THE IMPORTANCE OF THE SACRAMENT OF MATRIMONY IN THE UPBRINGING CHILDREN IN LIGHT OF AMORIS LAETITIA. CASE STUDY: IN HOLY ROSARY PARISH

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MAY, 2018.
Declaration

I Odong Elia Paul, hereby declare that this work has never been presented for any Academic award by any student in any University. It is a result of my effort arrived at through reading and research with the assistance of my supervisor. However, I tried my best to acknowledge all the sources used in compiling this work.

Signed.................................. Date...29th SEPTEMBER 2018

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Approval

This dissertation has been submitted for the award of a Master of Arts Degree in Religious and Theological Studies of Makerere University with my approval.

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Abstract

The Church has the obligation to administer the Sacrament of Matrimony to those who are called to family life as their vocation and to teach them as parents the importance of this sacrament in upbringing children both in moral, spiritual and social aspect of life. The children are the future leaders of both the Church and the civil society. The researcher examined the importance of Sacrament of Matrimony in upbringing children in the family based on Vatican II, which declares that “Parents must be recognized as being primarily and principally responsible for the education of their children especially in faith as quoted by St. James chapter 2:14-26 “faith without work is dead “. Moreover some parents though they had received the Sacrament of Matrimony they sometimes forget about their responsibility of grooming children in their good moral, spiritual and social conduct as part of the growth as noted in the Catechism of the Catholic Church (cf. C.C.C. no. 2206) “the family is a privileged community called to achieve a sharing of thought and common deliberation by the spouses as well as their eager cooperation as parents in the children’s upbringing”. The Church since Vatican II has called for an active involvement of both parents to provide holistic education to their children however some parents need to be constantly reminded of their obligation by the Church. It is also recommended that parents need to be well-informed about the importance of Sacrament of Matrimony in upbringing of children in the family. The various ways in which the Church educate the parents on the importance of Sacrament of Matrimony in upbringing children should be effective to make parents understand the deeper meaning of Sacrament of Matrimony. In this academic project the researcher has presented the contribution of Sacrament of Matrimony in upbringing of children, the challenges facing both the wedded parents and the unwedded parents, ways in which the Church can educate the parents on the importance of Sacrament of Matrimony and suggesting some of the ways which makes this various means effective. This study has been carried out in Holy Rosary Catholic parish in Guru Archdiocese and it covers the political boundary of the Acholi Sub-Region. Chapter two analyzed the already available literature in relation to the topic. In Chapter three explained the methodology the researcher employed. He used four methods in getting information namely: library research, questionnaire, interviews and observation. The group targeted are Clerics, workers in the Parish of Holy Rosary Catholic Church, the laity, from all age groups. Specifically lay leaders of associations, Parish council members and ordinary Christian. Those in the Sacrament of Matrimony were given special attention. In this research the two methods of quantitative and
qualitative methods were applied in this study. Chapter four is all about presentation and research findings, Chapter five involved in the Summary and discussion of the findings, implications and limitations of the study. Chapter six comprised of Conclusions, recommendations and areas of further research.
DEDICATION

To my grandmother: DERECY AKELLO, the late biological mum: beloved CONCY AYERO, and my beloved sisters, Foster mum: Mrs. HELLEN FLOURENCE ACHAN, and all the family members for their educational support.
ACKNOWLEDGEMENT

In a special regard I wish to thank God first for the protection he has given me in this three years of academic, spiritual and human formation not forgetting all those who journeyed with me in this formation period because to reached at this extend of personal evaluation it was not a solo job. It would be impossible to remember all those who in one way or another, directly or indirectly have play a role in the realization of this research. Let me, therefore, thank them all equally. Nevertheless some persons are worth mentioning for their outstanding help. Rev. Prof. Dr. Stephen Candia my first supervisor and Rev. Fr. Dr, Charles Ssenyondo my second supervisor, my Arch Bishop His Grace John Baptist Odama for his financial support all the Professors of the Institute and in a special way also to thank my spiritual director Rev. Fr. Ferdinand Tillman for his sincere guidance both spiritual, intellectual and understanding my decision

Not forgetting my Respondents, I appreciate your sincere cooperation and openness in providing the required information.

In a special way not forgetting my family members mum Florence Achan, Apiyo Evelyn and all the other family members not mentioned.

In generally I thank everybody who contributed to this research especially my fellow classmate whom we sometimes make an intellectual joke to sober our mind when we are tire

I thank God for protecting me from all the dangerous sickness and May his blessing come to you as well.
LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>AL</td>
<td><em>Amoris Laetitia</em></td>
</tr>
<tr>
<td>Can.</td>
<td>Canon</td>
</tr>
<tr>
<td>CCC</td>
<td>Catechism of the Catholic Church</td>
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<tr>
<td>Cf.</td>
<td>Confer</td>
</tr>
<tr>
<td>EG</td>
<td><em>Evangelium Gaudium</em></td>
</tr>
<tr>
<td>FL</td>
<td><em>Familiaris Consortio</em></td>
</tr>
<tr>
<td>GES</td>
<td><em>Gaudium Et Spes</em></td>
</tr>
<tr>
<td>LF</td>
<td><em>Lumen Fidei</em></td>
</tr>
<tr>
<td>No.</td>
<td>Number</td>
</tr>
<tr>
<td>RCIA</td>
<td>Rite of Christian Initiation of Adult.</td>
</tr>
<tr>
<td>SC</td>
<td><em>Sacramentum Caritatis</em></td>
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CHAPTER ONE

3.0 Introduction

In this chapter, the researcher will deal with the background of the study, statement of the problem, objectives of the study general and specific objectives, research questions, scope, and significance of the study, conceptual framework and explanation of key terms.

1.1 Background of the Study

Holy Rosary Parish is in Gulu Archdiocese with the biggest number of catholic community of around 1500-2000 Christians and being one of the town parishes the number of Christians is increasing day and night. Due to the booming number of Christians in the Parish this means that there is need for the Christian to take the sacrament of matrimony seriously as one of the main factors to nurture their children to grow with abundant love from their parents. It is because of this booming population that we need to emphasize the importance of sacrament of matrimony in upbringing children. The increase rate of population also means the increase in the number of children receiving different teaching from various people taking care of them as some of them are left with their relatives because of their parents running away from their responsibility. Therefore, the children are being face with the challenges on how to grow with good moral conduct.

Looking at the stand of (C.C.C. No 2206) which expresses that “the family is a privileged community called to achieve a sharing of thought and common deliberation by the spouses as well as their eager cooperation as parents in the children’s upbringing”. The Church since Vatican II has called for an active involvement of both parents to provide holistic education to their children however some parents need to be constantly reminded of their obligation by the Church.

Children suffer from their parents and some are being left alone to live a child headed family in which some turn to the street to look for a way of survival and this makes them to get their basic needs through stealing and some even lose their life in such acts. Today children especially in Holy Rosary Parish grow up in such environment of parents who do not accept to go for sacrament of matrimony whereby, many parents look at it as being a barrier to their freedom.
Pope Francis (2017) states that “A child deserves to be born of that love, and not by any other means, for he or she is not something owed to one, but is a gift which is the fruit of specific act of conjugal love of the parents.”

The necessity of such a union is apparent, since it is essential not only that children are born but that they be lovingly reared and cared for by the father and mother who bring them into the world. Our juvenile courts and mental hospitals bear daily witness to the evils that follow when the unity and permanence of marriage are forgotten.

But it was not merely for the purpose of population that God instituted marriage. “It is not good that the man is alone, “I will make him a helper like himself.” (Gen.2:18) It is God’s design that man and woman should complete each other, draw strength from each other, and contribute to one another’s spiritual growth.

It is in the lifelong espousal of one man and one woman, wherein minds and hearts as well as bodies are fused into a new and richer unity, that this purpose of God is achieved.


Preparation for marriage, for married and family life, is of great importance for the good of the Church. In fact, the sacrament of Marriage has great value for the whole Christian community and, in the first place, for the spouses whose decision is such that it cannot be improvised or made hastily. In the past, this preparation could count on the support of society which recognized the values and benefits of marriage. Without any difficulties or doubts, the Church protected the sanctity of marriage with the awareness that this sacrament represented an ecclesial guarantee of God. [http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_1305_1996_preparation-for-marriage_en.html Retrieved on 7th/OCT/2017].

1.2 Statement of the Problem

Majority of parents in Holy Rosary do not play their role as parents in upbringing children. It seems they have less interest in the Sacrament of Matrimony which always emphasis in the Catholic teaching how to raise the children in the family which involves all the good qualities of
children. The qualities of children upbringing is poor not just because the children are notorious but there is lack of proper guiding: In reality there is generally lack of guiding of children on how to grow morally, spiritually, good educational background, good health, and good balance diet. Therefore these parents are to be in a better position to play their roles as parent in upbringing their children to have a high quality growth in their life. As a result they find it hard to address this issue concerning children. There are issues of children lacking parental love, low spirituality, no proper guidance by the parents, they even don’t finish their studies up to University, children turning to street life and sleeping on the veranda, some turn to the life of prostitute especially young girls to look for the way of survival, malnourish children due to lack of proper feeding, and also lack of proper medication. "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.” (CCC. No. 1601).

Ideally, parents have to take up their obligation of upbringing children and also being free with them and response to their need. They should be able to show that parental love to their children, proper medication, wiping away the immoral character from their children such as turning to prostitution as a way of survival by young girls. Parents are to be sensitized on how to handle these issues concerning children such as low level of spirituality by being enrolled to the Sacrament of Matrimony which result to proper guidance of children, good medication, increase in their spiritual life, parental love to the children, providing basic needs such as food and among other issues that have to do with their role as parents in upbringing children as they are at it central point.

The importance for carrying out this research is to see the differences between the children who grow up in the family that embrace the Sacrament of Matrimony and the ones which have not. This research also will help one to see the importance of Sacrament of Matrimony in upbringing children both in moral, spiritual, social and cultural as part of their growth which is expected from the Christian family by the teaching of the Church.
1.3 Objectives

1.3.1 General Objective:

❖ To find out the importance of Sacrament of Matrimony in upbringing children of Holy Rosary Parish

1.3.2 Specific Objectives

❖ To find the meaning of Sacrament of Matrimony and its effect
❖ To point out the teaching of the Church on Sacrament of Matrimony
❖ To know the importance of Sacrament of Matrimony in upbringing of Children and the ways in which the Church can educate the parents on the importance of Sacrament of Matrimony in upbringing children
❖ To suggest the ways in which the Church can educate the parents on the importance of Sacrament of Matrimony in upbringing of children

1.4 Research Question

• What is Sacrament of Matrimony and its effect
• What is the teaching of the Church on Sacrament of Matrimony
• What is the importance of Sacrament of Matrimony in upbringing of Children
• What are the ways in which the Church can educate the parents on the importance of the Sacrament of Matrimony?

1.5 Scope

1.5.1 Geographical scope

The Research will be carried out within Holy Rosary Catholic Parish covers the whole District of Gulu located in Laroo Division of Gulu municipal.

1.5.2 Thematic Scope

This research study is under the field of Pastoral Theology. The Sacrament under study is the sacrament of Matrimony which provides holistic growth of children in Holy Rosary Parish. The scope is delimited to the importance of this sacrament of matrimony in upbringing children in Holy
Rosary parish both morally and spiritually to the Christian of Holy Rosary Parish with the view to represent other Christians in all Parishes in Gulu Archdiocese and Uganda at large.

1.5.3 Temporal Scope

This research study covers a period from the issuance of the document Amoris Laetitia (2016) to 2019. It looks at how Sacrament of Matrimony has made an impact on the growth of Children this is due to the changing pattern of life in which many people are looking forward to live a single parents in which the child or children in the family might lack that parental love from either the mother of father which might affect their growth.

1.6 Significance of the Study

The reason for carrying out this academic project is not only carried out for the purpose of accomplishing the requirement for the partial fulfillment of the award of a Master’s degree in Religious and Theological studies, but more so shall also be of great significance; in increasing the number of literature available on the importance of Sacrament of Matrimony in upbringing children on their moral and spiritual life and all other aspects of life expected from such holy family. This would open doors to further studies, as it will enhance the peoples’ scope of knowledge. It will unfold certain areas that may demand the attention of other researchers and students to carry out further studies in order to combat the negative impact of sacrament of matrimony in the upbringing of children and its importance to both couple since children are coming up with low level of moral integrity.

The research intends to highlight the best way possible in which the new family can embrace the Sacrament of Matrimony which is now becoming hard for the new couple to pick the courage which the growing children in the family can benefit from the benefit of Sacrament of Matrimony being welcome by their Parents.
1.7 CONCEPTUAL FRAMEWORK

A.V

Guidance and Counseling

I.V

Matrimony

IMP.V

Proper and Thorough instruction and seminars on issues

B.V

Conscious and full participation in marriage duties

C.V

- Irresponsible parenthood
- Secularism
- Globalization
- Death of Parents
- Peer Pressure

D.V

Upbringing of Children

U.C

- Law self esteem
- Zeal for holy matrimony may increase
- Over working of the minister of matrimony
- Option for single life may also come

L.T

- Prayer life
- Integral growth of children
- Active participation in Church
- Future leaders
- Educators in prayer
- Increase in Vocations e.g. Marriage life, religious life and priesthood
Explanation

It is postulated that the effective upbringing of children will be achieved through conscious and full participation in the marriage duties (B.V).

However, this will require serious guidance and counseling (A.V). It will not be possible unless the parents who have received the Sacrament of Matrimony had shown their commitment with positive attitude by attending seminars on issues concerning their marriage life with proper and thorough instruction (IMP.V). Once the parents involve themselves in proper upbringing of children the results will be, integral growth of children, they will become prayerful children, active participation in the Church activities, they developed the quality of being future leaders both in the Church and even in the civil society, they become educators to their fellow children in prayers, increase in vocations example such as religious life, marriage life and vocation to priesthood (L.V).

However, in trying to achieve those desired goal there will be hindering factors which will impede the parents from realizing the goal of proper upbringing of children such as irresponsible parenthood, secularism, globalization, death of parents and peer pressure (C.V). Meanwhile, as the parents in the Sacrament of Matrimony continues to look forward for the proper upbringing of children unexpected outcome may be realized among the parents and even the ministers that is, overworking of the ministers due to long period of instruction, there can also be temptation for single life due to too much responsibility and lack of freedom. The Sacrament of Matrimony can also become a burden to the parents due to the cost of fulfilling its obligation in the family life. The zeal for holy matrimony may also increase as both parents feel that it is an opportunity for them to have Christ in their life. (U.C).
1.8 Definition of Operational Key Terms

Sacrament of Matrimony

“This refers to the matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptized (Code of Canon Law, Can. 1055).

Morality

The word moral comes from the Latin word “mos and moralitas” which means custom or practice. (Thomas, 1995). Morality in this case would refer to the regularity with which man acts. And ipso facto regularity requires a rule or norm whereby morals are measures for man’s actions. However it is God who establishes the absolute norm which is revealed to man by the light of human reason or in what is commonly termed as the natural law (Thomas, 1995). The Advanced Learners Dictionary defines Morality as the principles governing what is right and wrong or good and bad behavior (8th Ed.) In this study morality will be used synonymously with generally acceptable norms of society which are not contrary to the natural law as its measure.

