THE LEVEL OF INFLUENCE OF THE EUCHARISTIC CELEBRATION ON THE CATHOLIC FAMILY SOCIAL LIFE IN BUSUUBIZI CATHOLIC PARISH.

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DECLARATION

I, Simon Peter Kyagambiddwa with the approval of my moderators do declare that this work has never been presented for any academic award by anybody. This is my own struggle with the help of my moderator. It is my real toil and sweat.

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DEDICATION

I dedicate this work to my parents and to all people of good will who have given me in various ways and at various time, support, positive reinforcement and unconditional positive regard.
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First and foremost, I am very grateful to the Almighty God for all His providence that has enabled me to complete this work.

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ABSTRACT

The Catholic Church has always considered the Eucharist as the source and the summit of Christian life. Without it the Church cannot stand by her own. The Church puts a lot of importance on the clear understanding of the Eucharist in the life of the Church as a whole but also in the life of a faithful member of the Church.

Since the early time of the Church those to receive the Eucharist had to be thoroughly examined and trained in matters regarding the importance of the Eucharist. Those found worthy were accepted to receive the Eucharist. Even in the present day the Church has maintained the same practice.

The question that remains in mind whether people really do understand what they celebrate and later alone what they receive? Sometimes there is a big gap between what is expected of someone who receives the Eucharist. Some of those who receive the Eucharist live lives that are even worse those of the pagans. Some of them live in perpetual conflicts with others, some do attend witchcraft functions and so on.

Pope Pious X invited all Catholics to say the Mass and live the Mass. It is that very gap between the expected and hat is experienced in practice that forced the researcher to go to the field to find out the cause for that.
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CHAPTER ONE

1.1 BACKGROUND OF THE STUDY

The clear and proper understanding of the importance of the holy Eucharist in the life of the Christians was the major concern of the researcher for a long period of time. He wanted to establish the level of importance to which the people of Busuubizi considered this sacrament and how they lived it in their day today life.

In the Catholic Church the most august sacrament is the Most Holy Eucharist which is Christ himself really present, offered and received and by which the Church continually lives and grows. Cf. Canon 897. The Eucharist in the Church is talked about as the source and summit of the Christian life. Cf. LG 11. The other sacraments and indeed all ecclesiastical ministries and works of apostolate are bound up with the Eucharist and are oriented toward it.

The above references try to underscore the centrality of the Eucharist in the life of the Church. The Eucharist is not only to end in the Churches where it is celebrated. After receiving the life and graces from it, the Christians must live it. The Eucharist can only have its fullest meaning when it is lived in peoples’ day today lives.

It is against such a background that the researcher decided to find out the level to which the Eucharistic celebration had influenced the social life of the Catholic families in Busuubizi Catholic Parish. According to the total population of Busuubizi parish almost 45% are Catholics. In the many years that the researcher stayed in this parish, there were some things that were done by some Catholics who used to attend the Eucharistic celebrations, but which surprised him. Such occurrences were both on individual and public levels. These included; witchcraft, domestic violence, homicide, corruption, irresponsible parenthood, discrimination against the poor and the less privileged, illegal marriages, rape cases, fornication, adultery and so on. This brought into the researcher’s mind questions about the conviction and commitment to a true Eucharistic witnessing among the Catholics of Busuubizi Catholic Parish. The Eucharist must be celebrated and lived. But with the existence of the above-mentioned vices, it seemed the people had not yet understood the liberating powers of the Eucharist. The researcher wished to establish the level to which the Eucharist had influenced the family social life in Busuubizi Catholic Parish.
The researcher focused on the family because it is the basic unit of the big society and the basic unit of the church. Once the families are settled, there is a very high probability that the society too will be likewise. The nature of the society highly reflects the kind of individuals and families that do make up that very society. All Catholics must safeguard against all temptations and forces that are geared towards the destruction of family as an institution. Once the Eucharist is lived in the families, then the whole society will be influenced by it. The Catholics should never be deceived in thinking that Christ only ends in the tabernacle and in the Church alone. Christ accompanies us in all our situations and environment. Christ came among us in order to transform us so that in the end we may stay with him forever and ever.

1.2 STATEMENT OF THE PROBLEM
The end result of active participation in the Eucharistic celebration is society transformation. The society that considers the Eucharist as its source and summit, should live in love and mutual respect. Such active participation was clearly realized in the life of the early Christians who “were persevering in doctrine of the Apostles, in the communion of breaking of bread and in prayer.” Acts 2:42.

Unfortunately according to the researcher’s general observation made, it seemed some people took the Eucharistic celebration just as one of the social events that took place in their society. Some other people took it just as a way of coping with modernity or just as a social gathering where people come to share their feelings and aspiration.

If Mass is to be placed at the centre of the community life, it should be given priority. Given the big numbers of Catholic families in the area, it is very unfortunate that the level of domestic violence and marriage break-ups and other vices is high. The use of witchcraft among the people is also on the increase especially during moments of suffering and trials. There are many families which seem to be Catholic but with traditional shrines in their homes. The issue of irresponsible parenthood is also experienced. The children are deprived of their basic needs like; good feeding, education, shelter, clothing, proper security just to mention but a few. In some homes children have been defiled by their own blood relatives and others have been mistreated by the elders found in their families.

Outside family issues the relationship within the Catholic communities is not also the best. Different families are living in perpetual conflict with other families. This shows that forgiveness is never made a reality in their lives. There is also a very remarkable lack of charity among members. Each one is interested in his or her own affairs. When it comes to
leadership, there are very few Catholics who take on leadership positions in society. Sometimes it has also been difficult to find people to take up leadership in the Church. Jesus Christ came to serve and not to be served. With the above observations, the researcher has doubted whether the Eucharist is really at the centre of the community life in Busuubizi Parish.

1.3 GENERAL OBJECTIVE

❖ To find out the level of influence of the Eucharistic celebration on the family social life in Busuubizi Catholic Parish.

1.4 SPECIFIC OBJECTIVES

❖ To find out the level of conviction about the real presence of Jesus Christ in the Blessed Eucharist.
❖ To find out how far the Eucharist influences people’s lives especially, during joyful and sorrowful events. Examples of such events may include; birth days, anniversaries, harvest, graduations, death, sickness, conflict and so on.
❖ To find out people’s attitude towards rendering charitable services to others, especially those in need.

1.5 SIGNIFICANCE OF THE STUDY

The study is to help the reader to appreciate more the importance of the Most Blessed sacrament of the Eucharist in their day today lives.

This work is to contribute towards the Catechetical knowledge about the Eucharist as the centre of Christian life and the community. The Eucharistic catechesis and practice should be formed in a way that allows the sense of the Eucharistic presence to permeate all the aspects of human life. Such knowledge helps to make the Eucharist more readily available for the formation of genuine Christian communities.

The study aims at making people have a broader understanding of the Eucharistic mystery and to enhance a more effective Christian social influence and effectiveness.
The researcher is mostly to base his findings on family social life. This is because the family is the basic unit of the Church and the society at large. The family is the first Church where the basics of the faith are imparted into the young ones. Once the Eucharist is well translated in the family life, chances are high that the perception of the whole community will be improved. The study is to help reader to understand the Eucharist as the best kind of worship which celebrates the ordinary events in life such as birth, death, growing, playing, loving and so on. And since these events mostly take place in homes, Mass is to be lived in the home/family environment.

The researcher intends to help people realize that the Eucharist is Christ’s invitation for everybody, always to be a true Christian and not to stop on Sunday and in the Church. It is a day today invitation throughout one’s lifetime.

The study also is to help the pastors to know the level of influence of the Eucharist in the family social life. The study also is to include some of the way forward through which people’s level of conviction and commitment towards the Eucharist can be improved.

1.6 THEORETICAL FRAME WORK

The theoretical framework involves notions and set of ideas on which the researcher bases himself to clearly spell out his objectives. The guiding theory in this research is that, perception leads to knowledge, which influences one’s attitude. Attitude leads to relationship, which leads to action.

Perception is the ability to have a natural understanding and awareness of something than usual. When someone perceives something to be good, this makes one understand that thing to be so. Already this will lead him/her to have a good attitude towards it. An attitude is a way of thinking about somebody or something. A good attitude towards something leads to a relationship. One develops a good tendency towards that which one has a good attitude. Someone creates a relationship that can keep him/her in touch with that about which he/she has a good attitude. The relationship leads one into action in order to facilitate that very relationship. One behaves in a way that supports that relationship to continue. This theory emphasizes so much the first step of perception. Without right perception the whole process is in dilemma.
Depending on what is happening in the families where there is human assault, manslaughter, murder, wife battering, physical abuse, adultery, discrimination of the poor, strangers and the less privileged, abandonment of the sick and the elderly, abuse of the children’s rights and so on, there is room for one to question people’s perception of the Eucharist.

When it comes to the Eucharistic celebration, some people come in moods, which are not worthy of such a wonderful type of worship. Some people do turn up while they are drunk, not ready to respond when they are invited to do so. Sometimes the way in which some people prepare the places where the Eucharistic celebration is to take place leaves a lot to be desired. The turn up for the Eucharistic celebrations is also not the best. Many people have always preferred to have Sunday services at their nearby out stations where there is no Mass although the distances from the main Parish church where Mass is celebrated daily and on every Sunday is just few kilometres.

Such events have acted as a basis for the researcher to question whether the people in this parish are convinced of the centrality of the Eucharistic celebration in their community. Otherwise with proper perception, attitude and relationship towards the Eucharist the people’s lives would be reflecting clearly what they do celebrate during Mass. The life would be transformed into better people who work for peace and justice in their families and community at large.

1.7 OPERATIONAL DEFINITION

Eucharistic celebration

The term Eucharist is from a Greek word εὐχαριστία which means thanksgiving. Thanksgiving to God for having sent his only Son to die for us through the Paschal mysteries. It is the most August Sacrament in which, the Lord himself is contained, offered and received and by which the Church continually lives and grows, Cf. Canon 897. The sacrifice of Jesus Christ on the cross is not just remembered but it is made present but in a different manner ritually, in sign and symbols. It is the summit and the source of all worship and Christian life. By means of it the unity of God’s people is Signified and brought about, and the building up of the body of Christ is perfected. The other Sacraments and all the ecclesiastical works of the apostolate are bound up with and directed to, the Blessed Eucharist.
Catholic Family
Catholic family in this research will mean a group consisting of one or two parents, who are legally married in the Catholic Church, their children in some cases with their close relatives and all these must be practicing Catholics.

Social Life
Social life in this research will refer to the association of the family members for the attainment of a common good in light of the demands of the Eucharistic life.

1.8 SCOPE OF THE STUDY.

The study has considered Catholic families found in Busuubizi Catholic Parish. These families include; those families whereby both the husband and the wife are legally married in the Catholic Church and those families whose leaders are practicing Catholics and are in position of receiving the Blessed Eucharist. The researcher has considered only those families, which have been in existence for not less than two years.

Geographical Coverage
Busuubizi parish is composed of ten subparishes. These include; Busuubizi A, Busuubizi B, Namyeso, Ggingo, Nakaziba, Kiganwa, Beekiina, Kkande, Mitimbojje and Ttamu. The researcher has tried as much as possible to make his inquiries from all the ten sub parishes. He has chosen five families from each sub parish. All these are found in Kiyinda-Mityana Diocese, Busimbi sub county, Mityana county, Mityana district in the central region of Uganda.

