESEARCH


This is to certify MBABAALI Lawrence is carrying out academic research on the topic: "*The Impact of Pastoral Care on Sunday Observance in Vvumba Parish in Light of the Instruction Pastoral Conversion of the Parish Community.*", in partial fulfilment for the award of Masters of Arts Degree in Religious and Theological Studies of Makerere University to which we are affiliated.

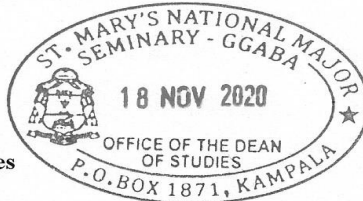
This work is purely academic and will be held with utmost professional confidentiality it deserves unless otherwise indicated.

Please do accord him the necessary assistance and any queries in this regard can be addressed to our office provided above.

Thank you for your assistance,

Sincerely yours in services


Fr. Godfrey Etolu
Ass. Dean of Studies



Appendix II: QUESTIONNAIRE

ST. MARY’S NATIONAL SEMINARY, GGABA

P.O. BOX 1871

KAMPALA (U)

10th December, 2020.

Dear respondent,

RE: RESEARCH QUESTIONNAIRE

My name is Lawrence Mbabaali, a student in the above institution carrying out a research as a partial fulfillment of the requirement for the award of Masters’ Degree in Religious and Theological Studies of Makerere University, Kampala. The purpose of this study is to explore on the *Impact of Pastoral Care on Sunday Observance in Vvumba Parish in Light of the Instruction Pastoral Conversion of the Parish Community* (Congregation for the Clergy, 2020).

Please kindly answer this questionnaire accordingly. The information you will give will be treated with total confidentiality and the purpose is only for academic consumption.

Thank you for your cooperation in advance.

LAWRENCE MBABAALI

Researcher

INSTRUCTIONS

In both section A and B you can either tick or put a ring around the letter given before the answer or write answers in the space provided where appropriate.

PERSONAL DETAILS

Name

AGE

GENDER: Male

Female

STATUS IN THE CHURCH

Cleric Laity Religious

Your Responsibility or leadership in the Church, e.g. Catechist, choir leader, *Ssabakristu*, (Member of the Parish Executive)

SECTION A

1. Are the Priests in your parish actively engaged in pastoral care?
YES NO NOT SURE
2. In your opinion, which is the appropriate Day on which Christians should observe the Third Commandment?
a. Saturday c. Sunday
b. Any day of their convenience d. Everyday
3. Why do you think Catholics worship together on Sunday and not on Sabbath?
a. They do not want to be like the Seventh day Adventists
b. Christ's Resurrection, Ascension, and he Pentecost happened on Sunday
c. They want to be different from the Jews
d. I do not know why.
4. Do you think it is evil to miss Sunday worship?
YES NO NOT SURE
5. What is the estimated Sunday attendance of the faithful in your Parish?
a. Full Church c. Half of the Church
b. Quarter of the Church d. No members
6. Which age group do the priests mainly interact with in your parish?
Children Youths Adults Elderly

7. Who is to blame for the small attendance and participation of the faithful in Sunday worship?

Priests Catechists Lay Leaders Christians faithful

8. Do you think Pastoral care can improve on regular attendance of Mass on Sunday?

a. If Yes, In which way?

.....
.....

b. If No, Suggest why?

.....
.....

SECTION B

9. What do you understand by the term pastoral care?

.....
.....

10. What are some of the activities that take place in your parish to mark Sunday, the Lord's Day?

.....
.....

11. What are the main duties of a priest?

.....
.....

12. What are the factors that stop people from observing the day of the Lord (Sunday)?

.....
.....

13. What are the challenges facing pastoral activities in your parish?

.....
.....

14. Advise the following people on how to carry on their pastoral duties in order to benefit the faithful.

i. The Priests

.....
.....

ii. Catechists

.....
.....

iii. Lay leaders

.....
.....

iv. You (yourself)

.....
.....

Thank you for your cooperation and support and May God Bless You.

Appendix III: LIST OF RESPONDENTS

	NAME	AGE	SEX	OCCUPATION
1	Paul Kato	51	M	Catechist
2	James Kunobwa	30	M	Accountant
3	Milly Ndagije	40	F	Clinic officer
4	Esther Nabulya	42	F	Catechist
5	Patrick Musiime	56	M	Business
6	Pius Kule	58	M	Peasant
7	Lawrence Mukasa	67	M	Peasant
8	Jane Frances Babirye	24	F	Teacher
9	Joan Gawatudde	26	F	Housewife
10	Robinah Twinomuyambi	28	F	Peasant
11	Charles Ssozi	56	M	Teacher
12	Sr. Peninah Nakato	65	F	Religious
13	Victor Maniragaba	35	M	Peasant
14	Joviah Katushabe	64	F	Peasant
15	Karen Birabwa	58	F	Councilor
16	Amos Bazanye	76	M	Trader
17	Sharp Tumusabe	75	M	Peasant
18	Prisca Njogeziyogezi	45	F	Farmer
19	Dennis Turyahikayo	45	M	Business
20	Ssempijja Joseph	75	M	Teacher
21	Henry Ggoobi	17	M	Student
22	Margaret Namirimu	18	F	Student
23	Simon Peter Kaggwa	17	M	Student
24	Sr. Anathalie Turinawe	39	F	Nurse
25	Fr. Emmanuel Kasamba	45	M	Priest
26	Fr. Deodati Mwesige	58	M	Priest
27	Madrine Kanyesigye	46	F	Teacher