Children

The concept of children according to Oxford Advance Learner’s Dictionary children refers to a young human who is not yet adult

Parish

Is a certain community of Christ’s faithful stably established within a particular Church, whose pastoral care, is entrusted to a parish priest as its proper pastor (Code of Canon Law 1983, Can. 515).

Archdiocese

The term Archdiocese simply refers to those dioceses of a province under the leadership of the Archbishop. The purpose of forming such a province is to foster cooperation and common pastoral action within a region (code of canon law, #434).
1.9 Conclusion

This chapter has pointed out some key aspects that will lead me to a successful completion of this academic research. Throughout the proceedings of this study, the researcher will keep an eye-check on this chapter to assess his advancement in answering the research problem.
CHAPTER TWO LITERATURE REVIEW

4.0 Introduction

God created both man and woman and gave them the special position to take charge of the universe. The two are to live together and be sealed by the Sacrament of Matrimony as a special gift by God in marriage life.

The Sacrament of marriage according to Pope Francis is not a social convention, an empty ritual or merely the outward sign of a commitment. The Sacrament is a gift given for the sanctification and salvation of the spouses, since “their mutual belonging is a real representation, through the sacramental sign, of the same relationship between Christ and the Church. The marriage couples are therefore a permanent reminder for the Church of what took place on the Cross; they are for one another and for their children witnesses of the salvation in which they share through the Sacrament. Marriage is a vocation, inasmuch as it response to the specific call to experience conjugal love as an imperfect sign of the love between Christ and the Church. Consequently, the decision to marry and to have a family ought to be the fruit of a process of vocational discernment. (Amoris Laetitia, No.71)

2.1 Sacrament

According to (Schmaus, 1975: 7). Sacrament in Catholic tradition is an effective, visible sign of invisible grace; and by “grace” primarily refers to self-communication of God as a personal element; and, secondarily, by sanctifying grace,” God’s self-communication as a created quality. The Latin word Sacramentum as a description of the particular saving event that takes place in the people of God also had a long history before it acquired its present significance at the Council of Trent. The word which was first used by Tertullian is connected with sacrare or consecrare, and the term means a legally valid and permanent removal of a person or thing from the sphere of human law to that of divine law. Thus the oath taken by a soldier in the army is sacramentum. The term can also refers to the sum of money a plaintiff had to deposit at a consecrated place before the beginning of a lawsuit (it reverted to the temple of the particular deity if he lost the case. Tertulian was the first to use the word sacrament in theological sense; although he did not limit its meaning to the sacraments as we understand them today He understood baptism, in particular, in terms of military oath.
A sacrament is a practice instituted by Christ himself. Sacraments are not practices the church made up or that evolved over time. The sacraments are specific practices Christ himself gives to Christians for their sake. Thus, these things are vitally important for the church and Christians to practice and should always be done with the Word of God and in the way the Word of God commands them to be done.

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit”. (Matt. 28:19)

By baptism, Christ seals his name upon and calls to new life the person baptized. It depicts the joining of the person to Christ and is the outward sign of the inward work of the Holy Spirit who cleanses all those who believe by the blood of Christ (Rom. 6:4). Baptism wash away the original sin and is a sign of the salvation in Christ applied to the believer by the Holy Spirit through faith. Baptism is a sign and seal of entrance into the covenant of grace and the body of Christ.

2.1.1 Sacrament of Matrimony

According to (congregation Pro Clerecis, 2002:46). Matrimony is another sacrament that consecrates for a particular mission in building up the Church, and that provides grace for accomplishing that mission. This sacrament, seen as a sign of the love uniting Christ and the Church, establishes between the spouses a permanent and exclusive bond, sealed by God. Accordingly, a marriage between baptized people, validly entered into and consummated, cannot be dissolved. The sacrament confers on them the grace they need for attaining holiness in their married life and for responsible acceptance and upbringing of their children. As a condition for validity, the sacrament is celebrated in the presence of the local Ordinary or Parish Priest or of a cleric delegated by them (or in certain limited circumstances a lay person delegated by the diocesan Bishop with the approval of the Episcopal Conference and the permission of the Holy See) and at least two other witnesses, though in the theological tradition of the Latin Church the ministers of the sacrament are the couple themselves. For a valid marriage, a man and a woman must express their conscious and free consent to a definitive self-giving to the other, excluding none of the essential properties and aims of marriage. If one of the two is a non-Catholic Christian, their marriage is licit only if the permission of the competent authority of the Catholic Church is obtained. If one of the two is not a Christian (i.e. has not been baptized), the competent authority’s dispensation is necessary for validity.
According to *(Catechism of Catholic Church No.1601)* "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.

2.1.2 The effect of Sacrament of Matrimony

2.1.2.1 A Perpetual and Exclusive Bond (Canon 1638)

A valid marriage brings about a perpetual and exclusive bond between the spouses. In Christian marriage, the spouses are strengthened and consecrated by a special sacrament (Canon 1134).

2.1.2.2 Never to be Broken (Canon 1639-1640)

Their mutual consent is sealed by God himself and results in a institution which is confirmed by divine law and accepted in the eyes of society.

A marriage bond which is concluded and consummated by baptized spouses can never be dissolved. The spouses' consent and consummation forge an irrevocable Covenant which even the Church cannot break.

2.1.2.3 Christ's Graces (Canon1641-1642)

Because of their Christian state, spouses receive graces to perfect their love, to help them obtain holiness and to welcome and educate their children.

Christ encounters the spouses through the sacrament of Matrimony. He gives them the strength to begin again when they fail, to forgive each other, to be subject to one another and to enjoy a taste of the heavenly wedding feast. "How can I even express the happiness of a marriage joined by the Church? How wonderful the bond between two believers. Where the flesh is one, one also is the spirit" (Tertullian).
2.2 The importance of Sacrament of Matrimony in upbringing of children

2.2.1 Moral Growth

Sacrament of Matrimony helps the children to develop high integral moral growth in which the married Christians are called to non-ending moral progress. They must have a sincere desire for ever better knowledge of the values fostered by God’s law, as well as a generous willingness to embody these values in their concrete decisions. “Parents rely on schools to ensure the basic instruction of their children, but can never completely delegate the moral formation of their children to others this means that parents are the chief teacher of moral formation” (Francis, Amoris Laetitia, [AL] no.263) Conscious of the God-given challenge to husbands and wives to grow toward moral maturity, the Pope turns our attention to the confusion about moral norms that exists in the writing of several contemporary authors. To help married people avoid the consequences of this confusion John Paul instructs that they may not: According to (Conner, 1987: 47). “Look on the law as merely an ideal to be conceived in the future they must consider it as a command of Christ the Lord to overcome difficulties with constancy. And so what is known as ‘the Law of gradualness’ of step-by-step advance cannot be identified With ‘gradualness of the law, ‘as if there were different degrees or Forms of precept in God’s law for different individuals and situation In God’s plan, all husbands and wives are called in marriage to holiness, this lofty vocation is fulfilled to the extent that the human person Is able to respond to God’s command with serene confidence in God’s Grace and in his or her own will.”

2.2.2 Educators in Prayer

According to (Conner, 1987: 73). Part of the dignity and mission of parents is to educate their children in prayers, therefore, the Sacrament of Matrimony in the family play an important role in introducing children to God and to personal dialogue with Him. ‘This task of education is an exercise of their royal priesthood, and the living example of the parent is ‘fundamental and irreplaceable’ to it. Only by praying as the entire family can parents ‘penetrate the innermost depths of their children’s hearts and lives will not be able to efface.’ In the Biblical text in the book of Psalm 127:3 also reminds the parents that, Children are a “heritage from the Lord”. He places them in families and gives parents guidance in how they are to be raised. The goal of good parenting is to produce wise children who know and honor God with their lives.
2.2.3 Right of Children

Every child in the family must be valued for his or her personal dignity and must experience ‘a
great respect and generous concern for his or her right and this being one of the roles of Christian
family therefore the sacrament of Matrimony act as reminder to the parents. Pope John Paul II in
his encyclical *Familiaris Consortio* state that: “I wish to express the joy that we all find in children,
the springtime of life, the anticipation of the future history of each of our present

Earthly homeland. No country on earth, no political system can think of its own future otherwise
than through the image of these new generations that will receive from their parents”. *(cf John Paul
II, F C No. 26).*

2.2.4 Prophetic Ministry

"The family, like the Church, ought to be a place where the Gospel is transmitted with the help of
Sacrament of Matrimony and from which the Gospel radiates. In a family which is conscious of
this mission, all the members evangelize and are evangelized. *(John Paul II, F C No.52-54).* The
parents not only communicate the Gospel to their children, but from their children they can
themselves receive the same Gospel as deeply lived by them. And such a family becomes the
evangelizer of many other families, and of the neighborhood of which it forms part. “The Synod
Fathers emphasized that Christian families by the grace of the sacrament of matrimony are the
principal agents of the family apostolate” *(Francis, Amoris Laetitia, [AL] no.200)*

2.2.5 Family life As an Educational Setting

According to Pope Francis “the family is the first school of human values, where we learn the wise
use of freedom. Certain inclinations develop in childhood and become so deeply rooted that they
remain throughout life, either as attractions to a particular value or a natural repugnance to certain
ways of acting. Many people think and act in a certain way because they deem it to be right on the
basis of what they learned, as if by osmosis, from their earliest years: “That’s how I was taught”.
“That’s what I learned to do”. In the family we can also learn to be critical about certain messages
sent by the various media. Sad to say, some television program or forms of advertising often nega-
tively influence and undercut the values inculcated in family life”. *(Francis, Amoris Laetitia, [AL]
no.274).*
2.2.6 Promoting Education of Children

The Sacrament of Matrimony also act as a building foundation in uplifting the education of Children in the family as it challenge the couple to take up their responsibility and commitment seriously. The family is the principal school of the social virtues which are necessary to every society. It is therefore above all the Christian family, inspired by the grace and the responsibility of the Sacrament of Matrimony that children should be taught to know and worship God and to love their neighbor in accordance with the faith which they have received in earliest infancy in the Sacrament of Matrimony. According to (Vatican Council II, 1975, P.645).

2.3 Teaching of the Church on Sacrament of Matrimony

According to the teaching of the Church the Second Lateran Council (1139) condemned those who “condemn the bonds of legitimate marriage,” and ordered them “to be coerced by external power presumably to accept the goodness and legitimacy of marriage. Such external coercion, of course, would not be approved today, but it does provide evidence of how strongly the Church felt about marriage. The concluding section of the Florentine decree deals explicitly with marriage, and is an excellent summary of everything we have said of it up to this point. The seventh sacrament is marriage, which is a sign of the union between Christ and his Church… Triple good (not end) is designated for marriage. The first is offspring accepted and raised to worship God. The second is fidelity, in which each spouse ought to serve the other. The third is the indivisibility of marriage because it signifies the indivisible union of Christ and the Church. And though separation is permissible in the case of fornication According to (Lawler, 1987: 194)

“According to the Catechism of the Catholic Church (CCC no.1601) “The matrimonial covenant, by which a man and a Woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament”.

According to Pope Benedict XVI in his Apostolic Exhortation Sacramentum Caritatis he had expressed the importance of Sacrament of Matrimony by linking it with the Sacrament of Eucharist Entitled “The Sacrament of Charity,” it offers a beautiful reflection on the link between the Eucharist and Matrimony. Since it is through the Eucharist that Christ the Bridegroom is able to unite to his Bride, the Church, "a Eucharistic dimension” can be seen in the mutual consent
and unity of husband and wife. The Eucharist also expresses the irrevocable nature of God's love for His Church, and in doing so, also implies the indissolubility of Matrimony (Benedict XVI, Sacramentum Caritatis [SC], no. 27-29). Pope Francis in his Encyclical Letter lumen fidei stresses that the first setting in which faith enlightens the human city is the family. I think first and foremost of the stable union of man and woman in marriage. This union is born of their love, as a sign and presence of God’s own love, and of the acknowledgment and acceptance of the goodness of sexual differentiation, whereby spouses can become one flesh (cf. Gen 2:24) and are enabled to give birth to a new life, a manifestation of the Creator’s goodness, wisdom and loving plan. (Francis, Lumen fidei [LF], no. 52)

Pope Paul VI in Gaudium et spes stresses that, “the family is a kind of school of deeper humanity. But if it is to achieve the full flowering of its life and mission, it needs the kindly communion of minds and the joint deliberation of spouses, as well as the painstaking cooperation of parents in the education of their children”. (Pope Paul VI, [GES] no. 52)

In the family, faith accompanies every age of life, beginning with childhood: children learn to trust in the love of their parents. This is why it is so important that within their families’ parents encourage shared expressions of faith which can help children gradually to mature in their own faith. Cf. (Pope Paul VI, [GES] no. 53)

Family is a place where parents pass on the faith to their children. Marriage now tends to be viewed as a form of mere emotional satisfaction that can be constructed in any way or modified at will. But the indispensable contribution of marriage to society transcends the feelings and momentary needs of the couple. (cf. Francis, Evangelium Gaudium [EG] no. 66)

2.4 Ways in which the Church can educate the parents on the importance of Sacrament of Matrimony in upbringing of children.

2.4.1 Strengthen Youth and Young Adult Ministry

Marriage preparation starts long before a couple's engagement. As Pope Francis says, it "begins at birth" in a person's family of origin (Francis, Amoris Laetitia, [AL] no.208). In their surveys, leaders noted that by reaching out to young people in the Church and inviting them into friendship
with Christ, groundwork is laid for strong marriages. When people are invited into the life of the Church, and when they encounter Christ in the sacraments and in Scripture, they want to stay connected to these sources of grace.

Practically speaking, youth and young adult ministers suggested that programming should include implicit and explicit promotion of marriage. Ministry even for youth and young adults should actively work to include married role models as leaders and mentors. These couples stand as witnesses to the Sacrament of Matrimony and can offer a healthy ideal for individuals without examples of strong marriages in their life.

In addition, to that catechetical formation for youth and young adults include St. John Paul II's teachings on the Theology of the Body. When appropriate, chastity, dating, relationships, fertility awareness, and marriage can also be discussed with young people. Some leaders described such sessions as taking the form of a youth night for high school students or theology on tap for young adults. According to (Byrnes, 1963).

2.4.2 Collaborate with Catholic Educators and Catechists

Religious education programs, Catholic school curriculums, and Confirmation preparation can be excellent avenues to further encourage and strengthen marriage in the Church, and to educate students and parents. Echoing many of the recommendations for youth and young adult ministry, such classes can be a way to reach those who are uninterested in or unable to attend other ministry events.

Leaders noted the importance of ensuring that all educational and catechetical leaders are well-formed and well-versed in the Church's teaching on marriage. One diocese hosts an in-service day for leaders to deepen their understanding of marriage and encourage Catholic education as a way of guiding youth toward marriage.