Time Schedule
This study has lasted for one year, which has been from 2006-2007.
CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 INTRODUCTION

In this part, the researcher has acknowledged those individuals who have written about the Eucharist in general and its influence on the social order. He has also recognized those individuals who have written about the Eucharist as a form of liturgical worship. He has made use of the different sources, which contain information about family life in relation to the Eucharist. The researcher has gained support of such rich and inspiring literature. Such sources have been of estimable value to the researcher himself. Let us now try to look at one of the important aspects that help very much in the development of one’s perception towards something. This aspect is the acquisition of enough knowledge about that thing of interest or consideration. This involves training, learning and formation as a whole in line with the area of interest. As regards acquiring knowledge about Christian faith, one needs what we call Catechesis, which helps to impart Christian faith among believers. In order for one to have the right perception about the Most Holy Eucharist one needs to be well instructed about it, thus the need for a Eucharistic Catechesis. Let us now look at those sources, which underscore the importance the Eucharistic Catechesis/ formation.

2.2 NEED FOR A EUCHARISTIC CATECHESIS/ FORMATION.

In order for one to have a clear perception of something one needs some amount of knowledge about that very thing. In order for people to perceive well the Eucharist they need good catechesis about it. There are many agents that can participate in this noble work of Christian instruction and formation. Such agents include; the parents at home, teachers in schools, the catechists, the priests and the religious and all the other pastoral agents. All these categories of people must collaborate with each other, in order to make people have a good and clear perception about the sacrament of Eucharist, which is the source and summit of all Christian life. The formation is to help and also to encourage all the Catholics to have a more lovely and fervent celebration of the Eucharist, leading to a Christian life transformed by faith, love and hope.

In the endeavour of Christian instruction, the Church looks at the family as a place of learning and formation. The Second Vatican Council called upon the parents to form their young ones. The council fathers said that, since parents have conferred life on their children, they have a most solemn obligation to educate them. Hence, parents are the first educators of their
Children. Their role as educators is so decisive that scarcely can anything compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and other people in order to form a well-rounded and social person. Hence the family is first school of those social and spiritual virtues, which the individual and society need. Cf. Declaration on Christian Education. *Gravissimum Educationis*, 3.

Education does not lie in only words but it even involves the whole life of those who stand as educators. In the case of family life these are the parents and guardians. Such people ought to live an exemplary life. Even if they may talk less but their actions will have much influence on the life of the young ones, because actions speak louder than words. The parents have the obligation to put into practice what they profess as this may include; leaving in love and harmony at home, promotion of the spirit of reconciliation and forgiveness, going to church on Sundays and other days of obligation. Such a spirit should work as a norm for all the members of the family. In that way the parents will have done a lot of good to their children and the society at large.

But when we look at the concrete situation in the families, the contrary to the above is visible. Some parents are living a type of life, which is not exemplary at all to their children. In some homes prayers are never said, parents never go for Sunday services, many are in illegal marriages and are practicing sexual promiscuities, some do practice witchcraft and perform acts which are not in conformity with what they profess in their Catholic faith. This has demoralized the young ones so much. This could be one of the reasons why some young people have opted to abandon the faith of their parents because their parents were living a life of contradiction (practicing double standards). In this way parents are looked at as hypocrites, people who will never practice what they profess. Such type of life does a lot of harm than good to the spiritual and social life of the young ones and to the future of the church. In such a home environment, it is very difficult to talk about the influence of the Eucharistic celebration in its social life setting.

It is against such a background that parents are called upon to impart the Eucharistic catechesis to their children. The instruction can be done mostly through word and deed. They are to live and promote a Eucharistic type of life in their families as a way of example to their children. After home formation the parents are to send their children for a formal Christian instruction to the relevant authorities.
Usually the formal Christian instruction is done by catechists, religious, teachers and priests who are supposed to know the areas, which are of importance to those to be instructed. The pastors of souls are obliged to ensure that their own Church members are well instructed in matters regarding the most august Eucharist, which is the source and summit of the Christian life. The pastors can do this through their preaching, catechetical instruction adapted to children, young people and adults, and indeed by the use of the means of social communication available. Such instruction helps to impart the necessary knowledge, which is important in helping people to have a good and clear perception about the Eucharist as a sacrament of life. Having understood it as something good for both their physical and spiritual life, the Christians’ attitude towards it will automatically change which will lead them to act according to its own dictates and demands.

About this point K.E Chiromba in his book entitled, “The Mystery of the Most Holy Eucharist in the Shona Cultural Situation,” (1988), emphasizes the need for a proper Eucharistic Catechesis and Evangelisation. He said that this is the only way forward that can help people have a clear understanding of the Eucharist. He writes, “Our Eucharistic Catechesis and practice should be formed in a way that allows a sense of the Eucharistic presence to permeate and supersede the wide areas of influence on human life.” He continues to argue that, a Eucharistic theology that does not account for a formation of life can open the door to dangerous spiritual deviation of real finality or purpose of the Eucharist and in fact of the Church herself. The real finality of the Eucharist, demands a translation into life, because the reign of God does not consist in food and drink alone but in righteousness, joy and peace in the Holy Spirit, Cf. Rom 14:17.

Chiromba goes ahead to say that, our evangelisation should no longer be, a repetition of established Dogmas without seeking to interpret them in the context of the people being evangelised, according to their situation and mentality. The Eucharist has to be understood as God present to listen to people in their own situations, mostly in the family context. The Eucharistic Jesus is Emmanuel, that is, “God with us,” Cf. Mt 1:23. The Catholics must be helped so as to have it at heart. This will save them from a temptation of saying that God is only found in heaven and in some particular places. The Eucharist is to remind us of God’s love and simplicity, which made him stay with us in such a simple form so that we can all have access to him. Within the Eucharistic celebration we receive Jesus Christ in his two
natures, human and divine. He mixes his nature with ours in order to make us more divine. Hence Christ’s invitation to all of us to be as holy as our heavenly Father is holy. We must stay with that same Christ throughout our life experience and always enjoy his presence.

With such knowledge and understanding people are helped to win confidence in the mighty help of Jesus who is in the Eucharist. This will help them to know that Christ is part of their family and is ready to stay with them and work with them and to be consulted at the different moments of their life experience.

It is only the proper knowledge of the Eucharist that can help people to win confidence and trust in the Eucharist as the Bread of life. The pastors must also show respect and trust in the Eucharist in their daily life and the way in which they celebrate it. The pastors ought to make thorough preparations before the celebration of any Mass. This helps them to reflect upon what they are going to celebrate. The preparations need to be extended even to the lay people making them have regular confessions and other aspects that need to be attended to before the celebration. The place where the Mass is to be celebrated needs to be well prepared in order to reflect the value of what is to take place. All these put a lot of impact on those who are to participate in the Eucharistic celebration. The manner in which priests celebrate the mysteries also manifests their faith in what is being celebrated.

John Paul II in his apostolic letter, “Stay with Us Lord,” called upon the ministers and the faithful to treat the Eucharist with a profound respect. He also invited the priests to celebrate each Holy Mass with the same joy and fervour with which each one celebrated his first Mass. “All such respect is to be given to the Eucharist because it is the most noble, it has God as its object, it is the most profitable for human salvation, it gives us the author of grace and it is the sweetest because it contains Christ the Lord who is sweetest itself,” says St Pius X, the pope of the Eucharist in the book entitled, “Jesus Our Eucharistic Love,” 1973.

The above references impress upon pastors to have the responsibility of instructing lay people about the importance of the Eucharist in their lives. The parents themselves and their children are to avail themselves to the opportune times to be instructed. Such opportune moments may include; during homilies, formal Christian instruction, use of the available literatures, and the other means of communication.
It is very unfortunate that some parents have not bothered to take their children for Christian catechism in time. Some parents themselves do not go for Sunday Mass and are never instructed. In such a situation both parents and their children are never enlightened as regards Christian faith. Hence their understanding of the demands of the Eucharist is very low and this makes it very difficult for them to live by it in their family life.

Macquarrie in his book, “Getting to know the Eucharist,” stated that, if people are not devout to the Eucharist it is simply because their knowledge of the Eucharist is defiant. The confusion over the Church’s role in the modern society is partly due to the neglect of the Eucharist as source and summit of all her activities.

In just a word, every Christian must take it upon himself/herself to learn a lot about the Eucharist. After the acquisition of some knowledge, one should try to live it by word and deed. At the same time one has to extend that understanding to others so that a more lively and fervent celebration of the Eucharist, leading to a Christian life transformed by love is realized.

Having been instructed thoroughly well about the Eucharist one develops a special relationship with it. One gives it a special consideration in his or her life. This relationship starts acting as a dynamism, which guides his or her activities. Such a person will always find a way or an opportunity to attend a Eucharistic celebration in order to receive the necessary graces, which he or she needs for both his or her physical and spiritual life.

The Eucharistic celebration usually begins with the liturgy of the Word, in which Christ himself speaks to the faithful preparing them to meet him in the Eucharist under the species of bread and wine. Let us now look at Christ’s real presence in the Word especially during the Eucharistic celebration.

2.3 CHRIST’S REAL PRESENCE IN THE WORD
During the Eucharistic celebration there is the Liturgy of the Word. The Word of God, which is proclaimed, is always linked to the concrete intervention of the Trinity in history and it invites us to take responsibility for the spreading of God’s kingdom in our society today. Jesus continually tells his disciples not to be just ‘listeners’ of the Word, but to put it into practice that is to be ‘doers’ of the Word of life. According to Gregory the Great, the putting into practice of the Word listened to is not just a follow-up to understanding the Word, but
rather it forms an integral part of it; Listening, Understanding and Action are linked together, thus overcoming a dichotomy between faith and experience, liturgy and life. *Cf. Living the Eucharist, 2005.*

The Word of God read to us invites us to a concrete response that moves beyond liturgy itself and affects our daily lives leading us to engage fully in the task of making Christ known to the world through proclamation, service and witness.

The Apostolic letter, *Mane Nobiscum Domine,* of John Paul II sheds a lot of light on the importance of the Eucharistic celebration in the life of a Christian. The Pope uses the episode of the two disciples of Jesus who were journeying to Emmaus on the evening of the day of resurrection. Christ went through the scriptures, which helped them a lot to enlighten them about the one who was amidst them. Eventually the two disciples invited Him to stay with them *Cf Lk24: 29.*

It is the same with us during the Eucharistic celebration; the part of the Word represents Christ addressing us about God’s will. The intention is to help us improve our perception and knowledge of God whom we are to meet in the Eucharist under the species of bread and wine.

Amidst our difficulties in life, and even our bitter disappointments, the Saviour continues to walk at our side opening to us the scriptures and leading us to a deeper understanding of the mysteries of God. When we meet Him fully, we pass from the light of the Word to the light streaming from the Bread of life, the supreme fulfilment of His promise to “be with us always to the end of the age,” *Cf. Mt 28: 20.*

The Word that is sown into a listening heart leads the assembly to give thanks and praise and to embark on life of conversion, faith and witness. The dialogue of love that God initiates with us in the Eucharistic celebration continues in our daily life and leads us back again to the celebration, as our desire to be nourished at the Table of the Word and helps the faithful to grow stronger and stronger in their life of faith.

The Word of God is always supplemented with the homily or a reflection. The homily is necessary for the nurturing of the Christian life. The aim of the homily is to make the Word of God food for the soul that leads the assembly to celebrate the Eucharist in an active and
fruitful way so that they may “hold fast in their lives to what they have grasped by their faith,” *Cf. SC, 10.* The homily must also lead the faithful to an active involvement in the mission of the Church, which is salvation of souls.

The liturgy of the Word is intended to act as a force that stirs up people’s zeal to meet Christ. As the Word of Christ prepared the two disciples, on the road to Emmaus to recognize him at the table through the simple gesture of breaking bread, this, should always be the case for every Christian in order to prepare well to meet Christ in the Bread of life, which is the Eucharist.

The sharing in the Good News of the resurrection is rooted in the transforming encounter with the risen Lord. This encounter instils in us the desire to share with others our faith and to proclaim to everyone we come into contact with, that the Lord, the giver of life, is alive among us. Christ himself must be given a chance to speak and to work through us. Through our speech and deed, Christ must be rendered present and that presence must be felt wherever there is a Christian and above all a Catholic.