28	Fr. Emmanuel Lunninze	41	M	Priest
29	Sr. Patrick Nannyonga	30	F	Religious Sister
30	Dorotia Nalumansi	25	F	Student
31	Anthony Kasule	20	M	Student
32	Sr. Sylvia Nantale	70	F	Religious Sister
33	James Ssekamate	45	M	Teacher
34	Dennis Biddemu	44	M	Teacher
35	Sr. Lilian Nakamya	49	F	Religious Sister
36	William Matovu	64	M	Peasant
37	Simon Kato	30	M	Teacher
38	Isaac Musoke	37	M	Builder
39	Trevor Lubega	61	M	Peasant
40	Paul Kamba	30	M	Peasant
41	Joseph Ssempagala	43	M	Councilor
42	Kalema Andrew	33	M	Trader
43	Sr. Praxeda Amooti	38	F	Religious Sister
44	Sebastian Kawooya	38	M	Farmer
45	Phiona Tumusabe	29	F	Business
46	Richard Ntaate	40	M	Teacher
47	Doreen Nakamya	23	F	Student
48	James Magembe	25	M	Student
49	Edward Alituwa	22	M	Student
50	Peter Okiror	29	M	Undergraduate Student
51	Pascal Odoi	19	M	Student
52	Juvenal Hakiza	28	M	Teacher
53	Alex Kakande	18	M	Student
54	Stephen Kasirye	79	M	Retired Teacher
55	Deus Kamy	34	M	Catechist
56	Remmy Magunda	28	M	Student (Seminararian)
57	Calvin Kimuli	19	M	Student

58	Charles Onyait	34	M	Catechist
59	Alfred Kimera	40	M	Teacher
60	Brian Ssempebwa	32	M	Teacher
61	Mbaaga Kityo	25	M	Boda Boda Cyclist
62	Benjamin Kulabako	28	M	Butcher
63	Andrew Sewanyana	45	M	Teacher
64	Kevin Ssendagala	34	M	Business
65	Jackson Kamyá	40	M	Peasant
66	Timothy Kanaabi	40	M	Peasant
67	Robert Kamyá	33	M	Boda Boda Cyclist
68	Joseph Muvunyi	30	M	Plumber
69	Caroline Maserema	40	M	Peasant
70	Teddy Namuyiga	21	F	Student
71	Sarah Namuli	35	F	Housewife
72	Rogers Mutiini	22	M	Student
73	James Ainamani	23	M	Student
74	Eseza Nambi	55	F	Councilor
75	Albert Kakande	44	M	Trader
76	Kato Nanfumba	31	M	Peasant
77	Ronald Mutumba	33	M	Farmer
78	Tonny Ssali	36	M	Business
79	Sr. Annet Namukasa	45	F	Teacher
80	Byakika Kevin	25	M	Student
81	Emiliano Akampa	20	M	Student
82	Adalbert Musiimenta	19	M	Student
83	Victor Wameri	25	M	Undergraduate Student
84	Marvin Kisémbó	39	M	Student
85	Kato Sempíira	42	M	Teacher
86	Brian Ssali	22	M	Student
87	Cyril Musoke	85	M	Retired Teacher

88	Gilbert Kasambula	56	M	Catechist
89	Byamugisha Hillary	25	M	Student (Seminararian)
90	Kaliisa George	16	M	Student
91	Deus Lwere	44	M	Catechist
92	Bernard Tukamushaba	35	M	Teacher
93	Ssebayiga Davis	29	M	Teacher
94	Lubwama A	30	M	Accountant
95	Titus Sekate	45	M	Clinic officer
96	Ntaate Dennis	54	M	Peasant
97	Ronny Kayanja	54	M	Business
98	Anold Oriokot	43	M	Peasant
99	Ssenfuma Vianney	24	M	Peasant
100	Gyaviira Mayanja.	33	M	Teacher
101	Imelda Nakato	22	F	Student
102	Esther Nampembe	25	F	Peasant
103	Martha Ainomugisha	29	F	Teacher
104	Aheebwa Gerald	35	M	Builder
105	Paul Katuramu	84	M	Peasant
106	John Lugenda	28	M	Student
107	Annet Mirembe	32	M	House Wife
108	Barugahare Levis J	34	M	Trader
109	Arnold Kwehangana	18	M	Student
110	Businge Martin William	31	M	Student
111	Byamugisha Kevin Gregory	31	M	Business
112	Ddamulira Anthony Mark	34	M	Teacher
113	Brian Masiko	26	M	Student
114	Jane Namulemye	20	F	Student
115	Martha Birabwa	18	F	Student
116	Kabungu Ivan J	25	F	Undergraduate Student
117	Maria Kannyange	17	F	Student

118	Kalanzi Kizito Pius	24	M	Student
119	Alex Ssebulime	17	M	Student
120	Victor Matovu	29	M	Teacher
121	Bonaventure Ampeire	39	M	Councillor
122	Agnes Tunanukye	34	F	Trader
123	Claire Nabulime	34	F	Peasant
124	Rose Zalwango	42	F	Farmer
125	Rose Nakato	35	F	Business
126	Annatalia Mukama	41	F	Teacher
127	Rose Nankinga	19	F	Student
128	Babirye Salome	18	F	Student
129	Betty Namugwanya	27	F	Student
130	Betty Nakamya	23	F	Undergraduate Student
131	Bridget Blessings	22	F	Student
132	Caroline Mutoko	26	F	Teacher
133	Florence Tumushabe	27	F	Student
134	Florence Nambogo	19	F	Student
135	Immy Nakaweesi	21	F	Student
136	Byamukama Ronald	19	M	Student (Seminararian)
137	John Barawigire	18	F	Student
138	Jalia Nakawere	45	F	Catechist
139	Maria Magdalene Namuswe	33	F	Teacher
140	Maria Nayiga	32	F	Teacher
141	Maria Nalutwama	24	F	Student