According to (Theodore, 1989, p. 45). To reach individuals and couples later in life, some pointed to Rite of Christian Initiation of Adult (RCIA) programs as an opportunity for outreach, education, and evangelization, particularly in regard to the Sacrament of Marriage. Preparation to receive the
sacraments can also include catechesis on marriage. Both RCIA and sacramental preparation for children offer opportunities to identify couples in irregular situations and invite them to regularize their union.

2.4.3 Raise Awareness of the Vocation of Marriage

"Promoting the vocation of family would naturally alleviate much of the burden of the vocational crisis. It is not an option in our times to assume that the family will take care of itself. Let's match our theology with spirit, energy and resources!" Director of Marriage and Family Life Pope Francis reminds us that "marriage is a vocation" and that family life is "a true path to daily sanctification and mystical growth, a means for deeper union with God" (Francis, Amoris Laetitia, [AL] no. 72 and 316).

According to (Martos, 1983). Suggested that marriage could be included in the promotion of vocations, in collaboration with local vocations offices for priestly and religious vocations. For example, when holding vocations talks, witness talks about marriage could be included alongside talks about vocations to priesthood and religious life. The remark was also made that for those without the example of a healthy and faith-filled marriage in their background, this can be a chance to show them what a vocation to marriage looks like. In addition, when pastors and youth ministers encourage young people to discern their vocation, they could include marriage in that discernment process.

2.4.4 Make Marriage Preparation Supportive, Engaging, and Accessible

The leaders who were surveyed point out that although couples who attend marriage preparation programs have already decided to be married in the Church, a high-quality program can attract others by word of mouth. Marriage preparation can also be an important place of evangelization and catechesis for the engaged couple, as well as a "refresher" on the sacrament.

According to (Overman, 1990). “For couples separated by work or military deployment, online options for marriage prep would benefit them, noted some leaders. Online marriage preparation was also recognized as an effective way to reach couples who move frequently for work or who live abroad, situations that make the traditional parish-based marriage preparation program difficult to complete”.

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According to (Mireiles, 1984), “Ensuring access to marriage preparation options for non-English speaking couples is also of high importance. Many Christians noted a lack of materials, leaders, and celebrants in languages besides English as a major obstacle to marriage in the Church for many members of the Church's cultural families. To remedy this, it was suggested that programs in other languages should be researched and implemented, and that language classes for catechetical leaders and priests should be considered. A final comment on this topic is that mentorship of couples should continue past their wedding day, whether through guidance from the pastor or another couple”.

2.4.5 Support Couples Regularizing their Marriage

According to (Marshal, 1978). Leaders shared that couples going through the convalidation process (to bring a civil marriage into the Church) or the declaration of nullity process need extra support and accompaniment. Some suggested strategies included providing language options for non-English speakers going through these processes and offering specialized marriage preparation classes for couples regularizing their marriage, in some places called "Cana II." Another increasingly common approach is to celebrate regularized unions with group weddings (recognizing numerous convalidations in one celebration), which can also lessen the financial burden for couples. Other leaders suggested, similarly to Pope Francis, that if possible, fees associated with the declaration of nullity process be reduced or even eliminated.

One parish offers periodic Masses and blessings for all couples who are moving towards sacramental marriage or regularizing their union. This is one way to invite couples into the life of the Church and continue to bless them on their journey.

2.4.6 Reach out

For those in irregular marital situations, Pope Francis’ words come to mind that, "Nowadays, pastoral care for families has to be fundamentally missionary going out to where people are" (Francis, Amoris Laetitia, [AL] no.230).

According to (Karris, 1979). In his text noted that one such time to be missionary is when couples return to the parish for sacraments or religious education for their children. One diocese trains parish leaders to identify couples in irregular marital situations and then as the pastor reach out in
person or with a personalized formal letter to invite them to regularize their union. Having an identifiable point person in the parish who couples can reach out to is another way of approaching this.

2.4.7 Make Information Accessible

Information about Catholic marriage should also be easily accessible at the parish level. Many dioceses have started offering information sessions on the declaration of nullity, some including witness talks from couples or individuals who went through the process. These sessions can be accompanied by healing Masses, Holy Hours, or short retreats to offer support for people in difficult situation. Marriage is a community of life and love placing love at the Centre of the family. Cf. The Second Vatican Council, in its Pastoral Constitution *Gaudium et Spes*, was concerned “to promote the dignity of marriage and the family (cf. no. 47-52)

Spiritual support and pastoral care is also needed, Pope Francis’ teaching on the need for mercy in addressing difficult situations. Some dioceses have ministries dedicated specifically to care for civilly married, separated, divorced, and/or remarried Catholics. Others are considering hosting healing Masses, Holy Hours, and retreats specifically for divorced and remarried Catholics to offer support, as well as information about the declaration of nullity process. (cf. Francis, *Amoris Laetitia*, [AL] no.321).

According to (Robo, 1962). Leaders advised that the same principles should also be applied to interchurch and interfaith couples. Parishes should reach out and provide couples with correct information on options for the wedding liturgy, petitioning for a dispensation (for example, to hold the wedding at the non-Catholic party's place of worship), or seeking convalidation for a civil marriage.

2.4.8 Remove Financial Barriers

According to (Karris, 1979). The cost of a wedding can be prohibitive to getting married. While a bare minimum celebration can be affordable, sometimes even that is too much for people struggling financially. One suggestion on this point is for parishes and dioceses to re-examine the cost of marriage preparation programs, renting Church facilities, and other related services.
Another suggestion is to work with couples who are struggling financially so that a lack of resources does not impede a truly joyful celebration.

One parish reported a creative approach: hosting group weddings with parish-sponsored receptions. Another financial barrier to marriage in the Church can be the cost of the declaration of nullity process. Some dioceses have had great success with eliminating costs for the marriage tribunal to encourage couples to regularize their union. If eliminating costs is not possible, another option might be lowering them significantly or providing a pay-what-you-can option for the process. According to (Neal, 1946)

2.4.9 Celebrate Marriage

As the saying goes, "a wedding is for a day, but a marriage is for life." Happily, many parish and diocesan leaders reported that they have taken on the challenge of supporting marriage in all of its stages. Many dioceses host an annual wedding anniversary Mass at the cathedral to honor and celebrate couples who continue to live out the Sacrament of Matrimony. According to (Culpepper, 1983) this can be done at a parish or diocesan level, or incorporated into weekly Mass by inviting couples to receive a blessing from the priest on the occasion of their anniversary. Other dioceses offer marriage enrichment retreats throughout the year, in different lengths and locations to accommodate as many people as possible.

2.4.10 Continue Promoting Marriage to All Catholics

According to (Hans, 1953) strengthening and promoting marriage in the Church needs to include outreach to the entire Church, not only engaged couples and young people. This outreach could include a well-developed web presence, multimedia campaigns, and diocesan and parish level ministry. By continually seeking to deepen the understanding and appreciation of marriage by all Catholics, marriages and the Church are strengthened.

2.5 Problems facing marriage couple who have received the Sacrament of Matrimony

2.5.1 Changing Future Ambitions

Most times when couples decide to get married they’re on the same path and have discussed their wants for the future. That said, a common issue between spouses is for one or both partners to
change their minds and come up with new plans or ambitions as time passes. Take for example a couple who has agreed to get married, buy a house and start their family. If after the honeymoon either partner decides that they would rather travel for a year, go back to school, or aren’t ready for kids, then the couple could have some major issues on their hands. While there’s no reason to harass your spouse or worry that they will change their mind down the road, it’s important to keep communication lines open to avoid these kinds of shocking surprises. These changing ambitions sometimes make children suffer. According to (cf. Argentinian Bishops’ Conference. 31 May 2003).

2.5.2 Losing Control of Anger

According to (Neal, 1946). While it’s normal for married couples to get angry with each other from time to time, it’s important that both spouses act appropriately when these types of situations arise. Instead of reacting explosively with outburst or fits of rage, couples need to address the issue at hand (stay on topic), keep calm, and consider one another’s feelings. It’s also important that couples listen, openly express their opinions, and avoid defensive behaviors.

2.5.3 Lacking Trust

According to (Karris, 1979). Trust is the very basis of love, and without it a healthy marriage cannot exist. When a spouse cheats, lies, or breaks a promise, it can really hurt the relationship. Restoring trust in a marriage where someone has been betrayed is no easy task, and both spouses must be committed to fixing the relationship in order to have any success on moving past the issue. If the issues are not dealt with, the betrayed spouse will continue to feel hurt, anger, and suspicious.

2.5.4 Selfishness

According to (Theodore, 1989, p. 70) If one spouse acts selfishly and consistently places their own needs and desires ahead of their spouse’s, then it’ll only be a matter of time until the neglected spouse feels unworthy and unloved. When couples get married they’re promising to love one another for better or worse, and part of that promise means not acting selfishly. While this may sounds easy enough, the green-eyed monster comes in many sneaky shapes and forms. At its worse, selfishness is controlling, manipulative, jealous, possessive and abusive. In milder forms, it can be seen in a lack of consideration and respect. In order to prevent issues of selfishness in marriage, spouses must learn how to act with empathy and create a balance between both their own and their spouses’ needs.
2.5.5 Technology Interference

In a world that’s largely run by technology, it can be tough not to get caught up with electronic gadgets. This is why more and more couples are reporting that their spouse’s obsession with technology is interfering with their marriages. For example a wife becomes so wrapped up with her Smartphone that she’s texting her pals at the dinner table instead of engaging in conversation with her husband. Or, perhaps a husband is so fixed on his tablet that all he wants to do after dinner is play games on it and browse Facebook. These situations can replace healthy communication and even intimacy. It may sound bizarre, but they’re real life issues. Every day you see people glued to their phones and computers, so if technology is taking over your marriage, then it’s time to snap back to reality. http://www.yourtango.com/experts/brad-browning/marriage-issues-12-big-ones. Retrieved on the 10/November 2017.

2.5.6 Waning Appreciation

When appreciation between married couples is low, conflict tends to rise. Since both men and women crave positive recognition, when spouses stop acknowledging one another’s efforts or fail to express gratitude for loving gestures, it’s likely their partner will stop doing those once appreciated actions. When this happens couples tend to become bitter or agitated with one another. According to (Marshal, 1978). When small, yet loving gestures become expected they lose their magic and become a chore rather than a choice. Whether you’ve been with your spouse for 12 months or 12 years, it’s important to keep appreciating one another for the things you both do.

2.5.7 Drug Abuse

Drug use was also mentioned as one of the scourges of our time, causing immense suffering and even breakup for many families. The same is true of alcoholism, gambling and other addictions. The family could be the place where these are prevented. (cf. Francis, Amoris Laetitia, [AL] no.51).
2.6 Problems Facing Couple who have not receive the Sacrament of Matrimony

2.6.1 Balancing
According to (Martos, 1983) it may be difficult to balance work and parenting. To be able to provide for the children one needs to work extra hard as to be able to support them. This is seen in a situation when the responsibility is being left to a single parent who is supposed to take care of the kids, provide for them and at the same times teach them and hence balancing his/her professional responsibilities and parenting is a challenge but couples who have received the Sacrament of Matrimony could try their best to work together.

2.6.2 Financial Problems
This is one of the biggest challenges faced by single parents especially if they are not getting any financial support from their ex-spouses. One needs to think about the expenses, bills and necessities of the family so it becomes difficult for a single parent to have savings especially if they are not well up. “Often these families endure other hardships, such as economic difficulties, uncertain employment prospects, problems with child support and lack of housing”. (cf. Francis, *Amoris Laetitia*, [AL] no.51).

2.6.3 Child care Support
The couple who are living without the Sacrament could sometime find hardship in taking care for the children this normally comes when there is poor relationship between the couple but in the holy family though in some cases arises but there is that togetherness among the holy families and they could look at the neighbors children as theirs and could give that helping hand and also when the husband or the wife is living single life this could make it worse even.

2.6.4 Lack of Respect from the Children
Children may change their behavior especially if the parent become single due to a divorce for example boys may become arrogant and aggressive after their fathers have left the house making it difficult for the mother to control him. According to (Martos, 1983) the boys will develop some behavior and assume a husband-like relationship with the mother. They may try to offer financial advice, become jealous if the mother starts dating, and attempt to assume an adult role.
in the family. The girl also may sometimes assume a maternal role in relation to their mother and siblings.

2.6.5 Personal Time
Sacrament of Matrimony bind the two couple together but when one is alone she may feel like have no time to exercise, go out with friends or even alone even if they she get that personal time she is usually very tired to carry out the activities. This sometimes leads to the parent being antisocial and lonely.

2.6.6 Task overload
According to (Conner, 1987: 35). The Sacrament of Matrimony help the couple to share the responsibility together but when the two are living the concubine life to the extent that may lead to a single parental life due to disagreement he/she is required to take responsibilities of what is naturally meant for two people. Single mothers especially are overloaded with the responsibilities from cooking dinner, doing the laundry and helping the children with the homework, although these tasks are also done by married women, a single parent has to face these responsibilities alone without any help. They mostly end up being fatigued and sometimes depressed. They are physically and emotionally exhausted and may yell and argue with the children for no good reason.

2.6.7 Self-esteem
According to (Conner, 1987: 20). The Sacrament of Matrimony built a high self-esteem but unwedded may sometimes tend to have low esteem and fear to ask for help from friends or relatives thinking that they are a burden or fear rejection as he/she may be living single life and it is apparent that challenges facing parents who have not received the Sacrament of Matrimony are many and they require moral, financial, spiritual and psychological support from everyone.

2.7 Conclusion
The Sacrament of Matrimony is one of the important Sacraments in marriage life when a man and woman meet and fall in love and wish to spend their lives together, an important time begins for them. This is the time of their engagement, a time of their preparation. It should be a school of live and chastity, a time of grace, during which they grow together in a deeper understanding of their
future commitment in marriage. Jesus himself grew up in the family, when the holiness of Mary and Joseph was outstanding therefore the Church also encourage the Christians to take the Sacrament of Matrimony with all their heart mine body and soul so that they live in holiness and commit themselves in their responsibility of bringing up children.
CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

This chapter covers the methods that have been used in the study. Since research is the systematic process of collecting, analyzing and interpreting data, Research Methodology gives an orderly scientific plan, procedure of dealing with the research aimed at generating new knowledge. These methods include: Research design, Area of study, Target Population, the Sampling size and Techniques, the Research Instruments used, Data collection and analysis procedure.

3.2 Research Design

This refers to the systematic plan for carrying out research. For this study, the researcher is going to use qualitative and quantitative, survey, and case study research design methods. descriptive survey design and Case study which involves collection of information about people’s opinion in a systematic way, description of the situation or state concerning the research topic which is then classified, analyzed and interpreted. Case study design enables the researcher analyze an issue in detail. The qualitative method will be used to answer questions about complex aspect of phenomena with the purpose of describing it from the respondent’s point of view, while the quantitative method will be used to answer questions about relationships between measured values.