It is not uncommon to find those who have been in Church listening to the Word of God, acting contrary to the nourishing Word they have just shared in the Eucharistic celebration. Some Christians have heard hundreds of homilies but they are still living in illegal marriages, still participating in the traditional religious activities, like witchcraft, which has claimed many innocent lives of people. Some have participated in abortion, contraception, domestic violence almost on daily basis and so on. Such events can act as an indicator that the Word of God has not yet prepared well the people to meet Christ found in the Eucharist. It is as if some people only come to Mass for other intentions other than spiritual edification. The behaviour, which is against the gospel message, just reveals that the person did not understand or was not convinced about the Word preached to him or her. There is a benefit of doubt as to whether the Christians have understood well the value of the Word they listen to in every Eucharistic celebration. This is simply because many of them have failed to translate it into their own lives.

In the next part let us see some of those individuals who have written about the Real presence of Jesus Christ in the Eucharist and how they have tried to testify to this fact.
2.4 CHRIST’S REAL PRESENCE IN THE EUCHARIST

By “Real Presence” is meant that the true body and blood, soul and divinity of Christ, is really and substantially present under the Eucharistic species. The Church received the Eucharist as a gift par excellence from Christ, for it is a gift of himself, of his person, in his sacred humanity as well as a gift of his saving work.

In the Eucharist Jesus’ presence is real. It is a presence in the fullest sense; a substantial presence whereby Christ the God-man is wholly and entirely present. The Council of Trent puts it; “the consecration of bread effects the change of the whole substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood. And the Holy Catholic Church has fittingly and properly called this change Transubstantiation.” Cf. The Eucharist Life of the Church, 2003.

The breaking of bread manifested the risen Christ most clearly in the episode of the journey to Emmaus. This is what is done at every Eucharistic celebration. In the same way the breaking of bread should confirm our belief and faith in the real presence of Christ in Most Blessed Sacrament of the Eucharist.

The faithful must take that time of the Eucharist as a precious moment in their lifetime. It is a moment for them when they come to sit at the feet of Jesus and listen to him and also enjoy his presence. It is a moment when the faithful get a foretaste of the heavenly kingdom. With them is the Lord to whom all praises and worship must be given. Jesus is really present in the Eucharist; the one who walked the hills of Galilee and Judea, the one who cured the sick, raised the dead, and one who gives everlasting life. If at all the faithful can come to that level of belief, they would only fall in total adoration before him who is the source of all that is good.

But very often I have seen some Christians who do not pay enough respect to the Most Blessed Eucharist. Some people’s participation at Mass lives a lot to be desired. During the Eucharistic celebration some people decide to read newspapers, others to talk about their businesses, whereas some never open their mouths to sing or to carry out some common activities as required in the liturgy. This makes one to question whether such people are convinced of the real presence of Jesus Christ before them.
The ‘breaking of bread’ as the Eucharist was called in the earliest times has always been at the centre of the Church’s life. Through it Christ makes present within time the mystery of his death and resurrection. 

\textit{Cf. Stay with Us Lord, 2005}. In it, he is received in person as the living bread come down from heaven and with him we receive the pledge of eternal life and a foretaste of eternal banquet of the heavenly Jerusalem.

John Paul II puts it that, the Saviour who took flesh in Mary’s womb twenty centuries ago, continues to offer himself in the Eucharist to humanity as the source of divine life. He continues to urge all the faithful to celebrate the Eucharistic sacrifice with due reverence, offering to Jesus present in the Eucharist both a worthy type of liturgical worship. Above all, he suggests once again the need for a Eucharistic spirituality and pointed to Mary, “the Woman of the Eucharist” as its model. \textit{Cf The Eucharist: Life of the Church. 2003}

When the disciples on the way to Emmaus asked Jesus to stay with them, he responded by giving them a much greater gift; the sacrament of the Eucharist through which he was to stay with them. Receiving the Eucharist means entering into a profound communion with Jesus. “Abide in me and I in you,” \textit{Cf. Jn 15:4}. This relationship of profound and mutual biding enables us to have a certain foretaste of heaven on earth.

On the devotion to the Eucharist, St. Pius X the pope of the Eucharist said, “Is the most noble, because it has God as its object and is the author of grace.” \textit{Cf. Jesus our Eucharistic Love. 1973}. The Eucharistic Jesus is Emmanuel, that is, “God is with us”, \textit{Cf. Mt 1:23}.

In confirming the real presence of Jesus, St. Francis of Assisi said, “Man should tremble, the world should vibrate, all heaven should be deeply moved when the Son of God appears on the altar in the hands of the priest.” \textit{Cf. Jesus Our Eucharistic Love, 1973}.

“With the communion, Jesus enters my heart and remains corporally present in me as long as the species (the appearance) of the bread lasts; that is for about 15 minutes. During this time, the Holy Father Pius X teaches that the angels surround me to continue to adore Jesus and love him without interruption. \textit{Cf. Jesus Our Eucharistic Love, 1973}.

When Jesus is corporally present within us, the angels surround us as a guard of love,” wrote St. Bernard. \textit{Cf. Jesus our Eucharistic Love 1973}. 

15
Trying to show how important the Eucharist is in both our Physical and spiritual life, St Pius X lowered the age for First Holy communion to seven years “why not to allow Jesus to enter into the innocent hearts of children, which are similar to angels”. *Cf. Jesus Our Eucharistic Love, 1973.*

St. Paul calls on the faithful to make a thorough preparation before the reception of Jesus Christ found in the Eucharist. “Let everyone first examine himself or herself, and then eat of the Bread and drink of the Chalice, because he who eats and drinks unworthily, eats and drinks unto his own condemnation,” *Cf.1Cor 11:28-29.*

Purity of soul is like a good ground which brings forth fruit in patience, *LK 8:15.* St Anthony Mary Claret illustrates this fact when she says that, when we go to Holy Communion, all of us receive the same Lord Jesus, but not all receive the same grace nor are same effects produced in all. This comes from our greater or lesser disposition. To take this fact, she takes an example from nature; consider the process of grafting, the more similar the one plant is to the other, the better the graft will succeed. Likewise the more resemblance there is between the one that goes to communion and Jesus so much the better will the fruits of Holy Communion be. *Cf. Jesus our Eucharistic Love, 1973.*

In some cases some of the Catholics have not taken it serious upon themselves to go for confession regularly in order to seek God’s mercy. This can be seen especially when a priest takes long without visiting an outstation, during confession the numbers are low, yet when it comes to the time of Holy communion it doubles or even more. Some people even speak it out openly that they have taken some years without the sacrament of reconciliation yet they receive the Holy Communion. Such incidences can also act as an indicator that these people have not yet come to that full knowledge of the value of the sacrament of the Eucharist.

The above quotations from the different individuals have tried to show how people of different ages have had faith and conviction in the real presence of Jesus Christ in the Eucharist. Having known what the Eucharist is, this must influence one’s perception towards it. Such perception is expected to determine the way in which one celebrates it and how one lives up to its demands and expectations in his or her day today life.

Let us now see how some people have thought about putting into practice what we celebrate during the Eucharist.
2.5 LIVING THE EUCHARISTIC LIFE

Our encounter with the risen Lord in the Eucharist takes up a deeper meaning when we consider some of the “African” categories in our reflection. According to the outstanding theologian B. Bujo, the Eucharist can be understood as a proto-ancestral communion, a meal with Jesus Christ, our Proto-ancestor ready to communicate to us the word of life and wisdom. At this meal, as it happened at the Last Supper, Jesus nourishes us with his own life, his body and blood, so that we may be united into one family. At the same time, Jesus communicates to us his “life-giving force” so that we may proclaim his great deeds to the generations to come. Life is the supreme good that God gives to us and in the celebration of the Eucharist we share in the life of God himself through Jesus Christ. The Eucharist becomes a very important moment in the growth of the Christian community, since we cannot live our life to the full without sharing in the “life-giving force” that God communicates to us. If the Eucharist is to be taken seriously as a life–giving ecclesial meal, then the Christian communities have to be challenged to take those concrete steps that will promote life at various levels. Our sharing in the life-giving force that comes to us from the Eucharist shapes us into instruments of life. The one who came so that we may have life and have it in abundance, Cf. Jn 10:10. Jesus calls us to be like him, “giver of life” to those we meet. Our contact with the risen Lord sets all of us in motion to re-design the world according to the plan of God. Cf. Living the Eucharist, 2005.

On the very point of living the Eucharistic type of life, the fathers of the Church in the second Vatican council stated that, the daily liturgy builds up those who are within, into a holy temple of the Lord, into a dwelling place for God in the Spirit to a mature measure of the fullness of Christ. Cf. SC 2

Panikkar Reimundo in his book entitled, “Worship and the Secular Man,” (1973), noted that, worship is essential to prevent secular man from becoming inhuman. Man should translate his worship into his day today life. The daily life of someone should reflect the amount of faith one has in his object of worship. Hence the life of a Christian must reflect the demands of the Eucharist. There should be a difference between a Christian family and a non Christian one or the one which belongs to the pagans. But sometimes it is very sad to find out that some Catholic families are entertaining vices, which are not even acceptable in the pagan society. In some Christian families we have experienced murder, sexual abuse of the young ones, human
sacrifices, incest, hatred, and other sorts of conflicts. In such families the Eucharist is not at the centre of life of the family members

In a family where the Eucharist has got an impact, love is the norm of life. Wherever there is conflict, it is settled and solved in a friendly and lovely manner. In such a family violence can never be a solution to violence instead love is opted for. The spirit of reconciliation and forgiveness is ever given priority in case of any misunderstanding. The parents are ever ready to take up the challenge of bringing up their children responsibly. Such favourable conditions found in a home, and are in conformity with the teaching of the Church can lead us to conclude that the Eucharist has had a certain level of influence in that home.

Pious X on the feast of the Exaltation of the Holy Cross, in 1930, called upon people to live the Mass. By living the Mass Pius X meant that at Mass we should offer up ourselves in sacrifice, our life, our will, our hopes, our joys, our sorrows and prolong that offering to ourselves throughout the day, from Mass to Mass, so as to link every moment of our day to the daily sacrifice. Pius X said, “We must pray the Mass and we must live the Mass.” This would mean to go to Mass consciously and participate fully and translate what has been celebrated into each moment of our life.

The Eucharist has been a source of community transformation since the early days of the Church. The breaking of bread (the Eucharist) transformed those in the early church into a multitude of believers with one heart and one soul. They shared all they had in common. 
*Cf. Acts 4:32.* This should be the very spirit in each and every community where Mass is celebrated. Each Mass celebrated is intended to renew the face of the earth. This can only become a reality when people have resolved to extend the Eucharistic life in their families and their society at large.

It is very unfortunate that the spirit of sharing in some families is lacking. Some people even find it difficult to sit at the same table and share a meal as a family. Some family members think it is never their duty to contribute towards the good of the family. Some husbands have resorted to taking alcohol or fulfilling their private interests other than contributing to the well being of the family. In some families it is only one partner who cares about the well being of the children. There is even lack to trust among family members. This brings about tension in the family and in such a situation one cannot talk of peace, love and justice.
In our struggles to translate Mass into our daily living, Colman, O’Neil, has the following to say; “Mass must be integrated into life of the church and used in accordance with the reasonable norms which govern a society which is at once divine and human” Cf. New Approaches to the Eucharist 1975. He tries to say that Mass has to be integrated with the situation at hand. The Mass needs to take up the conditions of people and help them to live well within those conditions as good Christians and above all as Catholics.

Bernard J. Bush in his book entitled, “Living in His Love; Essay on Prayer and Christian Living,” (1977), wrote that, the best kind of worship is that which celebrates the ordinary events in life in the sense of birth, death, growth, love and other aspects of life. The liturgy needs to have readings, prayers and actions that are relevant to the events being celebrated. People need to feel that Jesus the one present in the Eucharist is addressing himself to them in that particular situation and that he is ready to help them out or to remain with them throughout.