3.3 Area of Study

The area under study is Holy Rosary Catholic Parish, which is one of the 23 Parishes of Gulu Archdiocese. Father Gino Milani (Comboni Missionary) was the proto Parish Priest who championed its establishment in 1962 and assisted by Giocondo Degano as the curate. Gulu Archdiocese has four Deaneries and Holy Rosary parish is one of the four (4) Deaneries which consist of five Parishes namely Layibi, Min-akulu, Opit, Atede and Holy Rosary. Holy Rosary as a Parish now is composed of fourteen zones, with five Outstations altogether namely; Holy Family chapel, St. Peter chapel Laroo, Holy Cross chapel, St. Bakhita Chapel, St. Kizito Capel Aywee and the zone include: Lukung, Pece Pawel I, II, St. Kizito, Layibi, Highland, Kapedo-Opong, Holy Cross, Bursar, Ariya-ga, Kasubi, Limo Senior Quorta, Kanyagoga. Its population is estimated to
be about 30,850 people, fifteen Primary schools and six Secondary schools are under the jurisdiction of this Parish. Holy Rosary Catholic Parish is located in Gulu Municipal, Constituency.

3.4 Sampling and Sampling Techniques

The researcher will mainly use purposive sampling. This is the technique that allows the researcher to use cases that have the required information with respect to the objective desired. In line with our qualitative sampling procedure, the sampling will be non-probability but purposive. Frankforte-Nachmias and Nachmias state that, “purposive samples are also referred to as ‘judgment samples’ simply because researchers select participants subjectively” (Frankforte and Nachmias, 1997, 64). In other words a judgment is made in line with the research purpose and a sample is made depending on one’s knowledge and preference. This purposive sampling will be preferred because the study will focus not on unknown but on a known and desired target group that is, the youths and those whose contribution is important in Holy Rosary Parish. Random purposive sampling will be used because the target population would be too big to reach out due to various limitations such as finance, time and distance.

3.5 Data Collection Technique

Two categories of data will be collected that is, primary data and secondary data. Primary data will be obtained directly from the respondents in the field while secondary data will be extracted from the written views of scholars in the library and internet search.

3.6 Research Instruments

The instruments or tools the researcher will employ to obtain primary data include: Library research, questionnaire, interviews, Observation, and telephone survey. The methods employed to obtain secondary data were: Analysis of records and documents, and analysis of internet material

3.6.1 Library Research

The researcher will analyze the content of the author’s works which are relevant to the researcher’s topic of investigation in order to have a better understanding of the research problem.
3.6.2 Questionnaires

The questionnaire is very instrumental in getting data from respondents who can how to read and write. This will consist of free choice/objective type of questions. The researcher will use structured questionnaires to collect data from respondents. This will enable the researcher observe a high degree of freedom of expression among those who will fill the questionnaire. About 100 copies will be distributed to the sampled population and later collected for analysis, synthesis and presentation.

3.6.3 Interviews: Personal and Focused Group

These are verbal encounters between the researcher and the respondent(s) with the purpose of receiving some information. In this study, the researcher will employ both personal and focused group interview techniques. Using personal interviews, the researcher will use detailed scheduled, open and closed ended questions. Using group interviews, the researcher will obtain answers for different questions shared with families, small groups of Christian leaders, and the youths from various Sub Parishes, Schools interviewed at random to avoid prejudice in the findings.

3.6.4 Observation (Participatory and non-Participatory)

As a researcher I will use simple observation, recording events as he observes, to find out how sincere the respondents are in providing the information. The researcher will engage in observation of Christian communities at prayer, communal life and Sacramental life in addition to the observation the researcher has witnessed during pastoral work involvement and experience.

3.6.5 Telephone Interview

This is use to obtain data from respondents who are far and cannot be easily physically reached. It is also use to seek clarifications on certain opinions. This method also help to follow up questionnaires and to coordinate other activities of the research in the field.
3.7 Data Quality Control

3.7.1 Interview Guide

The validity of the interview questions is be ensured by subjecting it to a pre-test. The questions will be planned and printed out to be used as an interview guide. As for the reliability, same questions is given to the different respondents orally interviewed to find out if the answers are the same.

3.7.2 Questionnaire

The validity of the questionnaire is be ensured by subjecting it to a pre-test and presented to the supervisor for assessment in order to ascertain whether the questions were: not ambiguous, correctly phrased and interpreted. It includes both close-ended and open-ended questions. As for the reliability, respondents is given space for the open-ended questions in order to ensure clarifications.

3.7.3 Observation

The validity of observation is to be ensured by correct eye-sight and the correct phenomena is observed. The reliability is to be ensured by correct eye-sight and more or less stable phenomena to be observed. Sincerity and objectivity is to be ensured by avoiding prejudices and stereotyped tendencies of the observer.

3.7.4 Documentary Analysis

The authenticity of documentary is ensured by relating to the literature of competent researchers. Literature findings will be related to the objectives of the study as guided by the research questions and the theoretical framework. Criticisms and evaluation will be made and the gap identified which this study was set out to fill.

3.8 Study Procedure.

Once the proposal, interview guide and questionnaire are approved; I will make contacts with the people who can connect me to respondents and those to be interviewed and help me to collect the
questionnaires. Then the copies of questionnaires will be dispatched and interview schedules made and then will be ready for data collection.

3.9 Data Organization

The raw data is organized. Data banks will be created for proper management. The sources of data ascertained, data collected, tallied, sorted and coded. Data files is open up coordinated with the pre-set categories and the objectives. The themes is coded and files opened up. Tallying and sorting of data is repeatedly done to ensure accuracy. Finally, analysis and interpretation follow in relation to the research objectives.

3.10 Data Analysis and Interpretation

The analysis is thematic, that is, it proceed by identification and categorization of data into the main themes following the procedure below outlined by Kombo and Tromp (2006, p. 119).

The raw data gathered collected from the field is first sorted, edited, analyzed and presented following themes generated according to the specific objectives of the Study. The methods to be used in data analysis and interpretation are both qualitative and quantitative. The data is organized logically for easy understanding and then categorized in columns and percentages. After which views of some respondents are presented and final conclusions made basing on the statistical data in percentages, frequencies tables and graphs drawn.

3.11 Ethical Considerations

The researcher is to respect the privacy of respondents. The researcher is to avoid provoking words and actions that seems judgmental and expressing personal opinions about the problem. The researcher is to respect the opinion of respondents who may demand that their identity be concealed.

3.12 Limitation of the Study

Some respondents may be suspicious about the intention of this study, this will make some uneasy to give their opinions. Some informants may demand cash payment which the researcher may not
have. The researcher might face transport and communication difficulties since the area of study is quite big.

3.13 Conclusion.

This chapter has presented the methodology in which we have seen the design and strategy which is a “case study”. In addition it has elaborated the instruments of data collection, processes of data organization, analysis and presentation. Therefore in the following chapter, the proceedings of this process is to be presented and the analysis done, with due interpretations, highlighting the fundamental point of the contribution of this work to both the theory and practice.
CHAPTER FOUR
PRESENTATION OF THE FIELD WORK FINDINGS

4.1 Introduction

The data in this chapter is presented using statistical procedures. Its tabulation is both quantitative and qualitative methods. Frequency distributions of tables are presented to illustrate different patterns of data categories and it has been analyzed by use of frequencies and percentages.

4.1.1 Return of the Questionnaires

The researcher presents the findings on the thesis on understanding the Sacrament of Matrimony. Out of 130 Questionnaires sent, 100 (76.9%) were completed and returned, and 46 participants were interviewed making the total number of respondents of 146.

Table 4.1.1: Showing the Personal Details of the Respondents

<table>
<thead>
<tr>
<th>Age</th>
<th>Alternative Response</th>
<th>Sample Size</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 20</td>
<td>146</td>
<td>23</td>
<td>15.7%</td>
<td></td>
</tr>
<tr>
<td>30-49</td>
<td>50</td>
<td>50</td>
<td>34.2%</td>
<td></td>
</tr>
<tr>
<td>50-59</td>
<td>55</td>
<td>55</td>
<td>37.6%</td>
<td></td>
</tr>
<tr>
<td>70 above</td>
<td>24</td>
<td>24</td>
<td>16.4%</td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female who are wedded</td>
<td>146</td>
<td>88</td>
<td>60.2%</td>
<td></td>
</tr>
<tr>
<td>Male who are not wedded</td>
<td>58</td>
<td></td>
<td>39.7%</td>
<td></td>
</tr>
<tr>
<td>Status in the Church</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cleric</td>
<td>146</td>
<td>3</td>
<td>2.0%</td>
<td></td>
</tr>
<tr>
<td>Religious</td>
<td>0</td>
<td>0</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>Laity</td>
<td>143</td>
<td></td>
<td>97.9%</td>
<td></td>
</tr>
</tbody>
</table>

Source: Field Research Data, 2018
Female who are wedded were the majority (88) 60.2% while male who are not wedded (58) 39.7. 44 names were withheld at the request of the respondents. The participants comprised of people from various age groups, young middle aged and elderly in order to come out with views represented by whole community at large.

According to the researcher the various age group could influence the findings because of the different experiences that people have on the Importance of Sacrament of Matrimony in Upbringing of Children in the Family. According to the research finding the elders seemed to be more reliable and knowledgeable about the topic studied than the young. The elderly were more easily accessible than the youth and they tend to value the Sacrament of Matrimony when they are aged and this explained why few were consulted and majority were those who have responsibility in the Parish or Chapels.

Figure 4.1.1: A pie Chart Showing the Status of the Respondents in the Church

Sources: field Research Data, 2018
In the Chart above most of respondents were Laity involving both wedded and those not wedded in the Church comprised 97% while Clerics were 3%. Among the Laity 30 were Catechists and 75 are those with various responsibilities in both Parish level and Chapel; while 33 were ordinary Christians. Catechists emerged to be the largest number in this study because they are the agent who advocate for the need for the Sacrament of Matrimony in family life and they are the ones who normally prepare the couple for this sacrament and in a special way they can be of importance in this research. The Priority for the Importance of Sacrament of Matrimony in Upbringing Children in the Family must be given first to them since their status in the Church requires them to receive the Sacrament of Matrimony first as one of the requirement.

**Figure 4.1.2: A pie Chart showing the responses the Importance of Sacrament of Matrimony in Upbringing Children in Holy Rosary Parish**

![Pie Chart showing the responses the Importance of Sacrament of Matrimony in Upbringing Children in Holy Rosary Parish](image)

**Source: Field Research Data, 2018**

From the above Pie Chart, the entire respondent (100%) confirmed the Importance of Sacrament of Matrimony in Upbringing Children. And this is in line with online reading which explains that “Marriage, as designed by God, is a faithful, exclusive, lifelong union of a man and a woman joined in an intimate community of life and love. They commit themselves completely to each
other and to the wondrous responsibility of bringing children into the world and caring for them”. Despite of this high percentage of the respondent in confirming the importance of Sacrament of Matrimony in upbringing children the family parents still lack enough knowledge on this sacrament and its importance in upbringing children in the family due to lack of effectiveness on the various means use in educating the parents on its importance in the family. https://dphx.org/why-is-marriage-important-to-the-catholic-church/. Retrieved on 11/April 2018.

4.2 Finding Based on the Research Questions

4.2.1 What is Sacrament of Matrimony and its effect on the family?

The first objective was to understand what Sacrament of Matrimony is and its effect on the family. This objective is based on the assumption that many who have received this Sacrament according to their answer they have understood what it is and those who have not wedded they could hardly understand the real meaning of this Sacrament and it effect in to the family.

During a discussion with some leaders of the laity and some Christians in the general meeting of 15th January, 2018 at 11am at the Parish Hall; the researcher inquired about the understanding of Sacrament of Matrimony and its effect in the family, the researcher came up with the following observation.

In the meeting there were two categories of people that is there are those who have understood the meaning of Sacrament of Matrimony according to the explanation they have given especially those holding responsibilities in the Parish but other Christians who attended the meeting some could not give any clear idea to show that they know what Sacrament of Matrimony and its effect in the family. Out of 146 Christians who attended the meeting 120 have given their ideas which shows that they know what Sacrament of Matrimony is and its effect in the family and 26 could not explain it to show that they have attended the Christian Instruction on the Sacrament of Matrimony.

According to Loum Nickola (34), The Sacrament of Matrimony refers to the process in which the two couples, husband and wife receives God’s Blessing in their family life as they live together and give birth to the new offspring and in his understanding the effect of this sacrament is that it makes love between husband and wife divine in which the two give themselves to one another whole heartedly and learn to forgive one another in any misunderstanding. This sacrament bestows
upon the spouses the grace necessary to attain holiness in their married life and to accept responsibly the gift of children and provide for their education which is looked at as a blessing. (cf. https://compendiumccc.wordpress.com/2012/11/11/346/. Retrieved on 11/April/2018.)

According to Aryemo Maurine (39), Sacrament of Matrimony refers to the process in which the two couples husband and wife communicate to God through showing their commitment by receiving this Sacrament and this commitment always remind them of their promise to God and always make them to communicate to God by presenting their family need in prayer and in this aspect the effect of this Sacrament is that it draws both the two couples close to God that is, (God’s closeness).

According to Acaa Dorothy (55), Sacrament of Matrimony refers to living the life of Holiness to God and it makes the family also holy. This is seen by the privilege given to the newly wedded couple to receive the Sacrament of Holy Matrimony in which both find joy and pleasure to have Christ in them every day they attend Eucharistic Celebration and according to her the effect of this Sacrament in the family it tie the marriage between the two permanent by God and nobody has the power to dissolve it.

According to Fr. Owor Richard (48), Sacrament of Matrimony refers to the matrimonial covenant, by which a man and a woman established between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring and the effect according to him arises a bond between the spouses which by its nature is perpetual and exclusive.

These are some few people with their views about the understanding the Sacrament of Matrimony which to some extend shows their understanding in what is called sacrament of matrimony.

Other Christians who attended the discussion could not bring out clearly and convincing about the meaning of the Sacrament of Matrimony.

According to Tabu Alfred (30), He gave his view on understanding of Sacrament of Matrimony as one of the Sacrament in which one get from the Church which is not in completion and is not clear and is the sign that he does not know what this sacrament is and the effect he could not bring
it out. His understanding is not far from others who attended the meeting who have little knowledge on the meaning of Sacrament of Matrimony.

The finding clearly shows that there are people who understand the meaning of Sacrament of Matrimony probably this are committed Christians who are wedded in the Church and others who are not wedded but they are under the process of instructions to receive the Sacrament. Those who were in the meeting but they could not come up with at least the meaning of Sacrament of Matrimony could be those who are not committed Christians they just come to pray and they have no interest to be enrolled to start getting instruction to receive the Sacrament of Matrimony.

**4.2.2 What is the Church’s teaching on Sacrament of Matrimony in upbringing children in the family**

The second objective was to understand what is the Church’s teaching on the Sacrament of Matrimony in upbringing children in the family. This objective according to the view of respondent 88 (60.2) % recognized the teaching of the Church on the Sacrament of Matrimony in Upbringing Children in the Family. While 58 (39.7%) were not sure of the teaching of the Church on the Sacrament of Matrimony in upbringing children in the family.