He continues to say that the family is so central to life and health of the Church community. The sense of God’s presence is learned and experience first of all in the experience of love communicated and shared by husband, wife, children and friends. Most of the emphasis in the celebrations themselves should be placed upon the needs of the family community circumstances.

John Paul II in his encyclical, “Stay with us Lord,” wrote that, the Eucharist is not merely an expression of communion in the Church’s life; it is also a project of solidarity for all of Humanity. In the celebration of the Eucharist the Church constantly renews her awareness of being a “sign and instrument” not only to initiate union with God but also the unity of the whole human race. Cf. Second Vatican Council; Ecumenical Council Pastoral Constitution on the Church, No. 1.

The Christian who takes part in that Eucharist learns to become a promoter of communication, peace and solidarity in every situation. All Christians need to learn to experience the Eucharist as a great school of peace, forming men and women who at various levels of responsibility in social, cultural and political life can become promoters of dialogue and communion.
The Eucharist must give an impulse, which gives the community a practical commitment to build a more just and fraternal society. Christ himself tells us, “if anyone would be first he must be last of all and servant of all,” Mk 9:35. The Eucharist in the Gospel of John related to the “washing of feet,” Jn 13:1-20. By bending down to wash the feet of his disciples, Jesus explains the meaning of the Eucharist unequivocally.

St Paul vigorously reaffirms the impropriety of a Eucharistic sharing with the poor, Cf. 1Cor 11:17,22, 27-34. By our concern for those in need we shall be recognized as the true followers of Christ, Cf. Jn 13:35, Mt 25:31-46. This will be the criterion by which the authenticity of our Eucharistic celebration is judged.

2.6 MARRIAGE LIFE AND THE EUCHARIST

The sacrament of marriage (Matrimony) has a great value not only for the spouses but also for the whole Church. The two are brought together and are sustained by God’s grace. The relationship enriches both parties in different aspects of life. Each one is to compliment the other in order to bring their relationship to fulfilment. Each one must have it as his/her own responsibility to lead the other to holiness.

Today on the contrary in many cases, we are witnessing an accentuated deterioration of the family and a certain corrosion of the values of marriage. In many nations especially economically developed ones, the number of divorces and separations is increasing even during the first years of married life.

At present we see with alarm the spread of a “culture” or a mentality that has lost heart with regard to family as a necessary value for spouses, children and the society at large. The secularised atmosphere has especially affected the young people and subjected them to the pressure of a secularised environment in which one ends up losing the meaning of God and consequently the deep meaning of spousal love and the family as well.

The phenomena which confirm these situations and reinforce such a culture are connected with new life styles, which devalue the human dimensions of the contracting parties with disastrous consequences for the family. These include; sexual permissiveness, the decrease in marriages or their continuous postponements, the increase in divorce, the contraceptive mentality, the spread of deliberate abortion, the spiritual void and deep dissatisfaction which
contribute to the spread of drugs, alcoholism, violence and suicide among the young and adolescents.

The family is a particular Church, in which life has to be generated and preserved. This is a decisive responsibility, which can never be taken away or compromised within the nature of the family. The responsibility flows from the family’s very nature as a community of life and love founded upon marriage, and for its mission to guard, reveal and communicate love. *Cf. Familiaris Consortio* No.17.

The Word of God stresses that marriage for Christian spouses implies a response to God’s vocation and the acceptance of the mission to be a sign of God’s love for all the members of human family, by partaking in the definitive covenant of Christ with the Church. Therefore, spouses become cooperators with the creator and Saviour in the gift of love and life.

The family is the new heart of the new evangelisation. The preparation itself for marriage is a responsibility which first concerns married couples, called to be givers of life, on the basis of an ever greater awareness of the meaning of procreation as a unique event which clearly reveals that the child is a gift. In addition to religious values, abundant goods and values that strengthen solidarity, respect, justice and forgiveness in personal and collective relations flow from marriage as the foundation of the family. In turn, the family, based on marriage, expects from the society, “a recognition of its identity and an acceptance of its status as subjects and the society, and therefore to become the heart of the civilization of love.” *Cf Preparation for the Sacrament of Marriage, 1996.*

The Christian families need to live according to the dictates of family life as understood and taught by the Catholic Church who is mother and teacher to her children. It is very unfortunate that many of the Christian families have been taken up by the so-called modern ideologies, of which some are antichristian. Some married couples have failed to live up to the promises they took on the day of their Marriage. The intentions for marriage seem to have changed for some people. Some people get married in order to gain security, prestige, status in the community, bodily pleasures to mention but a few. In such relationship there is lack of commitment and sacrifice. That is why many marriages have broken up just after a short period of time. The marriage for many people at present is just based on temporal conditions. In case one gets married to someone because of money, once one becomes poor that marks
the end of their marriage. In the case of one’s physical appearance once one grows old or gets a bit deformed, then marriage is lost. In cases of frustrations and difficulties some people have resorted to witchcraft, drug abuse, hatred, committing suicide as a way of seeking consolation or running away from the problem. But this is a misguided way of dealing with the family problems.

The Christian marriage is a life of lasting commitment and sacrifice. We must take the example of Jesus Christ, who gave his life for his spouse the Church. Amidst all the family problems, people should remember that they are never alone in their struggles. Christ is ever there to address himself to them in various ways especially through the Word and the Eucharist. Christ is ready to encourage them with his unfailing graces which are usually found in the different sacraments received, especially the Eucharist. Christ himself promised to stay with us till the end of time. Cf. Mt 28:20.

The Eucharist develops the effective love proper to marriage in daily giving to one’s spouse and children, without forgetting and overlooking that celebration which gives meaning to every other form of prayer and worship is found in the family’s actual daily life together, if it is a life of love and self giving. Cf. EV. 93.

In the Eucharist, Christ sacrifices the family and makes it a source of sanctity to the members and other people who do not belong to the same family. The Second Vatican Council drew attention to the unique relationship between the Eucharist and marriage by requesting, marriage normally be celebrated within Mass. Cf. Sacrosanctum Concilium No.78.

As a representation of Christ’s sacrificial love for the Church, the Eucharist is a fountain of charity. In the Eucharistic gift of charity the Christian family finds the foundation and soul of its communion and its mission.
By partaking of the Eucharistic bread, the different members of Christian family become one body, which reveals and shares in the wider unity of the Church.

Paul VI wrote that, the family, as Church ought to be a place where the Gospel is transmitted and from which the Gospel radiates. In a family where this mission is clear, the members do evangelise and are evangelised. 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 evangeliser of many other families. *Cf. Apostolic Exhortation: Evangelii Nuntiandi, No.71.*

Animated in its own inner life by the missionary zeal, the domestic Church of the home is called to be a luminous sign of the presence of Christ and his love for those who are “far away” for families who do not believe and for those Christian families who no longer live in accordance with the faith that they once received. The Christian family is called to be enlightened “by its example and its witness… those who seek the truth,” *Lumen Gentium No.35.*

Christian families offer a special contribution to the missionary cause of the Church by fostering missionary vocations among their sons and daughters and more generally, by training their children from childhood to recognize God’s love for all people.

Since the Christian family is a community in which the relationship is renewed by Christ through faith and sacraments, the spouses together as a couple, the parents and children as a family, must live their services to the Church and the world. They must be “of one heart and soul,” *Cf. Acts 4:32,* in faith through the shared apostolic zeal that animate them and through their shared commitment to work of service in the ecclesial and civil communities. The Christian family also builds up the kingdom of God in history through the everyday realities that concern and distinguish its state of life.

**2.7 CONCLUSION**

As a way of conclusion we can say that a Christian family is a place where all people must help each other to strive for holiness. It is a challenge to all the Catholic families to live a life that reflects the unity that exists within the family of the Trinity. Through the Christian family those around are to have a reflection of the heavenly kingdom where the members live in harmony, peace and justice. The Catholic families are to make the Eucharist to be at the center of their family life and activities. They are to promote life never to avoid it or to destroy it. The parents are to participate in the creation work of God by generating new life according to God’s plan. That way such a family will have lived to witness to the fact of God’s presence among his people, especially in the Eucharist, which is the source and summit of the Christian life.
CHAPTER THREE

3.1 RESEARCH DESIGN AND METHODOLOGY
The study was conducted as a descriptive cross section survey. The reason for adopting this design was basically because Busuubizi Catholic Parish population could not be wholly covered by the study due to time, logistical and financial constraints. Consequently, a cross section of eighty respondents was used. The selection of these respondents and how it was done are described in the following sections. This study was both qualitative and quantitative because it represents data both in terms of narration with word and in terms of numbers.

3.2 POPULATION DESCRIPTION
The researcher used the method of descriptive cross section survey design, which was very fundamental in the systematic gathering of the information. The target population was that of the catholic families found in Busuubizi catholic parish. By Catholic families the researcher referred to, a group consisting of one or two parents, who are legally married in the Catholic Church, their children and in some instances close relatives who must be practicing Catholics. Even those families whose parents are not married but are in position of receiving the Holy Eucharist and are practicing Catholics were considered. These families must have been established for not less than two years. This is the category of families that the researcher found could give the relevant information for the question under study. According to the researcher a careful and desirable utility of these methods offered reliable answers regarding the problem, which was under consideration.

The researcher’s area of study covered the whole of Busuubizi Catholic Parish. Consequently, the target population were those people who are in the Catholic families.

3.3 DESCRIPTION OF SAMPLE AND SAMPLING PROCEDURES
The researcher used a sample population of Busuubizi Catholic Parish as a sub set of the total population of the whole parish. The researcher selected respondents from the different sub parishes found in Busuubizi Catholic Parish. He had a choice of at least five families from each sub parish. The researcher used both the oral interview and questionnaire methods to gather the relevant information from the Catholic families found in Busuubizi Parish.
3.4 DESCRIPTION OF INSTRUMENTS
Here the questionnaires and interviews were used as the two basic tools in the investigation. The former were structured with the same questions as those in the interviews except that, it was given to only those who were literate while interviews were administered to those who could not read and write, or those who by their nature of work, could not have that concentration as needed for answering a questionnaire. The investigation employed open-ended questions where the interviewee was requested to tick on the appropriate answer and to write down some short answers that were appropriate. There was also a research assistant who helped the researcher in the administering of questionnaires.

3.5 DATA COLLECTION PROCEDURE
In the gathering of primary information from the field, the researcher used questionnaires and interviews. For the collection of the secondary information from the field, the researcher took a review of textbooks, articles, papal encyclicals, journals and pastoral letters of bishops.

3.5.1 DOCUMENTATION
The first method was consultation of relevant secondary data sources and reviewing of already existing literature and other sources of relevant information such as pastoral letters, encyclical letters, textbooks and many others. This method helped in establishing a proper understanding of what is likely to be found in the field. It therefore gave an insight into selecting the appropriate methods of primary data collection.

3.5.2 OBSERVATION
The second method was that of observation, which included a systematic watching of what was taking place when the Eucharist was being celebrated. The researcher tried his best to observe the reactions from the congregation as Mass was being celebrated. Such reactions revealed a lot about people’s belief in the Eucharist.

3.5.3 ORAL INTERVIEWS
This involved conducting face to face interviews with key respondents. In the process, an in depth understanding of the required data was attained from the informants.
3.5.4 ADMINISTRATION OF QUESTIONNAIRES
Written questionnaires were administered to some respondents who were residents in Busuubizi Catholic Parish. This was done by the researcher himself or the research assistant.