**Source: Field Research Data, 2018**

![Pie chart showing the percentage of respondents who recognized the Church's teaching on the Sacrament of Matrimony in upbringing children in the family.]

- Recognized Church's Teaching: 88%
- Not sure: 58%
According to the pie chart above 60.2% of the respondents recognized the teaching of the Church on the Sacrament of Matrimony while 39.7 were not sure on the Church’s teaching on the Sacrament of Matrimony in upbringing children in the family

4.2.2.1 Involvement in Church’s Activities

According to Okello James (70), the Sacrament of Matrimony bring children at the service of Church as their parents engage them closure to the Church to initiate them to spiritual activities they can developed the desire to take part in to Church’s activities such as serving at the alters as altar servers, Ushers and through such activities they become Christians who are well inform about their religion.

4.2.2.2 Children’s life are deeply rooted in prayers

According to Akumu Irine (56), The Church look at the Sacrament of Matrimony as a way in which Children come to embraced prayers whole heartedly and their life are deeply rooted in prayers this is because through the Sacrament of Matrimony the parents who are committed try to fixed time for prayers at home such as reciting rosary in the evening and has become daily routine the children in the family become use to it and as time goes on it become part of their life without being reminded.

4.2.2.3 Grooming Children in to the future leadership

According to Okot Simon (19), The Church look at the Sacrament of Matrimony as one of the way in which the children can be prepare for the future leadership. This is seen when the parents enlighten their children and encourage them to get involve in to the church activities such as taking reading in to the Church and encouraging them to be leaders in the Church this provide them with good foundation to get use to stand before the public with enough confident and faithful to their duty as leader.

4.2.2.4 Choices in Vocation

According to Anena Concy (40), The Sacrament of Matrimony also open the way to the children to choose their vocation. This sacrament gives the children the various options for as they look for
their vocation such as for one to be admitted to the seminary in some diocese one has to produces the marriage certificate of his parent.

4.2.2.5 Openness of the children

Opiyo Michael (34), In his view on understanding on Church teaching on the Sacrament of Matrimony presents his idea by saying that the closeness of the children to the Church through their parents help them to practice what the Church teaches about the life in which a true Christian should live and one of them is the openness in which children take it as to be the right virtue in which one should practice.

4.2.2.6 Moral growth of Children

The Church being the Centre of morals therefore the Sacrament of Matrimony according to Ocira Michael (29) help the children to build up their moral growth this can be instill in them through their parents who normally treasure the teaching of the Church on how children should grow up in a good moral behavior such as good dressing chord, avoiding use of vulgar languages and other bad moral conduct which is looked at as bad habit in the community.

4.2.2.7 Education of Children

According to Ocan Alex (22), through the commitment of the couple this Sacrament help them to make them aware of their responsibility towards their children this involve them to educate their children spiritually by making them to know God as the sole giving of everything in life and also supporting them in their education by providing all the necessary requirement such as paying their tuition and remitting scholastic requirement.

4.2.2.8 Knowing Church’s prayer by heart

Through initiating children close to the Church According to Moro James (36), the Sacrament of Matrimony help the children to know Church’s prayer by heart this happen when children in the family who received the Sacrament of Matrimony regularly recite the Rosary or before beginning any work they first pray and through such kind of spirit prayer become part of them and they become used to it and able to remember by heart.
4.2.2.9 Children become the Teachers of Prayers to other children

According to Aciro Susan (40), The Church look at this Sacrament as a way in which the children in the holy family can become the instructor to other children this is done in such a way that through their daily routine in home prayers they can involve in children from the neighbor and teach them how to pray and by doing that they are also evangelizing God’s word to their beloved friends.

4.2.2.10 Children become to Know God as the giver of life.

According to Akot Sharon (59), through this Sacrament the Church look at it as a way in which children in the family come to know God as the giver of life and this is done through bible sharing in the family in which the parents could teach their children about the greatness of God and how he could use his divine power to save human kind in a situation which is seem to be impossible.

4.2.3 What is the importance of Sacrament of Matrimony in upbringing children in the family?

The third objective was to find out whether Sacrament of Matrimony has any importance in upbringing of children in the family.
4.2.3.1 Finding whether the Sacrament of Matrimony has any importance in upbringing children in the family

Figure 4.2.3.1 A bar graph showing finding whether the Sacrament of Matrimony has any importance in upbringing children in the family

Source: Field Research Data, 2018

From the findings as indicated in the bar graph above; even though the majority of respondents represented by 86 (58.9%) attribute to the importance of Sacrament of Matrimony in upbringing children in the family such as high level of discipline which the children shows to their parents, children grow with all the parental love from both of the parents as they fulfilled their promises of staying together until the time of death, initiating the children in to the spirit of prayers.

Out of the majority who attested for the importance of Sacrament of Matrimony in upbringing children in the family of which their answers was more less the same According to Philip Ongom (58), the Sacrament of Matrimony always act as a reminder to the parents to share equal responsibility in upbringing children and providing basic need as well as education.

According to Lalam Betty (42) the Sacrament of Matrimony also strengthened the faith of Children. This could be achieve with the help of their parents who normally advise them on the
importance of building strong relationship with God through prayer in which one dedicate himself or herself to present her need to God.

The wedded couple also looked at the gift of children as a blessing from God according to Apire Charles (50), and because of that one could find that both parents looked at the service in the church as one of the way they could give thanks to God and for that matter they could offer their children to serve the Church such as the gift of vocation to priesthood and also performing other social work in the Church.

According to Irine Acayo (29), The Sacrament of Matrimony promote parental love between the family members in which both children and the parents try to live as one family and work together and when there is need to support one another they all contribute such as teaching and guiding the children when one is going astray.

According to Acaye Simon (25), the Sacrament of Matrimony has a great impact in the family by molding the children to exhibit high level of discipline towards the parents and the elders in the family. This is only achieve through building up good foundation in prayer through the effort by their parents in which they take up prayer as the most important aspect of life and through that they follows the Church’s teaching on how the children should grow by enlightening them with the good moral virtues.

According to Onono George (33), the Sacrament of Matrimony also helps to guide the children to develop high level of spiritual life. The family who have received the Sacrament of Matrimony always try to put much effort to make children to know various prayers of the Church and also to initiate them to be able to lead the community in prayers such as leading Rosary, reciting Litany to the Blessed Virgin Mary and by doing this one slowly developed high level of spirituality.

According to Ongom Phillip (36), through the Sacrament of Matrimony the children in the family become to adore their Patron Saint in which they present their needs to the Saint whom their name was given to during their time of receiving baptism. They also become interested to read the life history of their patron saint and by that one can adopt the life style of that saint which could mold his or her life.
According to Ayomo Teddy (26), one of the parish council executive said that, Sacrament of Matrimony is one of the important Sacrament in which both husband and wife should look in to it as a special gift in which God intended to offer to the family and receiving this sacrament is a special gift from God in which one should not miss it if one want to attain happiness in which every time he or she attend holy mass is allow by the Church law to receive the Body of Christ.

Many respondents have failed to see the importance of Sacrament of Matrimony in upbringing children in the family 40 (27.3%) disagree while 20 (13.6%) are not even sure of the importance of Sacrament of Matrimony in upbringing children in the family. In this aspect one can see that there is need to make people aware of the importance of Sacrament of Matrimony in upbringing children in the family.

4.2.3.2 What are the problems facing family who have receive the Sacrament of Matrimony in upbringing children in the family?

4.2.3.2.1 Temptation is one of the challenges which may sometimes make one to go of truck resulting to lack of trust.

According to Ayaa Elizabeth (36), one of the problems which the wedded couples something face is that too much temptation which might lead one in to the problem of adultery this is due to the situation when both are working in a different places and sometimes take long to come together and the partner ends up falling in to problems. This can also act as bad example to the children who are growing when they come to know.

4.2.3.2.2 Lack of encouragement when one has achieved success in a certain area

According to Oyat Alfonsio (28), the problems always arise between the marriage couple when one has excel in a certain areas such as working hard so that to provide basic necessity to the family one will think of may be the love which has existed among them is deteriorating because however much one has done something he/she could hardly hear a word of thanks from one another. This normally happened when the two has stay for long in their marriage life and such kind of achievement is looked at as normal thing.
4.2.3.2.3 Alcoholism

According to Jovia Ataro (51), the most common problems facing the marriage couple is alcohol. This problem came in when one is addicted to the alcohol to the point that it might not be easy to stop it and as a result it again cause other problems such as simple issue which would have not cause quarrel the partner might take it seriously and it come due to the influence of alcohol. When this problem become serious to the mother or father, the children may begin to think that drinking is not bad.

4.2.3.2.4 Abuse of responsibility

According to Okech Simon (43), sometimes there is abused of responsibility in which one expect to be repeated several times and it come as a result of not responding to the family need such as providing welfare to the family and can look at it as a way of abusing parental responsibility.

4.2.3.2.5 Domestic Violence

According to Kereni Ayari (40), domestic violence is another major problem in most of the family. In her explanation she look at it as a common problems despite of the Sacrament of matrimony in the family to some point disagreement can suffice but this problem cannot separate the two and it happens once a while which could not separate the two and on top of that when it happened there is always counseling given by the Parish Priest. Domestic violence always make the children to live under fear and as a result they don’t live happily in the family and one may think that is the only way to solve the problem in the family.

4.2.3.2.6 Children needed to be reminded on their disciple regularly

Despite the effort being but in upbringing children in a well behave manner by both of the parents to maintain their standard of discipline as one of the responsibility of the marriage couple, According to Aringo Alice (40), children still need to be reminded on their discipline this is due to the various categories of children they stay with at school of which some are of peer group therefore the challenges to the children is that they tend to forget of their discipline as they imitate the character they have adopted from the school.
4.2.3.2.7 Children being born with Disease Carrier (Sickle Cell)

The problems which the wedded couple sometimes experienced are the problem of disease carrier. According to Kinyera (65), this are diseases which are sometimes being inherited from the grandparents to the grand children and it’s diseases which could leads to growth retardation in the life of the child and some cases can even lead to death.

4.2.3.3 What are the problems facing family who have not receive the Sacrament of Matrimony in upbringing children in the family?

4.2.3.3.1 Sexual Transmitted Diseases

The serious problems facing the couple who have not committed themselves in the Sacrament of Matrimony is the Sexual Transmitted Diseases, According to Lanyero (39), the Sacrament of Matrimony help the couple to adhere to live a faithful life although due to the weakness of human being one may failed to be faithful even if he/she has received the Sacrament of Matrimony. Therefore the problem of Sexual Transmitted Diseases is the most serious one among the unwedded couple and as a result the children in such kind of marriage can be born of disease because of the not being committed to one person.

4.2.3.3.2 Low Self esteem

According to Acaye (39), one of the problems which the children face especially those children living with their single parents who are not wedded they live a life of low self-esteem in which time and again they be in a situation of not being happy as they look in to themselves living without the mother or father and sometimes they are being hidden from the truth were their father is and even the detail about their father is not being told to them.

4.2.3.3.3 Lack of Parental Love

According to Auma (19), there is always that lack of parental love that children normally face especially when the parents is living that single life the child will only receive the love from only one side either from the mother of from the father and in such a way the child grow up when is not balanced in some area of growth simply because he/she has been brought up by a single parent and
it may have effect in the future in his/her life such that he may adopt such kind of single parenthood as the best way of live.

4.2.3.3.4 It can become an obstacle for the children to choose their vocation

The family that has received the Sacrament of Matrimony in most cases have many privileges in the Church and According to Onono (66), looked at the point that the common problems facing the family who had not received this sacrament is that pertaining the growth of children it can be a barrier for the children in embracing their desired vocation this can be seen in the Dioceses which only admit candidates for priesthood only from the family that had received the Sacrament of Matrimony and many other privileges.

4.2.3.3.5 Lack of respect to the parents

According to Akech (22), children always lack respect to their parents and they give little attention to the advice from their parents. The most common cause for this according to the respondent is that their attitude towards prayer is very little and most of them look at prayers as a way of wasting their time. This is the result of not initiating them in to the spirit of prayer when they were still at the age of childhood.

4.2.3.3.6 Too much work being left on one person

The parents who are living in the family without the Sacrament of Matrimony there is always problems of too much of the work being left with one person. The partners who are living concubine kind of life but under the pretexts of marriage life always find it hard when it comes to work load. According to Okot (42), explains that this kind of life there is no guarantee in its permanency because at any time one can decide to live one another and always women suffer more due to men who lure them for a short term refuge and at the end leave her with pregnancy.

4.2.3.3.7 Financial Support

According to Monica (19), when the couple is not wedded and like the woman is living alone there are always financial challenges to provide the family with the necessary requirement for the welfare of the children. But in a situation when both couple are living together and they both wedded in the Church there is that sympathy which both of them might have when it comes to the
provision of essential needs and they will all come in to support their family as one of the commitment they had professed during their wedding.

4.2.3.3.8 Low Moral Conduct

According to Acaa Dorothy (55), one of the problems facing family who have not receive the Sacrament of Matrimony in upbringing children is the low moral conduct in the growth of children. This according to her is attributed to the culture of prayer which the children normally lack in their life because being children of God and loving God always help them to follow the teaching of the Church on the moral conduct in the life of the children and it is purposely to prepare them to be good citizen in the future.

4.2.3.3.9 Low Spirituality

There is always challenges when it come to the spiritual life of the children and this is seen on the children’s ability to lead prayers such as when it is time for meal and also when they had been given the tusk of leading Rosary. According to Labeja (31), this is the result of parent’s interest in getting involve in prayers and also taking the Sacrament of Matrimony which help them to bring up their children in to prayer life and teach them how to pray.

4.2.4 What are other ways in which the Church can educate the parents on the importance of Sacrament of Matrimony in upbringing children in the family?

The fourth objective was to find out whether there are other ways in which the Church can educate the parents on the importance of the Sacrament of Matrimony in upbringing children in the family.
4.2.4.1 Finding whether there are other ways in which the Church can educate the parents on the importance of Sacrament of Matrimony in Upbringing children in the family

Figure: 4.2.4.1 A line graph showing whether there are other ways in which the Church can educate the parents on the importance of Sacrament of Matrimony in Upbringing children in the family.

Source: Field Research Data, 2018

From the findings as indicated in the line graph above; even if many respondents as represented by 90 (61.6%) admits the various ways in which the Church can still advocate for the Importance of Sacrament of Matrimony in Upbringing children in the family such as through catechesis, through Crusade, through Clubs and movement like Catholic Women Association however, many still failed to embraced these ways in which the Church can educate the parents on the Importance of this Sacrament in upbringing of children in the family. 35 (23.9%) disagreed while 21 (14.3%) not even sure of such various ways. One can simply realized that there is still need to advocate for the Sacrament of Matrimony in upbringing of children to groom the children in to responsible
citizen in the future. Acan (36), one of the Christian in the parish look at these various ways of educating parents on the Importance of Sacrament of Matrimony as a blessing from God in which the Church can make use of it for her benefit in spreading evangelization.

4.2.4.1.1. Through Mass Media

According to Fr. Okello (40), he looked at the Mass Media as one of the ways in which people could come to know the importance of Sacrament of Matrimony in Upbringing of children in the family and he cited an example of the Catholic radio such as Radio Maria which always teaches Catholic on the various area concerning spirituality and other moral aspect to promote the healthy growth of Christians in the world.

4.2.4.1.2. Through Homily in the Eucharistic Celebration

According to Lakot (23), the Sacrament of Matrimony is officiated during Eucharistic Celebration therefore during such important event it is the right time in which the main Celebrant could teach the congregation about the contribution of Sacrament of Matrimony in Upbringing children in the family. She further lamented that not only in the Celebration of Matrimony but there are also reading in the Bible which speaks on the life in the family and it is always the role of the Pastors to interpret the text well and clear to the congregation.

4.2.4.1.3. Through Catholic Schools

According to Onen (51), the establishment of the Catholic Schools is one of the ways of educating the future parents on the importance of Sacrament of Matrimony in upbringing children in the family and through the catholic founding schools the Church always provides holistic growth in the life of children. The Religious studies always being considered the most important subject in the Catholic founded schools because it teaches the fundamental values which the children should follow including the seven sacraments of the Church.

4.2.4.4 Through Pope’s Encyclical

According to Fr. Moro (38), through the various encyclical written by various Popes expressing their concern on the day today life in the family one can also be able to draw the importance point from such document such Casti Connubii by Pope Pius XI on Christian Marriage no.13 which states that “Christian parents must also understand that they are destined not only to propagate and
preserve the human race on earth, indeed not only to educate any kind of worshippers of the true God, but children who are to become members of the Church of Christ, to raise up fellow-citizens of the Saints, and members of God's household, that the worshippers of God and Our Savior may daily increase”. These documents help the parents to remain focus to the growth of their children.

4.3 Conclusion

The first objective was to understand what Sacrament of Matrimony is and its effect. This objective based on assumption that many who have received this in their views in explaining what Sacrament of Matrimony is according to their answer have understood what it is meant and those who have tried their best but they could not give substantial explanation on the Sacrament of Matrimony meaning that they need help by their friends and the Church leaders to instruct them about the importance of this sacrament in the family life and its benefit to the children. The Church tries her best to teach the parents to understand what sacrament of matrimony is and its importance in upbringing children in the family and they always points some of the key points which comes in the life of children as the result of this sacrament despite there are some problems also which the family faced but one cannot be said that this sacrament has no impact in the life of children.
CHAPTER FIVE
DISCUSSION OF FINDINGS

5.1 Introduction

The researcher analyses and discusses the findings. It is achieved by amalgamating the theoretical frame work and the literature review. It was linked to the Church’s documents and other findings. The presentation shows the people understanding on the Importance of Sacrament of Matrimony in Upbringing children, the ways in which the Church could teach the parents on the Importance of Sacrament of Matrimony in Upbringing children, the problems facing both wedded and unwedded couple in upbringing children, Thereafter, from these findings and discussions, the researcher drew some Conclusions.

5.2 Summary of Major findings

❖ Basing on statistic parents have understood what Sacrament of Matrimony is.
❖ Church teaches the importance of Sacrament of Matrimony in Upbringing of Children.
❖ Sacrament of Matrimony plays a great role in the growth of children in the family.
❖ There are also problems being faced by the parents who have received the Sacrament of Matrimony in upbringing children in the family.
❖ The unwedded couples are always faced with various problems when it comes to the issues of raising children in the family.
❖ There are various ways in which the Church can educate the parents on the importance of Sacrament of Matrimony in Upbringing of children.

DICUSSIONS

5.3 Sacrament of Matrimony plays a great role in upbringing children in the family

According to the findings, Sacrament of Matrimony plays a great role in the growth of children in the family both morally, spiritually, economically and social aspect in the life of children in the family. That is why there are great differences in the life of the children between the family who have received the Sacrament of Matrimony and that one which have not received both in moral
aspect and spiritual aspect. This is in line with Bouyer (1961, p.49), which says that “the first school of spirituality of children begins from the life of the parents in Sacrament of Matrimony”.

This study is based on the thesis that the importance of Sacrament of Matrimony in upbringing children in the family. Its importance in the family upbringing in children depend on how they are being reminded regularly and this can be done in various way in which they can be informed on this Sacrament. According to the finding 100% of the respondents confirm the importance of Sacrament of Matrimony in Upbringing of Children prompted more by the Church’s teaching.

One of the finding According to (Lalam) 42, Sacrament of Matrimony strengthen the faith of the children which is right in that children come to value their family as being the family of God this help them to maintain and strengthen their daily in their daily life.

The gift of vocation According to (Apiire) 50, the receiving of Sacrament of Matrimony it opens the way for various vocation to the children this one can be witnessed in priesthood whereby it was the law for one to become priest or nun he/she has to produce the marriage certificate of their parents which is still practice by some dioceses up to today.

Parental love in the family according to (Ataro) 51, there is that parental love which the children experience in the family as they grow and this is shared by all the family members therefore the children also shares equal responsibility among themselves as well as the parents by providing the family with the basic needs for the welfare of the family.

According to (Acaye) 33, the level of the discipline of the children in the marriage family is very high in which they follow what their parents tell them this is based on the contribution of both parents right away when the child was born until when he/she become mature. The children discipline is through the fulfillment of the promises by the parents during their wedding in the Church.

According to the finding the Sacrament of Matrimony also play a great role in the spirituality of the children according to (Onono) 23, the sacrament change the family to be the first place in which the children learn through their parents through teaching them how to pray and taking them to the Church. He also when further looking at the Sacrament as one of the way in which the Children learn all the other Christian virtue which make them to be the good Christians.
5.4 Church teaches the importance of Sacrament of Matrimony in Upbringing children in the family.

According to the finding the Church look at the Sacrament of Matrimony as one way in which the children can benefit in various way through the commitment of their parents to the Church in which the children can also adopt in the same way.

According to Okello James (70), the Church teaches that Sacrament of matrimony initiate the children in to the Church activities such as Ushers taking readings and other activities, this is because of their closeness to the Church and getting inspired in such activities. “Christian marriage and Christian families built up the Church” cf. John Paul II, (1981) no.15: AAS 74 (1981), pp. 577-649.

According to (Akumu) 56, The children life is deeply rooted in prayers as their parents constantly followed them in their spiritual growth by making prayer become compulsory to all children when they are still young and as they grow the spirit of prayer develop in them and begin to love prayers.

The Church teaches that the Sacrament of Matrimony according to (Okot) 19, it groom children to the future leaders both in the Church and also in the politic of the country, this is by making them participate in the Church activities such as taking the readings in which they become use to stand before the public and gain confidence as they prepare themselves for the future leaders. This is in line with Kavanagh (1974: p. 40) which says, “The children through the Church must learn how to serve the community with the righteous heart to make the community move forward.”

According to (Anena) 40, this Sacrament according to the Church teaching open the ways to the children to choose from various vocations which they treasure especially that which requires certificate of Sacrament of Matrimony from the parents such as vocation to religious life in line with. This is in line with Fichtner (1970: p. 25) which says, “The Church should encourage the children from the holy family to take the vocation of priesthood and religious life as well for the purpose of saving the soul of the Christians and also to promote increase in this vocation.”

The Church teaching on the Sacrament of Matrimony according to (Ocan) 22, it help the children to grow with good moral conduct through the help of the parents in observing their moral conduct
as being thought by the Church. This is in line with (Bourgeois, 1984: p. 45) which says that “The parents through their commitment in Sacrament of Matrimony should be the role model to other Christian families in promoting morality through the life of their children and their life as well as what is expected in them from the Church teaching.”

According to the finding the parent’s spirituality through the Sacrament of Matrimony will also be reflected on the children according to Moro 36, that is, children come to know some of the prayers by heart through the effort being put by the parents in this aspect children come to know prayers by mastering them. This is in line with (McDonald, 1983: p.58) which says that, “The expectation of the Church on the children from the holy family is that they are to exhibit the high level of spirituality and their belief in God because their parents should be the first teachers of spirituality as they grow in their faith through their parents.”

Children in the marriage family can become the role model to other children in leading prayers according to Aciro 40, in which other children can learn from them how to become God’s children such as praying before starting work, litany to the Blessed Virgin Mary. This is in line with (Geissler, 1962: p. 68) which says that “The children from the holy family they are the light to other children and by that they are also task with the role of being prayer leaders to other children because prayer should be their first activities before started any work because they are believed to have good foundation of Christian life through the Sacrament of Matrimony from their parents.”

5.5 The finding also shows that there are also problems being experienced by the parents who have received the Sacrament of Matrimony in line with the growth of children.

Although Matrimony as a Sacrament plays a vital role in upbringing of children in the family there are also problems being experienced in the family in the line of growth of children though it does not affect so much in the lives of children as everything has its ups and down.

According to the finding Ayaa 36, explains that sometimes the couple are being tempted to go and look other partners which could solve their sexual desire and this come in as a result of working in a long distance as a result both begin to lose that trust in one another and at times when the children learn about it they might also do the same in the future but constant guiding them can still make them be good children.
However much Sacrament of Matrimony play importance role in the growth of children in the family according to Oyet 28, sometimes also both couple don’t appreciate one another when one has excel in performing family responsibility and this comes in as one is now used to one another and he/she does not burden of appreciating any small thing such lack of encouragement stem down the zeal of carrying out family responsibility hence sometimes leads to neglect. “The life of both the husband and wife become a daily routine therefore it is sometimes become hard even if one had done something great for the good of the family and appreciation can hardly be heard of and this is one of the major challenges of which both couple might thing they are renders as useless in the family and therefore appreciation should not be taken for granted that is one should learn to appreciate each other’s.” https://www.catholicnewsagency.com/news/marriage-and-family-issues-facing-catholics-are-not-all-universal-69108/. Retrieved on the 12th/April/2018.

According to Labwot 66, alcohol is the major problems facing the wedded family either one of the partner become addicted to the alcohol and cannot spend a week without being drunk and it always shows bad example to the children and they could also be tempted to test as they see from their parents although they are time and again being advise on the danger of alcohol of which they could hardly take it as good advice because they see their parents taking it. (cf. Pope Francis, *Amoris Laetitia,[AL]*, no. 51, 2016) which says that, “Drug use was also mentioned as one of the scourges of our time, causing immense suffering and even breakup for many families, the same is true of alcoholism, gambling and other addictions”.

Abuse of responsibility is also one of the common problems in the family according to Okech 43, sometimes one need to be reminded every time to share the parental responsibility and in this aspect there could be delays to fulfilled the responsibility expected by the parents in time such as paying school fees in time which could make the child not to report to school in time at the end even his/her studies are disrupted. This is in line with (*Congregatio Pro Clericis*: 2002, p.34) which says that, “The Church has tried to remind the parents not to abuse their responsibility as parents and to take all the possible ways to fulfilled them as their obligation in their marriage life and this is done in the Eucharistic celebration, in workshop and seminars and this also implies that the Church has realized or they expect such kind of problems to be in existence among the wedded couple.” Domestic violence is another common problems according to Aling 30, this sometimes arises out of simple thing and sometimes due to the influences of alcohol and when the two
disagree among themselves they may think the only solution it fight which could to some extent result to disability. This is in line with (Catechesis: L’Osservatore Romano: 2015, p.7) which says that, “Many of the wedded families have lost the dignity of the Sacrament of Matrimony due to domestic violence in their family life and many have crippled due to fighting among themselves”.

According to Kinyera 65, there is that common problems in which sometimes the family face due to the common sicknesses such as flue, malaria which could surprise when there is no money and by being together and working together it built confident in the family and also make the family not to lose hope as they struggle to look for money. According to Hoge, D. (2001, p.32). “Sicknesses is unavoidable therefore the wedded couple should be ready to face sickness as one of the challenges in the family it is nature by its kind and it should not be the reason for separation.”

5.6 Problems facing families who have not received the Sacrament of Matrimony in upbringing children in the family.

According to Akera 19, the finding shows that there are financial problems especially when the parents is living a single life he/she has to provide all what is needed to the family members unlike in a situation when the weeded couple who are always living together and they try their best to contribute for the well-being of the family in which the financial problems is being shared among them. (cf. Pope Francis, Amoris Laetitia [AL], no. 55, 2016) which also support this view on both parents contributing to the family “The Church emphasis on the Sacrament of Matrimony is to bridge the gap of balancing the responsibility in which both parents give in helping hand to support the children in providing all the basic necessity.”

Too much work being left on one person. According to Okot 42, there is always spirit of individualism in which one does his/her own thing in such a way that sometimes family responsibility is being left on one person such as taking care of the children, looking after the home at the end one find himself/herself being overworked. This also create the attitude in which both might start thinking that their family live is temporary in which at the end there is high possibility of separation despite the fact that there is no guarantee like Sacrament of Matrimony which would have bonded them for the rest of their in their marriage. “Sacrament of Matrimony also reminds the couple to share the responsibility among them by taking the equal share and also to come in and give in helping hand when one is defeated and this is another way of showing love to one
another as being pronounced on their day of celebrating the Sacrament of Matrimony.” (Ronald, P. 1988, p. 215).

Low moral conduct according to (Acaa) 18, there is generally low standard of morality because the life of the children is not being molded in to the spiritual life which is one of the major factors to sharp the life of the children. This is always the major contribution of the parents to initiate the children’s life in to prayer in which they are being guided on how to conduct themselves as good children to some extent it become hard for the parents who have not picked the interest to nourish their spiritual life such as by receiving the Sacrament of Matrimony. “The Church look at the parents as the key pillars in promoting the moral conduct of the children therefore to make them do their duties as parents they should also accept the Sacrament of Matrimony which always keep them close to the Church with all Her teaching and even in maintaining their faith and believe”. (Ian, P. p. 14).

Low spirituality according to (Labeja) 31, the finding shows that the life of the children in most of the family which have not received the Sacrament of Matrimony there is always little attention is being given to the children to form them in spiritual aspect as part of their growth. This make them to have little knowledge in prayers as well as knowing God as their creator resulting to sometime to talk heal about God at one point disrespecting Him. This is in line with Amoris Laetitia “Christian couples are, for each other, for their children and for their relatives, cooperators of grace and witnesses of the faith”. God calls them to bestow life and to care for life. For this reason the family “has always been the nearest “hospital”. So let us care for one another, guide and encourage one another, and experience this as a part of our family spirituality. Life as a couple is a daily sharing in God’s creative work, and each person is for the other a constant challenge from the Holy Spirit. God’s love is proclaimed “through the living and concrete word whereby a man and the woman express their conjugal love” (Pope Francis, Amoris Laetitia [AL], no.321, 2016).