3.6 DATA ANALYSIS
The study employed the use of statistical procedures. That is, the analysis of data from transcribed oral interview, the questionnaire and library work. A few forms of data presentations like percentages; graphs and charts have been displayed accordingly, such that a satisfactory analysis is ensured.
CHAPTER FOUR

4.0 DATA PRESENTATION, INTERPRETATION AND ANALYSIS.

4.1 INTRODUCTION

This chapter discusses major findings that were obtained from the field study. Basing himself on the objectives presented in the first chapter, the researcher has critically assessed the data without bias so as to get the desired results and the questionnaire included both open ended and close-ended questions. Some oral interviews were also made to some respondents who found it difficult to use the questionnaire. Some data has been put in tables and then some explanation has followed.

4.2 DATA PRESENTATION

4.2.1 Demographic Information

The researcher's area of study covered the whole of Busuubizi Catholic Parish. Consequently, the target population were those people who live in Busuubizi parish. The researcher selected respondents randomly from the ten sub parishes that make up Busuubizi parish. His target was to at least have five families from each sub parish. The researcher gave out seventy questionnaires but out of seventy questionnaires only forty-six were received back. But nevertheless those which were received back, made a good representation, which the researcher used to have the intended results. The following tables show the number of respondents who participated in giving in their responses, for how long they have been in Busuubizi parish and how far back they have been legally married in Church according to the teaching and understanding of the Roman Catholic Church.
Table 4.1

The table below shows the range of the amount of time each of the respondents has stayed in Busuubizi Catholic Parish.

<table>
<thead>
<tr>
<th>Range of years one has stayed in Busuubizi Catholic parish</th>
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The table above represents the range of tie in which each respondent has stayed in Busuubizi parish. The highest number of respondents falls within the range of 31-40 years, which is 26.1%. These are followed by those who have stayed in Busuubizi parish for 41-50 years, which is 8.7%. This means that the researcher contacted people of long experience in Busuubizi parish. The information received from them was considered to have been a result of such a long experience and hence reliable.

Those who have stayed in the parish between 11-20 years were 04 which is 8.7%, those between 21-30 were 08 which is 17.4%, those between 51-60 were 07 which is 15.2%, those of 61-70 were 01 which is 2.2%, those between 81-90 and those of 91-100 were 01 which is 2.2% and 01 which is 2.2% respectively.
Chart 1:
The percentage of the respondents and their range of time spent in Busuubizi Catholic Parish.

The chart above is a further analysis of the percentage of respondents and their range of time spent in Busuubizi Catholic Parish.

The highest percentage of the respondents contacted belonged to the range between 31-40 years. None of the respondents contacted had spent less than eleven years in Busuubizi Parish. Therefore the information gathered was from people of experience, who have seen Busuubizi grow from strength to strength. Such people have been in Busuubizi Parish and have experienced so many changes, and such experience helped them to make a better stand about the situation at hand. After such an analysis the researcher went on to look at the number of years each respondent had spent in the Christian marriage as understood and taught by the Roman Catholic Church.

4.2.2
Table 2 illustrates the range of years each respondent has spent in the Catholic legal married life.

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<thead>
<tr>
<th>Range of years spent in Catholic legal married life.</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>01-10</td>
<td>13</td>
<td>28.3</td>
<td>1.6</td>
</tr>
<tr>
<td>11-20</td>
<td>11</td>
<td>24</td>
<td>1.9</td>
</tr>
<tr>
<td>21-30</td>
<td>04</td>
<td>8.7</td>
<td>5.3</td>
</tr>
<tr>
<td>31-40</td>
<td>12</td>
<td>26.1</td>
<td>1.8</td>
</tr>
<tr>
<td>41-50</td>
<td>04</td>
<td>8.7</td>
<td>5.3</td>
</tr>
<tr>
<td>51 and above</td>
<td>02</td>
<td>4.3</td>
<td>10.7</td>
</tr>
</tbody>
</table>
The above table represents the range of time by which each respondent has been legally married in the Roman Catholic Church. The highest number of people contacted belonged to the range of 01-10 years of marriage and these were 13 (28.3%). These were followed by those who belonged to the range of 31-40 years in marriage and these were 12 (26.1%). The next group belonged in the range between 11-20 years and these were 11 (24%). Those who have lived in marriage between 41-50 were 04 (8.7%) and those above 50 years were 02 (4.3%).

The table findings clearly illustrate that the majority of the respondents contacted had stayed in Catholic married life for more than ten years. These are people who have lived married life for a reasonable period of time. Their experience helped them to draw some plausible conclusions in their life as married people. The information from them was highly respected and expected to be reliable.

Another observation from the table is that there were generally more young married couples than old ones except for the range group of between 31-40 years in marriage. The decline in numbers as years pass by is expected. There are so many reasons, which can bring about marriage break ups. Some of these factors may include; sickness, poverty, alcoholism, domestic violence, unfaithfulness and so on. But according to the teaching of the Catholic Church, marriage is a lifelong union between a man and a woman. Once the marriage has taken place validly nobody can dissolve it. It is God himself who unites the married couples and nobody has got powers to put asunder. What God has united nobody can put asunder, Cf. Mt: 19:6. It is only death that can put married people apart.
Chart 2 above is a further explanation of the information given by the respondents as regards the number of years the respondents have spent in married life. The highest number of respondents contacted was those who had been in marriage for fifteen years and above. Having found out that there were catholic married couples in Busuubizi Parish, the researcher took an interest in establishing their level of conviction in the Most Blessed Holy Sacrament of the Eucharist. The level of conviction was established as shown in the next part below.

**4.3 THE LEVEL OF CONVICTION IN THE REAL PRESENCE OF JESUS IN THE MOST BLESSED EUCHARIST**

As regards the first objective of finding out the level of conviction about the real presence of Jesus Christ in the Most Holy Blessed Eucharist, the following were the findings:

All the members contacted unanimously accepted the real presence of Jesus Christ in the Most Blessed Eucharist. None of them gave a negative response. Their level of conviction was to be determined by some variables, which were to be reflected in the responses given in the questions that followed. This was mostly dealt with in the section of people’s participation in the Eucharistic celebration. The reasons for this is that the way how one participates in an activity reflects a lot, his or her conviction in that very activity being carried out.
The table below shows the level of Eucharistic attendance in a month.

**Table 4.3**

<table>
<thead>
<tr>
<th>Question</th>
<th>Alternative Response</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>How often do you attend Eucharistic Celebration in a month?</td>
<td>Once</td>
<td>05</td>
<td>11</td>
<td>0.1</td>
</tr>
<tr>
<td></td>
<td>Twice</td>
<td>13</td>
<td>28.3</td>
<td>0.3</td>
</tr>
<tr>
<td></td>
<td>Throughout</td>
<td>26</td>
<td>56.5</td>
<td>0.57</td>
</tr>
<tr>
<td></td>
<td>Never</td>
<td>02</td>
<td>4.4</td>
<td>0.04</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>46</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
</tbody>
</table>

According to the findings presented in the above table the highest number of respondents said that they attend Eucharistic celebration throughout the month: that is at least four Sundays in a month. The total number was 26 (57%). These were followed by those who attend Mass twice a month and their number was 13 (28.3%). Those who attended only once a month were 05 (11%). The least number was that of those who never attended at all. These were 02 (4.4%).

**Chart 3**

Having found out the levels of people’s Sunday attendance the researcher was also interested to know the reasons that hinder those who do not attend regularly. The findings were presented in the following way.
The table below represents the different reasons as to why some people do not attend Sunday Mass.

**Table 4.4**

<table>
<thead>
<tr>
<th>Question</th>
<th>Alternative Response</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reasons for not attending Sunday Mass.</td>
<td>Long distance</td>
<td>20</td>
<td>43.4</td>
<td>0.44</td>
</tr>
<tr>
<td></td>
<td>Sickness</td>
<td>24</td>
<td>52.2</td>
<td>0.52</td>
</tr>
<tr>
<td></td>
<td>Scarcity of priests</td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td></td>
<td>Boring sermons</td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td></td>
<td>Other reasons</td>
<td>02</td>
<td>4.4</td>
<td>0.04</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>46</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
</tbody>
</table>

Sickness as a reason for not attending Sunday Mass scored the highest number of respondents and this was 24 (52.2%). These were followed by those of long distances, which had a total of 20 (43.4%). Scarcity of priests and boring sermons were never given as reasons for not attending Mass on Sundays. Some people gave other reasons apart from the ones given as alternative reasons. Other reasons given included: unforeseen programs like burial ceremonies, Visitations to the School Children and commitments at the sub parish. The researcher went on to have an investigation in the most interesting part of the Eucharistic Celebration, for this reveals a lot about one’s conviction in what is being carried out.
The following graph is a further analysis of the percentage of respondents and their reasons of not attending Sunday Eucharistic celebration.

Chart 4

The following table represents the different parts of Mass where people are mostly interested.

Table 4.5

<table>
<thead>
<tr>
<th>Question</th>
<th>Alternative Response</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>What is your most interesting part during Mass?</td>
<td>Songs</td>
<td>06</td>
<td>13.4</td>
<td>0.13</td>
</tr>
<tr>
<td>Readings</td>
<td>08</td>
<td>17.4</td>
<td>0.17</td>
<td></td>
</tr>
<tr>
<td>Homily</td>
<td>16</td>
<td>34.8</td>
<td>0.35</td>
<td></td>
</tr>
<tr>
<td>Consecration</td>
<td>06</td>
<td>13.4</td>
<td>0.13</td>
<td></td>
</tr>
<tr>
<td>Reception of the Eucharist</td>
<td>10</td>
<td>21.7</td>
<td>0.22</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>46</td>
<td>100</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above table indicates the most interesting parts of Mass according to each individual. It shows that most of the people have the homily as their most interesting part of Mass. Their number was 16 (34.8%), these were followed by those who said that the readings were the most interesting part of the Mass and these totalled up to 08 (17.4%). Those who had the
reception of the Eucharist as the most interesting were 10 (21.7%) and those who held songs as their most interesting part of Mass were 13.4% and those of consecration were 06 (13.4%). According to the findings the majority of the people have other parts of the Mass apart from the reception of the Most Holy Eucharist, as songs, readings and homily.

The following Chart is a further analysis of the percentage of respondents and their most interesting parts of Mass.

**Chart 5**

There were other questions which were asked and whose answers could help to act as a pointer to peoples’ conviction in the real presence of Jesus Christ in the Eucharist. The researcher picked an interest in knowing how often each respondent received the Most Blessed Sacrament of the Eucharist. Among those who were asked how often they received the Eucharist, the following were the results as presented in the table below.
The table below represents how often each respondent received The Most Blessed Sacrament of the Holy Eucharist.

**Table 4.6**

<table>
<thead>
<tr>
<th>Question</th>
<th>Alternative Response</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>How often do you receive the Eucharist?</td>
<td>Very often</td>
<td>20</td>
<td>43.4</td>
<td>0.43</td>
</tr>
<tr>
<td></td>
<td>Often</td>
<td>18</td>
<td>39.1</td>
<td>0.39</td>
</tr>
<tr>
<td></td>
<td>Sometime</td>
<td>08</td>
<td>17.8</td>
<td>0.17</td>
</tr>
<tr>
<td></td>
<td>Never</td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>46</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

According to the above chart 20 (43.4%) received the Eucharist very often (at least four Sundays a Month), 18 (39.1%) received the Eucharist often and 08 (17.8%) received the Eucharist some time and none of the respondents said that he or she never received the Eucharist at all. The above findings show that many Catholics receive the Eucharist. This can be an indicator that they hold it dear in their lives, otherwise keeping other factors constant there is no reason as to why someone should continue receiving the Eucharist without belief in it.
From the findings it is shown that all the respondents received the Eucharist but in question 1 (i) there are some two respondents who said that they never went for Sunday Mass. That way there is a problem to know when and where such people received the Eucharist. May be they received it during the weekday Masses. But this does not look convincing because Sunday Mass is obligatory. It could be that these are sick and find it very difficult to move where Mass is celebrated and the Eucharist is carried to them in their own homes.