Limited choices in choosing vocation according to (Onono) 66, the finding also presents that the children in the family who have not received the Sacrament of Matrimony they are always faced with narrow choices to choose their vocation especially when one has the ambition of joining religious life the privilege in some diocese are given to the children of the parents who have received the Sacrament of Matrimony. The Sacrament of Matrimony is also a clear indication that
the family is aware of their faith and they also know what their children desire as being good such as religious life and priestly vocation and this also give them wide variety of their choices in vocation.

Lack of balance parental teaching according to (Auma) 60, there is that problem which is common among the unwedded single parents which the children always experience the love from only one side of the parents because they are being brought up in by a single parent. According to the respondents both parents play an important role in teaching the children how to grow up rightly example the mother can teach her daughter how a lady should conduct herself even the father can teacher his son how he should conduct himself and if the children is being brought up by only one parents such kind of teaching they might not get it properly unlike the children in the family which they had received the Sacrament of Matrimony in which they received such kind of balance parental teaching. “The Sacrament of Matrimony is to make the two to live together until death separate them and this also allows the children to received balanced parental teaching which help the children to grow morally upright therefore when the parent live a single kind of life this make it impossible for the proper growth of children.”


Low self-esteem according to (Acaye) 20, the children in unwedded family they are sometimes developed low self-esteem especially when they are being challenged by their friends who come from a wedded family they could feel ashamed before their fellow children making them not to relate freely with their friends. “The children from the wedded family they also filled that they are of a different status compare to the children from unwedded family and in this aspect they become proud before their friends and this make their friends to live in a state of low self-esteem”

Contracting Sexual Transmitted Diseases according to (Lanyero) 39, according to the respondent there is the problem of contracting diseases related to the sexual intercourse in the family that has not received the Sacrament of Matrimony and the end result might lead to the death of both parents and the children become total orphan in which they are to look for the family needs by themselves and this make life become hard to them to the extent of failing to raise the school fees for their studies resulting to school dropout. This problem comes in because both couple stays in their marriage without committing themselves to the Sacrament of Matrimony. “The Sacrament of
Matrimony is to make both the couple to remain faithful in their marital life and it is very important in that the cases of diseases related to sexual intercourse could be avoided but when the couple did not commit themselves by receiving Sacrament of Matrimony the risk of this diseases could be higher than when they received because this Sacrament could be like their reminder in which they professed openly before God and the congregation as well” cf. https://pairedlife.com/relationships/Advantages-and-Disadvantages-of-Marriage. Retrieved on the 13\textsuperscript{th}/04/2018.

5.7 Ways in which the Church can educate the parents on the importance of the Sacrament of Matrimony in upbringing children in the family

According to the finding as represented on the line graph fig. no 4.2.4.1 majority of the respondents in terms of percentage pointed out the various way in which the Church can educate the parents on the importance of Sacrament of Matrimony in upbringing children in the following ways.

Through mass media. In one of the questionnaire answered by Fr. Okello 40, the parents can be taught on the importance of Sacrament of Matrimony through mass media such as Radio Maria, Pacis. This helps them to know the benefit of this Sacrament whenever they are and this means of communication can reach a very long distance in the shortest minutes. “The role of the Church is to teach the gospel to the whole world and more so to teach the family to live a good Christian family and this can also be achieve when the Church integrate evangelization with mass media to make the word of God reach the whole world.” https://www.catholicbishops.ie/2014/05/20/the-new-media-and-the-work-of-evangelisation-archbishop-eamo. Retrieved on the 13\textsuperscript{th}/04/2018.

Through Homily during Eucharistic Celebration, according to Lakot 23, the daily Eucharistic celebration enriches one with the word of God and the Main celebrant being the Christ representative is always inspired by the Holy Spirit to teach the Congregation about the joy of family life through the Sacrament of Matrimony which nourishes family life with the full presents of the Holy Spirit. “The daily mass should help the parents through the main celebrant to deepen their understanding on the importance of Sacrament of Matrimony in upbringing children because the children are the future of the Church and they should be brought up according to the Church’s teaching.” (Henry, 1935, p. 24).
Through Seminars according to Okello (36), this can be organized under Parish level by the Parish Priest to always alert the parents on the necessity and importance of this Sacrament of Matrimony in upbringing children and also for the sake of knowledge to the well-wishers who feel that they should attend the seminar for more knowledge. This can be a two days seminar. “The seminars always help to empower the parents by getting counseling services and other related family issues to make them to become experts to mold their children in their Sacramental life.” (Owor, 2000, p.10).

Through Catholic magazine according to (Alanyo) 29, the Catholic magazine always provides the Christians with useful information about the importance of Sacrament of Matrimony in strengthening the relationship among the family members such as the spirit of togetherness among the family members and also working together to help other members to grow with the good moral virtues. “The Catholic magazine has made a wonderful contribution in helping the parents to understand the importance of Sacrament of Matrimony in upbringing children and this could be through published homily of the Bishops, priests during the celebration such as the family day which make the Christian understand more about their commitment in Sacramental life” cf.http://www.holytrinity-shreveport.com/39-the-sacrament-of-matrimony.html Retrieved on the 12th/April/2018.

Through Pope’s Encyclical according to Moro 38, these Encyclical which are produce each and every year on various areas discipline and family issues inclusive is also one of the sources in which parents could learn the importance of Sacrament in the upbringing of children “family in the present situation paying attention to material support spirituality of the children” “cf John Paul II, Post-Synodal Exhortation Familiaris Consortio (November 22, 1981) no.6: AAS 74 (1981).

Through Catholic Schools according to (Onen) 51, the founded Catholic schools play an important role in teaching the doctrine of the Catholic Church to the ongoing children at school and this teaching prepare them for the future parents. Such Church doctrine also includes the seven Sacrament of the Catholic Church. Therefore through the Catholic Schools one is able to understand the importance of Sacrament of Matrimony in upbringing children in the family. Lari J. (1910, p.45) also supported that “The faith and the doctrine of the Catholic Church should be pass on to the young one through the establishment of the Catholic founded Church which help the children to learn more of their faith as they grow up.”
Through Catechesis according to (Apire) 58, catechetical instruction is very important in enriching the faith of Christians and is one of the way in which the Small Christian Community could know the Church teaching about the importance of living a Christian life in which one knows what is important to him/her as a Christian of which Sacraments is one of them and living the life of preaching the gospel. According to Congar, M. (1957, p.14) “The role of the Catechist is to instruct both the children who are preparing themselves for the sacrament of the Rite of Christian Initiation and also to prepare those for the Sacrament of Matrimony, anointing of the sick which is to keep Christian to be awake of their faith.”

Through Crusade according to Okema 40, parents of the children could also use it as opportunity to educate themselves about the need for the Sacrament of Matrimony in upbringing children. The crusade can be on how the church can guide the family on how they should respond to the family need in restoring peace and togetherness in the family.

Through Clubs and movement like Catholic Women Association (CWA) and many other clubs and movement in which they come together as the members and share among themselves how they should handle their family and also encourage those who have not received the Sacrament to embrace it as a gift from God and also teach them to understand what this Sacrament is and its benefit to the family.

5.8 Conclusion

The major problems found here is that the children who grew up in the family who have not received the Sacrament of Matrimony is that they hardly grow when they are balanced in both moral and spiritual aspect of life because the parents who had listened to the call to receive the Sacrament of Matrimony they also try their best to teach the children in what the Church believes and teaches. It is only then that the Catholic parents in Holy Rosary Parish can stand up with all the pride to look at the Sacrament of Matrimony as one of the significant factors in which the children can be brought up well as Christians both in the Church and secular world. In the same line the Sacrament of Matrimony also reminds the parents of their obligations and duties in raising children because both parents contribute equally in upbringing of children. The parents who are not wedded in the Church and are living single life always find
CHAPTER SIX

GENERAL CONCLUSION, GOAL FOR CARRYING OUT THIS RESEARCH, RECOMMENDATIONS AND AREAS OF FURTHER STUDY

6.1 GENERAL CONCLUSION

The major objective of the research was to establish the thesis that the importance of sacrament of matrimony in upbringing children. It aimed at assessing the value of Sacrament of Matrimony in upbringing children in the family, suggesting possible ways of encouraging the parents to show interest in receiving Sacrament of Matrimony and identifying problems facing both the parents who have receive the sacrament of matrimony and those who have not received this Sacrament. These objectives as presented in the findings have been greatly achieved. From the findings and the discussions done, and the following conclusions were reached

6.1.1 High need for the Sacrament of Matrimony in upbringing children

The finding shows unanimous (100 % of the respondents) views to the high need of Sacrament of Matrimony in upbringing children in the family. The researchers concern here is the need of Sacrament of Matrimony for the upright growth of children in the family as one of the expectation of a well-grounded Christian family in light of Apostolic Exhortation of Pope Francis, *Amoris Laetitia* “the Bible also represents the family as the place where children are brought up in the faith and the commitment of parents in receiving Sacrament of Matrimony this also boost the proper upbringing of children not only in faith but also in other moral aspect” (Pope Francis, *[AL]*, *Amoris Laetitia* no. 16, 2016 ). The Sacrament of Matrimony is not meant for few individual Christian families but for the all Christian family who are deeply rooted in their faith. This is manifested, when Anena (39), one of the Christian in the parish lamented that most people who are not yet mature in their faith they think Sacrament of Matrimony is for the few Christian family who are so closed to the Church and who are always actively participate in the Church’s activities.
6.1.2 Sacrament of Matrimony is for the good of all Christian families

As seen in the questionnaire the majority of the respondents agreed by saying “yes” with the highest percentage of 58.9% in response “whether the Sacrament of Matrimony has any importance in upbringing of children in the family it is an assurance that the Sacrament of Matrimony” play a great role in the growth and life of children in the family and it is for the good of all Christian family. According to Alobo (48), the Sacrament of Matrimony help to build up the moral conduct of the children through the Catholic teaching in which the parents initiate in their children for the good of the all Christian family. The Christian families through their obedience to the Catholic teaching in their commitment in fulfilling their promises according to Alobo symbolizes the image of Christ in their marriage life through proper upbringing of children.

6.1.3 The Church through her teaching deepen the knowledge of Sacrament of Matrimony

The Church through her teaching also helps the parents to know the fruitfulness of Sacrament of Matrimony and also their deeper understanding of Sacrament of Matrimony regarding their faith as a Catholic. According to Nono (50), he explains that for him he thought that this sacrament only contribute in which they receives God’s blessing but as he constantly continue attending Sunday mass he came to learnt that this sacrament help in various ways not only receiving God’s blessing but also help the couple to relate well to the neighbors through helping them when one is in need of assistance, paying visit to the sick as a sign of charitable work and praying rosary which is also carrying out the work of apostolate and it is a Christian ways of living in which the holy family should practice. This is in line with (Congregation for Evangelization of People, Marriage, p.17, 1993) which says that, “the constant and deeper understanding of Sacrament of Matrimony to the Christians depends on the vibrant and active commitment of the Church in enlightening the Christian on the Church’s doctrine”.

6.1.4 The Church uses various ways to educate the parents on the importance of Sacrament of Matrimony

To let the parents come to know the importance of Sacrament of Matrimony the Church uses various ways of communication one of the major ways is through the Eucharistic celebration and the celebration of the mass is one of the major obligation for the ordained ministers and the Church
being one and universal the mass is also being celebrated worldwide and using the same formulae. According to Aringo (40) for her she always learn from various means by which the Church uses in teaching the parents the importance of Sacrament of Matrimony for example when she is tired from the daily work she could tune to Radio Maria Gulu sub-station every Thursday at 4:30-5:00pm on how one could keep himself from the temptation as he/she journey in his holy life and maintaining his state of dignity. Not only that she also narrated that through reading of the Catholic magazine on the holy family she also come to learn a lot about the importance of Sacrament of Matrimony. “The Church also needed social media to for effective work of evangelization and also any other ways which could allow Christian to access the Church teaching on the doctrine of the Church on how Christian family should live such as embracing the Sacramental life for laying good foundation for the growth of children in all aspect of life whether it being moral spiritual and social aspect.” https://www.catholicbishops.ie/2014/05/20/the-new-media-and-the-work-of-evangelisation-archbishop-eamon-martin/. Retrieved on the 12th/ April/ 2018.

6.1.5 The marriage couple who have received the Sacrament of Matrimony also experienced some problems in their marriage life

According to the finding the marriage couple also experienced some problems but this could not prevent them from taking up their responsibility in upbringing children according to proper Christian teaching as being manifested in their promises. According to Akwero (30), in their marriage for 10years she has the experience of being tempted to other men but she could reflect on their day when they were being brought before the holy altar and this bring more fear to her and could make her to maintain her faithfulness but also the husband could sometime fall and due to the constant journey with the priest who administered to them this Sacrament could teach them and advise them to learn to forgive one another for the sake of God’s kingdom because we are also not perfect like Christ and this encouragement from the minister has made them to remain firm in their marriage life for all these years.

Despite of the various challenges still most of the wedded couple have manage to maintain the validity of the Sacrament of Matrimony by perseverance and bringing up children in a more appropriate way than staying without the sacrament and through constant receiving the body of Christ it also help them to maintain their state of holiness. “We must be grateful that most people do value family relationships that are permanent and marked by mutual respect they appreciate the
Church’s efforts to offer guidance and counseling in areas related to growth in love, overcoming conflict and rising of children” (cf. Pope Francis, Amoris Laetitia no. 38, 2016).

6.1.6 The couples who have not received the Sacrament of Matrimony are being faced with the major problems in raising children in the family

As being discussed in chapter two the finding shows that Sacrament of Matrimony plays a very big role in upbringing the children in the family therefore as we see in this section the parents who have not received the Sacrament of Matrimony are being faced with the major problems. As answered by one of the respondent Akera (19) there is that problems of supporting the family financially. This comes in when the mother is struggling alone without the help of the father and in such a situation the mother has to struggle to provide all the necessity in the family as the father dodge the responsibility by abandoning the family.

As being seen in chapter two there is need to work together to balance the responsibility in such a way that the children in the family could also acquire appropriate guidance both in the spiritual aspect, moral aspect as well as social life and this could only be achieve when the couple are staying together in harmony. “Christian marriage, as a reflection of union between Christ and his Church, is fully realized in the union between a man and a woman who give themselves to each other in a free, faithful and exclusive love, who belong to each other until death and are open to the transmission of life, and are consecrated by the sacrament which grants them the grace to become a domestic church and leaven of new life for society” (Pope Francis, Amoris Laetitia no. 292, 2016).
The main purpose for this study was to establish the thesis on the importance of Sacrament of Matrimony in upbringing children in which I found out that children grow with a good moral conduct, the family also become a prophetic ministry in which all the members evangelize to other neighboring families, they also become educators in prayer to other children, the right of children is also protected, family life also become as an educational setting in the life of children in which they learn wise use of freedom, children also attain good education as one of their right. Children are to be brought up in a well-founded Christian family in order to acquire a good moral and spiritual virtue in their stages of growth. This is in line with (Pope Francis, *Amoris Laetitia* no. 16, 2016).

Therefore if the children are to exhibit high standard of moral conduct they are to be brought up in a family who entrust their God’s intervention in their marriage life by their commitment in receiving Sacrament of Matrimony. The children are to be raised up in the family who believe in God as the founder of their family because through His work of creation they were able to meet as husband and wife. The parents who look at God as the provider of all their needs and the giver of life this make them to be the first teacher of catechism to their children and it will create a very great impact in the life of the children and they begin to trust in God for their need. Children require the contribution of both of the parents for a well balanced growth and also the Church being the chief teacher of morals her contribution is also very important in the growth of children. The first objective was to understand what Sacrament of Matrimony is and its effect on the family. This objective is based on the assumption that many who have received this Sacrament according to their answer they have understood what it is and those who have not wedded they could hardly understand into the real meaning of this Sacrament and it effect in to the family. This is a clear sign that those who were not able to define what Sacrament of Matrimony is there is still need to teach them about what this sacrament is and its importance in upbringing children in the family. This could be done by encouraging them to start the process of receiving this sacrament in which they will come to know about this sacrament and its importance. Although the wedded couple have also got some challenges but the benefit of this sacrament is much more than the challenge in which one should appreciate it because everything has challenge but one should learn on how to go about with the challenge. The Church tries her best to teach the parents to understand on the Sacrament of Matrimony in upbringing of children and she always point out some of the key points which comes in the life of children as the result of this sacrament despite there are some problems.
but one cannot said that this sacrament has no impact on the life of children. According to the Church teaching the challenges being faced by the wedded couple should not be the reason for their separation they should stand firm to defend their Sacrament of Matrimony and they should live according to their promises. As a conclusion for safety custody for the well-being of the children and their proper growth parents should yarn to receive the Sacrament of Matrimony and they should adhere to follow what the Church expect from them in order to maintain their marriage status in the Sacrament of Matrimony.

6.2 The goal of carrying out this research

The importance of Sacrament of Matrimony in upbringing of children as has the following impact on the children as presented in page 13

6.2.1 Moral Growth

Sacrament of Matrimony helps the children to develop high integral moral growth in which the married Christians are called to non-ending moral progress. They must have a sincere desire for ever better knowledge of the values fostered by God’s law, as well as a generous willingness to embody these values in their concrete decisions. “Parents rely on schools to ensure the basic instruction of their children, but can never completely delegate the moral formation of their children to others this means that parents are the chief teacher of moral formation” (Francis, Amoris Laetitia, [AL] no.263) Conscious of the God-given challenge to husbands and wives to grow toward moral maturity, the Pope turns our attention to the confusion about moral norms that exists in the writing of several contemporary authors. To help married people avoid the consequences of this confusion John Paul instructs that they may not: According to (Conner, 1987: 47). “Look on the law as merely an ideal to be conceived in the future they must consider it as a command of Christ the Lord to overcome difficulties with constancy. And so what is known as ‘the Law of gradualness’ of step-by-step advance cannot be identified With ‘gradualness of the law, ‘as if there were different degrees or Forms of precept in God’s law for different individuals and situation In God’s plan, all husbands and wives are called in marriage to holiness, this lofty vocation is fulfilled to the extent that the human person Is able to respond to God’s command with serene confidence in God’s Grace and in his or her own will.”
6.2.2 Educators in Prayer

According to (Conner, 1987: 73). Part of the dignity and mission of parents is to educate their children in prayers, therefore, the Sacrament of Matrimony in the family play an important role in introducing children to God and to personal dialogue with Him. ‘This task of education is an exercise of their royal priesthood, and the living example of the parent is ‘fundamental and irreplaceable’ to it. Only by praying as the entire family can parents ‘penetrate the innermost depths of their children’s hearts and lives will not be able to efface.’ In the Biblical text in the book of Psalm 127:3 also reminds the parents that, Children are a “heritage from the Lord”. He places them in families and gives parents guidance in how they are to be raised. The goal of good parenting is to produce wise children who know and honor God with their lives.

6.2.3 Right of Children

Every child in the family must be valued for his or her personal dignity and must experience ‘a great respect and generous concern for his or her right and this being one of the roles of Christian family therefore the sacrament of Matrimony act as reminder to the parents. Pope John Paul II in his encyclical Familiaris Consortio state that: “I wish to express the joy that we all find in children, the springtime of life, the anticipation of the future history of each of our present Earthly homeland. No country on earth, no political system can think of its own future otherwise than through the image of these new generations that will receive from their parents”. (cf John Paul II, F C No. 26).

6.2.4 Prophetic Ministry

"The family, like the Church, ought to be a place where the Gospel is transmitted with the help of Sacrament of Matrimony and from which the Gospel radiates. In a family which is conscious of this mission, all the members evangelize and are evangelized. (John Paul II, F C No.52-54). The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangelizer of many other families, and of the neighborhood of which it forms part. “The Synod Fathers emphasized that Christian families by the grace of the sacrament of matrimony are the principal agents of the family apostolate” (Francis, Amoris Laetitia, [AL] no.200)
6.2.5 Family life As an Educational Setting

According to Pope Francis “the family is the first school of human values, where we learn the wise use of freedom. Certain inclinations develop in childhood and become so deeply rooted that they remain throughout life, either as attractions to a particular value or a natural repugnance to certain ways of acting. Many people think and act in a certain way because they deem it to be right on the basis of what they learned, as if by osmosis, from their earliest years: “That’s how I was taught”. “That’s what I learned to do”. In the family we can also learn to be critical about certain messages sent by the various media. Sad to say, some television program or forms of advertising often negatively influence and undercut the values inculcated in family life”. (Francis, *Amoris Laetitia*, [AL] no.274).

6.2.6 Promoting Education of Children

The Sacrament of Matrimony also act as a building foundation in uplifting the education of Children in the family as it challenge the couple to take up their responsibility and commitment seriously. The family is the principal school of the social virtues which are necessary to every society. It is therefore above all the Christian family, inspired by the grace and the responsibility of the Sacrament of Matrimony that children should be taught to know and worship God and to love their neighbor in accordance with the faith which they have received in earliest infancy in the Sacrament of Matrimony. According to (Vatican Council II, 1975, P.645).
6.3 RECOMMENDATIONS

After carrying out this academic project on the “the importance of sacrament of matrimony in upbringing children in Holy Rosary Parish”, based on the findings, the researcher would like to make the following recommendations,

6.3.1 Regular seminars and workshops on the Sacrament of Matrimony

Sacrament as being regarded as one of the most important Sacrament for tying the permanent bond between the marriage couple and for maintaining peace and harmony in the family and for the proper upbringing of the children in the family there is high need for the regular seminars and workshops on the Sacrament of Matrimony. This workshops and seminars are to help the couple to know their task as the parents who have received this Sacrament to remind themselves on a regular basis on their role in maintaining their commitment and promises. This is confirmed by Lakony (60) who said, that seminars and workshops help him to build that confidence and hope to have the zeal to move forward in their marriage life and to take up responsibility whole heartedly.

In my opinion, this regular seminars and workshops should be done on a monthly basis in such a way that the couple should be able to examined themselves where they had gone wrong during the course of the month and if there is anything which need to be worked upon both should be able to be open to the Parish Priest such as disagreement between themselves. Also these monthly meetings help them to renew their life in spiritual aspect and how to bring up their children.

6.3.2 The Church should constantly teach the parents on the importance of Sacrament of Matrimony in upbringing of children

The Church has the full right and authority to constantly teach the parents on the importance of Sacrament of Matrimony in upbringing children. Through the vigorous pastoral activities in the parishes by both the Priests and the Catechist the Church can lay strategies on how to pass on the fundamental Church’s teaching to the parents of which Sacraments is one of them which could be done through pastoral visitation to the various families. Omoro (59), says that, he always feel happy and encourage in his family especially when he receive the catechist in his family for pastoral duties and he always share a lot with him about the Christian understanding on the Sacrament of Matrimony. The chief ministers of the Eucharistic celebration which is none other
than ordained priest should prepare well when giving homily especially when the reading is talking about family as one of the Christian vocation.

In my own view I feel that this constant teaching on the Sacrament of Matrimony in upbringing children Eucharistic celebration alone is not enough to enrich the Christian with full knowledge on the importance of this Sacrament in upbringing of children and in my own view it can be accompany with teamwork which is done for one week and on the final day it end with Eucharistic celebration. This teamwork at least should be done once in a month.

6.3.3 The Church should always not to forget to work together with the parents in forming children

Although the Sacrament of Matrimony play an importance role in upbringing children the Mother church should also try her best also to work together with the parents in forming up children because the upbringing up of children in a Christian ways of living involve both the Church and the parents. The Church could also organized conferences at least twice a month for the growing children on how they should go about on their behavior change and this could help to cub down the queer character which can come as a result of this changes. According to Acan (40), she says that, when she was in her primary five there was a missionary priest who use to organized conferences for the children who are at their age of adolescence at least twice a month that is at the beginning of month and at the end of the month and this has help her in managing her stages of life.

In my own observation the Church also tried their best in helping the children to grow morally upright by introducing various programs on the media such as when it comes to the holidays they try to give advice to the children on how they should spent their holidays productively to avoid being idle but they can also do more by founding various organization who could deal with the growing children who need special attention during their stage of adolescence. This help would help them to balance up their work on evangelization.
6.3.4 Effectiveness on the various means of educating the parents on the importance of Sacrament of Matrimony in upbringing children in the family

As we saw the importance of Sacrament of Matrimony in upbringing children and the various means of educating parents on this issues effectiveness of these various means is the most important aspect. This implies that there should be well streamline measures and well-articulated programs such as talk shows on the Radio the timetable should flow without skipping to make the listeners’ also pick interest in such programs, the Radio station should also be checked time and again to avoid technical breakdown. The Catholic schools who prepare the children to be future parents should make the students through their teachers understand the core value of Sacrament of Matrimony both in the growth of children and even in their life as the parents. According to Acayo (31), she explained her disappointment Maria which sometimes goes off air and the reason she get is that there is no fuel for the generator which shows ineffectiveness of this system.

In my own opinion the various means of these means of educating parents on the importance of Sacrament of Matrimony in upbringing children in the family the people who are employed to run this project such as Radio station should be people who are professional with good managerial skills and those to conduct workshops and seminars these should be people of high experience and if possible the facilitators for each and every workshops should not be the same person but different facilitators with different styles.

6.4 AREAS OF FURTHER STUDY

This research doesn’t claim its finality. There is much more on the growth of the children than has been written. What has been dealt with is the importance of Sacrament of Matrimony in upbringing of children of Holy Rosary Parish. Basing on the character of human nature, one cannot deny the possibility that some unintended bias may have crept in the work. In this case there are other areas for further study that the researcher feels should be dealt with. As being identify bellow.

I. What are the role played by the children in the celebration of Sacrament of Matrimony of their parents

II. Study could also be done also to find out the solution to the problems children faced in the family who have received the Sacrament of Matrimony.

III. The view of children on the importance of Sacrament of Matrimony in the family life
IV. What benefit do parents gain from their children as a result of their commitment in receiving Sacrament of Matrimony?
APPENDIX I: REFERENCES

SELECTED BIBLIOGRAPHY.

CONCILIAR DOCUMENTS.

PAPAL DOCUMENTS


OTHER CHURCH DOCUMENTS


OTHER BOOKS


Kristu Jyoti Publica


**ONLINE READINGS**


JOURNALS, ENCYCLOPEDIAS & DICTIONARIES

Argentinian Bishops’ Conference, Navega mar adentro (31 May 2003).


APPENDIX II: QUESTIONNAIRE

ST. MARY’S NATIONAL SEMINARY, GGABA,

P.O BOX 1871

KAMPALA (U).

13TH NOVEMBER, 2017

Dear Respondent.

RE: RESEARCH QUESTIONNAIRE

I am by the name Odong Elia Paul, a student in the above National Seminary Institution carrying out a research as a partial fulfillment of the requirement for the award of Master’s Degree in Religious and Theological Studies of Makerere University, Kampala. The major role of this questionnaire is to collect data so as to enable the researcher to determine THE IMPORTANCE OF SACRAMENT OF MATRIMONY IN UPBRINGING CHILDREN IN LIGHT OF AMORIS LAETITIA. CASE STUDY: IN HOLY ROSARY PARISH

Please I humbly ask you to answer this questionnaire accordingly. The information you will give will be treated with total confidentiality

Thank you for your cooperation in advance

.................................................................

Odong Elia Paul

Researcher
INSTRUCTIONS:

In section “A” tick your most appropriate opinion in the given spaces. In section B tick where appropriate and fill in the blank space provided against each question

SECTION A: PERSONAL DETAILS

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STATUS IN THE CHURCH

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**Marriage status**

| Wedded in the Church |  |
| Not wedded in the Church |  |
SECTION B

1- Do you understand what Sacrament of Matrimony is?
   (i) Yes [  ] (ii) No [  ]
   b) i) If your answer is “YES” Explain what is meant by Sacrament of Matrimony?
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   ii) What is its effect in your family?
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2- What is the teaching of the Church on the Sacrament of Matrimony in upbringing children in the family?
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3- a) Has the Sacrament of Matrimony has any importance in upbringing of children in the family?
   (i) Yes [  ] (ii) No [  ]
   b) If yes how has it contributed in the growth of children in your family?
      ………………………………………………………………………………………………………
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   c) What are the problems facing family who have receive the Sacrament of Matrimony in upbringing children in the family?
d) What are the problems facing family who have not receive the Sacrament of Matrimony in upbringing children in the family?

4- a) Are there other ways in which the Church can educate the parents on the importance of the Sacrament of Matrimony in upbringing children in the family?

   (i) Yes [ ]  (ii) No [ ]  (iii) Not sure [ ]

   b) If your answer was ‘YES’ state and explain some of the ways in which the Church can educate the parents importance of Sacrament of Matrimony in upbringing children in the family?
APPENDIX III: INTERVIEW GUIDE

1. Do you understand what Sacrament of Matrimony is and its effect in your family?

2. What is the teaching of the Church on the Sacrament of Matrimony in upbringing children in the family?

3. (a) Can you explain the contribution of Sacrament of Matrimony in the growth of children in your family?

(b) What are the problems facing family who have receive the Sacrament of Matrimony in upbringing children in the family?

(c) What are the problems facing family who have not receive the Sacrament of Matrimony in upbringing children in the family?

4. Can you suggest other ways in which the Church can educate the parents on the importance of the Sacrament of Matrimony in upbringing children in the family?
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APPENDIX VI: INTRODUCTORY LETTER

ST. MARY’S NATIONAL SEMINARY GGABA

P.O Box 1871
KAMPALA
UGANDA

OFFICE OF THE DEAN OF STUDIES

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: FIELD RESEARCH

This is to certify that ODONG Elia Paul is carrying out academic research on the topic: “The Importance of Sacrament of Matrimony in upbringing children in light of Amoris Laetitia. Case study: in Holy Rosary parish”, 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. Darius Magunda
ASSOCIATE DEAN OF STUDIES

Date: 7th December 2016