Another guiding question about people’s conviction in the real presence of Christ was, about how often they presented Mass intentions within a year. The findings were as follows;

The table below represents the number of times each respondent presented a Mass intention within a year.

<table>
<thead>
<tr>
<th>Table 4.7</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Question</strong></td>
</tr>
<tr>
<td>How often do you present your Mass Intention within a year?</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
</tr>
</tbody>
</table>

According to the findings, 44 (95.7%) out of 46 respondents said that they presented Mass intentions in a year. Out of the 46 respondents 34 (73.9%) said that they do present their Mass intentions more than three times a year. While 08(17.4%) presented Mass intentions twice a year. 04(8.7%) said that they only presented once a year and none of them said that he or she does not present Mass intention in a year.

There seems to be a problem in question 1 (v) because not all of them answered yes. There are some two members who said No as regards presentation of Mass intention. This indicates that not all did present Mass intentions but in the second question 1 (vi) as regards the number of times, none of the members said that he or she never presented a Mass intention within a year.
It could be that, they did it once in a while without considering the period which they took to put a Mass intention. That one does not rule out their presentation of Mass intention. But it could also be that they do not present it at all.

The findings in the above question helped the researcher to try to understand peoples’ conviction about the Eucharist. In case someone can spend some money and put a Mass intention this shows that one has some level of conviction in it. Otherwise why could some one spend his or her money to ask for something of which he or she does not consider of any value.

The above section was basically to find out people’s conviction depending on the different variables that could easily act as indicators towards the main subject of the discussion and concern. The findings showed that all of the 46 respondents had some level of conviction. A good number of respondents confessed that they did turn up for Sunday obligation and received the Blessed Sacrament. Some respondents said that the reception of the Eucharist is the most interesting part of the whole Eucharistic celebration. Others because of the trust they have in the Eucharist managed to sacrifice some money to make some Mass intentions.

The above section also dealt with on peoples’ participation in the Eucharistic Celebration. The level of participation reflects one’s conviction. Those with strong conviction are expected to participate more actively and with a lot of enthusiasm because they are always acting from the very inner part of their conscience and understanding. They reach that level of owning the activity being carried out and it is almost part of their own lives. Thus under normal circumstances, a community made up of people who are more convinced is expected to participate more actively and natural in the very process of the celebration.

Generally from the responses given, it shows that people’s conviction in the presence of Christ in the Eucharist is at a high level. For those whose conviction seems to be low, it seems there are some problems, which need to be dealt with.

Many respondents 20 (43.4%) gave long distances as the reason for their not attending Sunday Mass. This could be true but only to a less extent. This is because the furthest Sub parish is only around 15KM from the headquarters of the parish. Many people belong within a walkable distances. Surely for one who is really convinced of the value of the Eucharist
would be in position to walk that distance. Our fore parents in faith used to move hundreds of miles to go and attend Mass where priests were residing or could be found. But for our case a short distance like that is already a stumbling block for people not to attend Mass.

Secondly the services have been so much extended to the people. Busuubibizi parish has got ten sub parishes. Within each month each sub parish has got a chance to have Mass celebrated there once or twice. But some people continued to say that the distance to the sub parish is a hindrance for them to attend Mass on Sunday.

Another reason given for not attending Mass on Sunday was that of unforeseen programs like burial ceremonies and school visitations. It is true that we know very well that God is the source of all we receive. It is better usually to start our programs and plans of the day with his blessings and graces. It is always good to first go and attend Mass and then go out for the other programs of the day. Usually the Mass at the parish Church is between 8:00am-10:00am. From there one can proceed with his or her other programs of the day. On the days of school visitation the parents can still first attend Mass at the Parish and then go to visit their children at school. In case the visitation day is to begin with Mass, the parent should endeavour to attend so as not to miss that privilege of praising God. This applies also to the Christian burial ceremonies. One should have the intention of arriving in time in order to participate in Mass being cerebrated for both the deceased and the living.

The reason of sickness is such a genuine and acceptable one for someone not to attend Sunday obligation. But the level of sickness also varies from person to person. The sickness must be of that level which makes one incapable of going for Mass or for fear of inconveniencing the worshiping community. But for minor sicknesses, one can still make a sacrifice for the sake of God’s love. The Eucharist received acts as a source of physical and spiritual strength and life. Christ himself is the arch doctor and healer; all the others only share in his own healing ministry. It would be good for the sick people to intensify their spiritual life, because this moment is so challenging and tempting for one suffering from pain. One can easily abandon God trying to think that he has abandoned him or her in that trying moment. Whenever suffering comes our way we should look at Christ who was sinless but decided to suffer a great deal so that others can have life and have it to the full. Personal perseverance in suffering can be a source of inspiration to many. It is a call to all the faithful to bare their
suffering with a lot of courage following the example of the suffering servant who gave in his life as a ransom for many.

As regards the question about the most interesting parts of the Eucharistic celebration, the majority of the respondents mentioned different parts of the Eucharistic celebration apart from the reception of the Eucharist. The highest number said that the homily was the most interesting part (16), followed by those for the readings (08), followed by those for songs (06), followed by those for consecration (06) and ten respondents had reception of the Eucharist as the most interesting part. The findings show that the majority is more interested in other parts of the Mass apart from the reception of the Eucharist. Yet the most profitable and the very climax of the Eucharistic celebration is the reception of the Eucharist. The other parts of the Eucharistic celebration are only to prepare the faithful to receive the Eucharist worthily, with both good physical and spiritual disposition. Since people take the other parts of Mass as the most interesting, then there is need to re-evangelise them and bring them closer to Holy communion, the centre of Christian life.

Question 1. (v) was trying to find out whether people presented their Mass intentions. This was also another indicator towards people’s conviction about the presence of Christ in the Eucharist. The majority of people said that they do present their Mass intention more than three times a year. In case someone can make a sacrifice in terms of money for Mass intention, it can be an indication that he/she is convinced of the help from Mass sacrifice. It would mean that such a person considers Christ’s special presence in the Eucharist. Using the above information we can say that many people consider Mass as a special blessing to their community. It is a special occasion for which people to present their needs to their God.

Having examined peoples’ conviction about the real presence of Jesus Christ in the Eucharist, let us now try to examine how much those who say that they are convinced in the real presence of Christ in the Eucharist do involve the Eucharistic celebration in their day today life.

In Question 2 (i) the researcher was interested in finding out how many people had had Mass celebrated in their homes. According to the findings made, out of the 46 respondents 32 (69.6%) respondents had ever had a chance of having Mass celebrated in heir homes. The number of the respondents that had never had a chance of having Mass celebrated in their
home was 14 (30.4) respondents. The following table shows the different occasions on which people have had Mass celebrated in their homes for both joyful and sorrowful occasions.

The table below represents the different occasions on which people have had Mass celebrated in their homes; both joyful and sorrowful.

Table 4.8

<table>
<thead>
<tr>
<th>Mass in home during joyful occasion</th>
<th>Occasion</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birth day</td>
<td></td>
<td>04</td>
<td>8.7</td>
</tr>
<tr>
<td>Graduation</td>
<td></td>
<td>04</td>
<td>8.7</td>
</tr>
<tr>
<td>Harvest</td>
<td></td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Marriage anniversary</td>
<td></td>
<td>20</td>
<td>43.5</td>
</tr>
<tr>
<td>Other joyful occasions</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious, Community Mass, Feast day</td>
<td></td>
<td>16</td>
<td>34.8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Mass in Home during sorrowful occasions</th>
<th>Occasion</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Death</td>
<td></td>
<td>20</td>
<td>43.5</td>
</tr>
<tr>
<td>Sickness</td>
<td></td>
<td>04</td>
<td>8.7</td>
</tr>
<tr>
<td>Conflict</td>
<td></td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Other occasions</td>
<td></td>
<td>00</td>
<td>00</td>
</tr>
</tbody>
</table>

The above table shows that people have always had the privilege to have Mass celebrated in their homes on both joyful and sorrowful occasions. Within the joyful occasions the highest number was during marriage anniversaries. These were 20 (43.5%), followed by those who were for other joyful occasions like; feast days, small Christian community Mass, occasion for the religious, and these were, 16 (34.8%). Those who had Mass on their Birthdays followed these and these were 04 (8.7%) and those on graduation party were also 04 (8.7%) in number. According to the findings none of the respondents had ever had Mass in his or her home on the occasion of a good harvest.

The second part of the table indicates Masses celebrated in homes during sorrowful occasions. Funerals were generally the sorrowful occasions where Mass was celebrated in their homes. These were 20 (43.4%). They were followed by the moments of sickness in homes. These
were 04 (8.7%). According to the findings no family had ever had Mass during time of conflict or any other sorrowful occasion.

The above table shows that the Catholic families in Busuubizi Parish do have Mass in their family life both during joyful and sorrowful moments. According to the findings it shows that people have Mass in their family life during joyful occasions more than sorrowful ones. There are more joyful moments when Mass is found important to be celebrated in the families. This could be that for the joyful occasions people have enough time to prepare themselves and also to inform the priests in time. But when it comes to the sorrowful moments like death, sickness and so on, usually these ones are just abrupt, that is, there is no time to prepare. Death has got the highest number of times when Masses have been celebrated in families on sorrowful occasions. For sure death is such a frightening event whenever it happens. It is in such a very difficult moment that people need God’s intervention in a special way. They need God’s grace, care and protection to carry them through such a trying moment. The Mass is celebrated in order to entrust the soul of the dead to the care of God and also to strengthen those remaining behind. The Eucharistic celebration helps to strengthen the mourners and also calls upon them to have hope in the life after.

Apart from death the people seem not to know that Mass can be celebrated in a home in some other challenging circumstances like; drought, conflict, preparations for exams, misunderstandings in the family, to pray for success in business and so on. Christ came to redeem us from all sorts of suffering. He came so that people can have life and have it to the full. At any moment of life the faithful must entrust all their cares in the hands of God, because he is ever ready to provide for them.
The following Charts are a further analysis of the percentage of respondents and the different occasions on which they had Mass celebrated at their homes.

Chart 7

**JOYFUL OCCASIONS**

Mass cerebration in families during joyful occasions

- Birth day: 14%
- Graduation: 14%
- Harvest: 0%
- Marriage Anniv: 72%

Chart 8

**SORROWFUL OCCASIONS**

Mass intention during sorrowful occasions

- Death: 20
- Sickness: 4
- Conflict: 0
- Other: 0

The third section dealt with the third objective as presented in the first chapter. This was an examination of how the Eucharist is lived in the family social life.
The table below represents peoples’ conviction about the influence of the Eucharist in their families.

### Table 4.9

<table>
<thead>
<tr>
<th>Question 3 (i)</th>
<th>Alternative Response</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is the peaceful environment in your home attributed to your strong conviction in the Eucharist?</td>
<td>Strongly agree</td>
<td>20</td>
<td>43.5</td>
<td>0.43</td>
</tr>
<tr>
<td></td>
<td>Agree</td>
<td>26</td>
<td>56.5</td>
<td>0.56</td>
</tr>
<tr>
<td></td>
<td>Not at all</td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
</tbody>
</table>

The above table shows how people of Busuubizi are convinced of the influence of the Eucharist in their family life. Out of the 46 respondents 20 (43.5%) strongly agreed that the peaceful environment in their homes was attributed to the Eucharistic influence. While 26 (56.5%) agreed about the influence of the Eucharist in their family, none of the respondents denied of the Eucharistic influence in his or her family life. This can act as an indicator that people hold the Eucharist with high regard. The reason for this is that everybody needs to live in a peaceful environment, which can only be achieved by the grace of God. Through the Eucharist the faithful are encouraged to live in love, to respect each other, to care for one another, to forgive one another, and above all to live a life of commitment. In case all the Catholic families were to live according to the demands of the Eucharist, the Catholic families would be the best places to live in. It is not enough to say that people are convinced of the Eucharistic influence in their families but this influence must be manifested in their day today actions and programs. The researcher went on to examine how the different family members had put this influence into practice. The influence was examined in the following way;
The next questions were to examine how the Eucharist is lived within the Catholic families:

### Table 4.9

<table>
<thead>
<tr>
<th>Question: How often do you have domestic violence in your home</th>
<th>Alternative Responses</th>
<th>Frequency</th>
<th>Percentage (%)</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some time</td>
<td></td>
<td>06</td>
<td>13</td>
<td>0.13</td>
</tr>
<tr>
<td>Often</td>
<td></td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Very often</td>
<td></td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Once in while</td>
<td></td>
<td>20</td>
<td>43.5</td>
<td>0.43</td>
</tr>
<tr>
<td>Never</td>
<td></td>
<td>20</td>
<td>43.5</td>
<td>0.43</td>
</tr>
</tbody>
</table>

The findings indicated that the rate of domestic violence in the Catholic families is not very high. According to the findings 20 (43.3%) people said that they had domestic violence once in while. While the other 20 (43.3%) respondents indicated that never do they have domestic violence in their homes. 06 (13%) members indicated that sometimes, they do experience domestic violence. None of the respondents said that domestic violence was very often in his or her home.

Compared to what we have from the answers given in question 3. (i), the findings above are in conformity. In question 3 (i) most of the members attributed the peaceful environment in their families to their strong conviction in the Eucharist. According to the findings it seems people in Catholic families try to solve their conflicts in a lovely and respectful manner. Such a method of conflict resolution is a great remedy towards domestic violence. The above question was mostly about family member relationships in terms of communion and companionship. The following question was interested to know how the Eucharistic influence is lived in the family’s prayer life. The prayer life in a family where members have a strong conviction in the Eucharist must be at recommendable level.
The table below presents the number of time the family members say together prayers as a family.

**Table 5**

<table>
<thead>
<tr>
<th>Question</th>
<th>Alternative</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>How often do you say prayers together as a family</td>
<td>Once a week</td>
<td>04</td>
<td>8.7</td>
<td>0.1</td>
</tr>
<tr>
<td></td>
<td>Everyday</td>
<td>38</td>
<td>82.6</td>
<td>0.8</td>
</tr>
<tr>
<td></td>
<td>Once in while</td>
<td>04</td>
<td>8.7</td>
<td>0.1</td>
</tr>
<tr>
<td></td>
<td>Never</td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
</tbody>
</table>

From the above table it is apparent that catholic families say prayers on daily basis. 38 (82.6%) respondents admitted. Connected to the above 04 (8.7%) said that they say together prayers as family only once a week. Yet the other 04 (8.7%) said they said prayers as a family only once a week. None of the respondents said that there are never common prayers in their family.

Praying together as a family shows a certain kind of unity in a family. Through prayer, people are strengthened in their faith and spiritually are edified. During prayers the family members present their needs to God. At the same time during that time some catechetical instruction can be done to the young ones. The word of God can also be shared from the Bible, which can help to enlighten the minds of the family members present. The prayers said in the family help to continue reflecting on the sacred mysteries until the following Sunday. The Word of God can also lead the family members to conversion, which makes them receive the Eucharist worthily whenever there is an opportunity. The family that prays together keeps together both in mind and soul. The members in such family are expected to have concern for one another.

For any family that attributes its peaceful environment to the Eucharist, it is expected that there is a spirit of concern and respect for each other. The members are expected to come together and have a dialogue about their family concerns and problems and find solutions to them. The researcher in the next part was interested to know how the families that attributed their peaceful home environment to the Eucharist solved their problems. This was done in the following way;
The following table shows how often the family members have dialogue as a way of sharing family issue.

**Table 5.1**

<table>
<thead>
<tr>
<th>Question</th>
<th>Alternative Response</th>
<th>Frequency</th>
<th>Percentage</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you have time as a family to share your feelings and concerns?</td>
<td>On regular basis</td>
<td>18</td>
<td>39.1</td>
<td>0.4</td>
</tr>
<tr>
<td></td>
<td>Every day</td>
<td>04</td>
<td>8.7</td>
<td>0.1</td>
</tr>
<tr>
<td></td>
<td>Rarely</td>
<td>24</td>
<td>52.2</td>
<td>0.5</td>
</tr>
<tr>
<td></td>
<td>Never</td>
<td>00</td>
<td>00</td>
<td>00</td>
</tr>
</tbody>
</table>

The table above shows that most of the Catholic families take it serious on having a moment to sit together and share some of their feelings and concerns. According to the results as presented in the above table; 18 (39.1%) regularly meet to share their problems and concern, 24 (52.2) rarely do come together to share their feelings and concern, while 04 (8.7%) said that they do it on daily basis. It is very healthy for a family to have a healthy communication means. A healthy communication system in a family strengthens the relationships among the members of the family. Each one is able to share out his or her desires, anxieties, and worries and so on. In case you are together as a family you can have a solution to some of these problems. It is often said that two heads are better than one.

This moment of dialogue is very important especially in the process of inculcating discipline in the young ones. The parents are able to tell their children what should be done at the right time. The young ones are also given a chance to ask some questions on which they want to be enlightened upon but where there is no dialogue children keep on seeking to know the truth from whichever source that may avail itself to them of which some may be dangerous to both their physical and spiritual life. That way Catholic families are highly recommended always to have a moment of dialogues so as to strengthen the spirit of unity. This unity is not meant for only the family members but it should be extended to the whole of human race, which may include even the unborn.
In the next part the researcher was interested to know the extent to which the families under the influence of the Eucharist were ready to extend their love to the unborn. There is a common practice today of committing abortion. There is an ideology, which says that the unborn is part of the mother’s body and the mother is free to do whatever she wishes to do with any part of her body. Such an idea is never the position of the Catholic Church. The Catholic Church teaches that the new life of the unborn is a special gift from God and is independent from the life of the mother and that of the father. The unborn has equal rights to live like that of the parents. Nobody has got a right to terminate its life.

One of the ways through which human life has been violated and terminated has been and is still through the use of contraceptives. According to the Church’s teaching, life is the highest gift God has ever given to human being and everybody has a right to live. Nobody has a right to terminate another person’s life. Likewise the married people should not prevent or bring to an end any human life; whether born or unborn.

According to the findings 44 (95.6%) were not in support of the use of contraceptives. While 04 (8.7%) were in support of it. Apparently these findings show that the majority of the Catholic families are not in support of the use of contraceptives.

The Eucharist is Christ himself who is the author of life and he came to give it to us to the full. His followers likewise must be promoters of life at all levels and must do whatever possible to sustain it. The Catholic family is expected to act according to the will of God when generating new life. This does not mean having no plan on the size of the family. The parents are called upon to give birth to a number of children they can sustain. The Church mostly recommends to this through the use of the natural family planning.

In the next part the researcher was interested to examine some of the other factors that do influence family life apart from the Eucharist. There are many factors that influence the family life today. Such factors include; culture, Church doctrine, village environment, mass-media, Business affairs, alcoholism and so on. The researcher wanted to know the extent to which each factor had influenced the families in Busuubizi Catholic parish. The following were the findings;
As regards the factor of **culture**, the following were the findings; 02 respondents said that cultural factor very much influenced their family life, 38 said somehow, yet 06 said not at all. **Church factor:** 38 said it influenced them very much, 04 said somehow, while 04 said not at all.

**Village environment:** 16 respondents said that it very much influenced their family life, 20 said it somehow influenced their life while 10 members said it does not influence them at all.

**Business affairs:** 20 respondents said it very much influence their life in the family, 16 said somehow yet 06 said not at all.

**Television:** 04 respondents admitted that it does very much influence their family life, while 14 said somehow and 28 said not at all.

**Alcoholism** was another factor considered; 02 respondents said that alcohol does very much influence their family life, 04 respondents said somehow while 40 respondents said not at all. According to the results above, it shows clearly that the most influencing factors of the Catholic family life are; the Church, village environment, business affairs plus culture. Television and alcoholism do not have much influence according the findings above.

The following section examined how the Catholic families lived the Eucharistic life in relation to the service of the community. The Eucharist is intended to transform all those who partake of it into new people. It has to form people into one family which is guided by the principles of love where members are ready to render services to each other, following the example of the master who came to serve but not to be served. The Catholic families are expected to extend their love to the whole of human race so that everybody can experience the love of God through their good services.

Question 4 (i) was about Catholic families’ readiness to render services to the disabled persons in their homes. According to the findings 40 respondents agreed that they were ready to stay with the disabled persons in their families. While 06 respondents said they could not feel comfortable to have disabled people in their homes.

There is a general tendency today to think that those who cannot work for themselves should be eliminated from the society. In some cultures or societies such peoples’ lives have been terminated through the process of euthanasia or by starving them. But according to the teaching of the Catholic Church, life has to be promoted and safeguarded. We only need to
direct our love and support to such people because even in those who are disabled the image of God prevails. Never should anybody undermine human life for any reason or cause.

It is good that according to the findings the majority of the respondents were ready to support those who are disabled in one way or another. As Christians we are called upon to welcome even our enemies and the strangers. Christ came for the salvation of all. Therefore the Catholic families should be places where the strangers can come and have some help. The findings showed that 22 of the respondents welcomed strangers some times, 20 respondents welcomed them often while 04 never welcomed strangers at all.

At the end of the Eucharistic celebration we are commissioned to go out and bear witness to the truth we have shared during the very celebration. This must be lived in both families and the community at large. Apart from the strangers the faithful are to render their charity and service to the whole of humanity. But usually as the saying goes that charity begins at home, one should first extend his or her services to those who live within the community where he or she resides. That is why the researcher took an interest in examining people’s readiness to offer services to the community. The Eucharist received invites each of the faithful to take up his or her towel and wash the feet of each other following the example of the master who washed the feet of his disciple at the last supper.

The following two questions were trying to find out whether people have tried to extend their love to the society as a whole. This could be seen by people’s involvement in the charitable organisations in both the church and civil circles.

According to the findings made in Question 4 (ii), 14 members were registered with a charitable organisation in Uganda, while 32 respondents never belonged to any charitable organisation. The Charitable organisations in which some members are registered include; The Red Cross, Young Christian Workers, Uganda Change Movement, Action Aid and TASO. Leadership in both Church and civil circles is another area through which we can determine one’s spirit of service. Out of the 46 respondents contact, 14 members held some positions of responsibility in the civil circles. Some members were; Chairpersons on Local council, others were leaders of the different political parties. 32 respondents never held any post in the civil leadership. Christ himself was a king, which means he was a leader. Likewise through the sacrament of baptism the faithful also become kings hence leaders. They need to come up and take up leadership at all levels in the society. This is one way through which the
principles of Christian faith can be extended into the society. Should Catholics be involved in the civil leadership, then Christian doctrine would have an influence in the decision-making that guides the community. That way the Catholic Church will be in position to influence the moral conscience of the public.

According to the findings there are very few Catholics who are in positions of leadership in the civil circles. Catholic families must come up and take up leadership responsibilities in the society. The parents at home should also train the young ones to participate in the running of the family by entrusting them with some duties and tasks to fulfil. This helps them to grow already exposed to the challenges of leadership. Once the Church is made up of families who are responsible for the rightful upbringing of children, then the whole church and society will always look to the future with pleasure and gratitude. Having examined leadership in the civil circles the researcher was also interested in examining people’s readiness to serve in the Church. This was done in the following way.

The next Question 4 (v) was about leadership in the Church. According to the findings, 38 respondents held some places of responsibility in the Church. Some were catechists, in charge of Sacraments, Chairpersons of the small Christian Communities. 8 respondents said they did not have any position of leadership in the Church.

The Church is a family of God, where each member is called upon to participate fully in the daily running of the Church. There should be no spectators or aliens. We are all members who are supposed to do something in order to spread the Kingdom of God, in this world. All the faithful by virtue of their Baptism they are made kings, which means leaders. Christ gave his disciples the power to subdue forces of evil and bring them under God’s reign. The laity as members of Christ must conquer powers of sin first of all in their own lives through self-denial and the cultivation of virtue and then in the world around them by their prudent apostolic initiatives. The faithful are to bring humankind under the reign of Christ; whose kingdom is “of truth and life, of holiness and grace, of justice, love, and peace.” The faithful must work for advancement of God’s kingdom in which creation will be delivered from slavery and corruption to share in the glory of redeemed humanity. By their labour, technical skill, and civic culture the laity strive to make the goods of this world serve the needs of all, especially the most deprived. Let the faithful remedy any institutions, which are unjust or corruptive. They should strive to create conditions that favour virtue, moral values, and
genuine human culture. The faithful should learn to distinguish between the rights and duties they have as members of the Church and those that belong to them as members of the human society. Let them unite the two in harmony, remembering that in every temporal affair they must be guided by a Christian conscience, since all human activity must be under God’s dominion. This gives them the obligation to see that the Gospel message is the rule of peoples’ way of life.
CHAPTER 5
DISCUSSIONS

Various recommendations and conclusions were drawn from the findings made out of the study. However, attempts were made to draw only those, which came out of those consisted in the objectives and subsequent research questions of the study. Recall that the overall purpose of the study was to find out the level of influence of the Eucharistic celebration on the Catholic family social life in Busuubizi Catholic Parish.

In chapter four, a detailed presentation of the results about all the variables was made. Below is the detailed discussion of the recommendations that were made.

**People’s conviction about the Eucharist.**
The results depicted that the majority of the people in the Catholic families have got a high level of conviction in the Most Blessed Sacrament. However, there are some areas, which may need particular attention in order to improve and to maintain a high level of people’s conviction in the Eucharist.

As regards people’s knowledge and understanding of the Eucharist, there were eleven respondents who recommended a deeper grass root evangelisation and catechetical instruction. This is for both the old and the young faithful. During Christian instruction for the young ones, the centrality of the Eucharist in the life of a Christian should be so much emphasised. For the old people, some spiritual talks, retreats can be arranged and conducted. Through the different forums the faithful need to be explained the different parts of the Eucharistic Celebration and their significance. This can help the faithful to celebrate the Eucharist more meaningfully. In so doing, it helps them to develop a genuine love for the Eucharist because they know very well the reason as to why they carry out a particular gesture at a particular moment of the celebration.

The second recommendation was that, the Eucharistic celebration needs to be carried out at lower levels of the community starting with the family as the basic unit of the Church. Such opportunities help people to understand more the mysteries because they are celebrated in one’s very home environment. In case there are some questions, those present can be given a chance to ask and they are enlightened.
The traditions of the Church that surround the Eucharist must be more encouraged. Such traditions may include; **holy hour, adoration and the day of the Body and Blood of Christ.** These should be celebrated on regular basis with a lot of dignity and respect. This can also help people to know how central the Eucharist is in the life of the Church. In such celebrations the ministers of the Eucharist need to handle themselves in a way that befits the celebration. They need to celebrate Mass in a dignified way in order to bring out clearly the importance of the Eucharist in the Church. There is a need to help as many people as possible to take lead in some liturgical activities like; taking the readings, serving at the altar, participating in the choir. This helps people to be more involved and fulfilled in liturgical celebrations

The Eucharist being the centre and summit of the Christian life there is need to make all possible efforts to make it understood and loved by all the faithful. The Eucharist itself makes the Catholic Church. All the Church activities must be geared towards the service of the Eucharist, because it is Christ who manifests himself in the Eucharist.

According to the findings the research was carried out in families, which are Catholic, that is, in families where members are practicing Catholics. Many of them testified that the Eucharist has a lot of positive influence in their family life. That way I do recommend that let all the families that are not yet legally married and yet they profess the Catholic faith get married in the Church so as to enjoy the benefits of the Most Holy Eucharist. Through the Eucharist the family members are united in Christ’s love. Everybody takes it a point to live a life that is in accordance to the demands of what he or she receives. Many of such families end up living in conditions which are full of peace, love, patience, forgiveness and respect for each other.

The age at which the faithful receive the Holy Communion should not be over delayed. The faithful need to start receiving the Holy Communion when they are still young. This helps to form their conscience and also to have trust in the importance of the Eucharist in the life of the faithful. Some who start receiving the Eucharist at an old age, it is only a fashion because they have not had a chance to experience the benefits of the Eucharist while still young.
CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.0 INTRODUCTION
The findings made, indicated that the Eucharist had a certain level of influence in the family life of the Catholic families. This was mostly examined in four areas: people’s level of participation at the Eucharistic celebration, involvement of Mass in the family activities: both joyous and sorrowful, family relationships and people’s attitude towards rendering services to the Church and the society at large. The Eucharist is taken to be the very centre of family life in most of Catholic families in Busuubizi Parish. There could have been some weaknesses here and there which only need some attention.

6.1 CONCLUSION
The Eucharist is supposed to have a positive impact on the lives of those who participate in it. The Eucharist has got various elements that can transform one’s life. Such elements include; the Word of God, followed by Homily, the reception of the Eucharist and the sending off. Some people’s lives have been impacted to the extent that their lives are lived according to the demands of the Gospel. Many of the Catholic believers no longer entertain witch craft in their lives. The Catholic Church should not give up on those people whose life seem not impacted by the Eucharist. The Church has to go on catechising every member about the importance of Eucharist in the life of a Christian.

6.2 RECOMMENDATIONS

6.2.1 Proper Catechetical instruction to those who participate in the Eucharist.
Those to receive the Eucharist have to be well instructed about the importance of the Eucharist in the life of the faithful. A good syllabus has to be designed and be given jto those who carry out Christian instruction. The issue of hours of contact is also very important such that someone is thoroughly trained in what one has to believe in.

6.2.2 Mutual support to each other
Each Catholic should take it as an obligation to support one another so that one lives a life that is worthy of receiving the Eucharist. Some people have acted as a stumbling block to others when it comes to live according to the demands of the Gospel. The members should avoid being scandals to others. All the Catholics should endeavour to live a virtuous life which can inspire others to live a holy life.

6.2.3 Celebration of Mass at various levels.
The Church leaders have to endeavour to extend Mass to people at lower levels, like; families, Small Christian Communities, Outstation and at the parish. This will help more people to participate at the Eucharistic celebration. During the celebration people’s understanding is deepened.

6.2.4 Intensive Catechetical Instruction

There is a need to make a more intensive and grounded catechesis about the Eucharist as the centre and summit of Christian life. The Eucharistic catechesis can easily be done through, the formal Christian instruction as children are being prepared for the first Holy Communion, and confirmation. It can also be done through the Sunday and daily homilies. The priests in their preaching should emphasize the centrality of the Eucharist in the life of the faithful. They should also show to people that all the other sacraments were put in place in order to prepare the faithful to meet Christ, first in the Eucharist and then in eternal life.

6.2.5 Promotion of Devotion towards the Most Blessed Eucharist

The Catholics have to be encouraged to join the various devotions that promote true love for the Most blessed Eucharist. Such devotions may include; Holy hour, Adoration, visitation to the Blessed Eucharist and so on.

6.3 GENERAL CONCLUSION

The findings made, indicated that the Eucharist had a certain level of influence in the family life of the Catholic families. This was mostly examined in four areas: people’s level of participation at the Eucharistic celebration, involvement of Mass in the family activities: both joyous and sorrowful, family relationships and people’s attitude towards rendering services to the Church and the society at large. The Eucharist is taken to be the very centre of family life in most of Catholic families in Busuubizi Parish. There could have been some weaknesses here and there which only need some attention. The influence of the Eucharist in society is not pronounced just because the Catholic families are not so many. On the general outlook the number of families whose heads are legally married in the Church are much less compared to those whose heads are not. There is a need to make a more intensive and grounded catechesis about the Eucharist as the centre and summit of Christian life. The Eucharistic catechesis can easily be done through, the formal Christian instruction as children are being prepared for the first Holy Communion, and confirmation. It can also be done through the Sunday and daily homilies. The priests in their preaching should emphasize the centrality of the Eucharist in the life of the faithful. They should also show to people that all the other
sacraments were put in place in order to prepare the faithful to meet Christ, first in the Eucharist and then in eternal life.

REFERENCES


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**QUESTIONNAIRE**

NATIONAL MAJOR SEMINARY GGABA, AFFILIATED INSTITUTION OF MAKERERE UNIVERSITY KAMPALA,

FACULTY OF ARTS. DEPARTMENT OF RELIGIOUS STUDIES.

**TOPIC:**

THE LEVEL OF INFLUENCE OF THE EUCHARISTIC CELEBRATION ON THE CATHOLIC FAMILY SOCIAL LIFE IN BUSUUBIZI CATHOLIC PARISH.

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**A. Facts about the participant**

Name(s)………………………………………………………………(Optional)

State the date of your marriage in the Church……………………………
For how long have you stayed in Busuubizi Catholic Parish? ............

B. Please place a tick ( ) in the brackets provided [ ] in front of the most appropriate response and where explanation is required, use the space provided below the item.

1. Participation in the Eucharistic Celebration.

i. How often do you attend Eucharistic celebration (Mass) in a month?
Once [ ], Twice [ ], Throughout [ ], Never [ ].

ii. For the moments you have not attended Mass, it has been due to;
Long distance [ ], Sickness [ ], Scarcity of priests [ ], Boring sermons [ ]
Other reasons:
………………………………………………………………………………………………………
………………………………………………………………………………………………………

iii. For you what is the most interesting part of Mass?
Songs[ ], Readings [ ] Homily [ ], Consecration [ ], Reception of the Eucharist [ ]

iv. How often do you receive the Eucharist?
Some time [], Very often [ ], often [ ], Never [ ]

v. Do you present your Mass intention during the Eucharistic celebration? Yes [ ], No [ ]

vi. How often a year? Once [ ], Twice [ ], More than three time a year [ ], Never [ ]

2. Celebration of Mass at your Home

i. Have you ever had a Eucharistic celebration in your home? Yes [ ], No [ ]
If Yes, during which occasions?

(a) Joyful occasion;
Birthday [ ], Graduation [ ], Harvest [ ], Marriage anniversary [ ],
Other occasions…………………………………………………………

(b) Sorrowful occasions;
Death [ ], Sickness [ ], Conflict [ ], Other occasion……………………
If No in question 2 (i) what are some of the reasons?

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

3. Family Social Life

i. Is the peaceful environment in your home attributed to your strong conviction in the Eucharist? Strongly agree [ ], Agree [ ], Not at all [ ]

ii. How often do you have domestic violence in your home? Some time [ ], Often [ ], Very often [ ], Once in while [ ], Never [ ]

iii. How often do you say prayers together as a family? Once a week [ ], Every day [ ], Once in while [ ], Never [ ]

iv. Do you have time as family members to share your feelings and concerns? On regular basis [ ], Every day [ ], Rarely [ ], Never [ ]

v. Are you in support of the use of the contraceptives as a method of family planning? Yes [ ], No [ ]

vi What do you think mainly influences your social and family life?

(a) Culture- Very much [ ], Somehow [ ], Not at all [ ]

(b) Church- Very much [ ], Somehow [ ], Not at all [ ]

(c) Village environment- Very much [ ], Somehow [ ], Not at all [ ]

(d) Television- Very much [ ], Somehow [ ], Not at all [ ]

(e) Business affairs- Very much [ ], Somehow [ ], Not at all [ ]

(f) Alcoholism- Very much [ ], Somehow [ ], Not at all [ ]

4. Service to the Community

i. Would you feel comfortable to stay with a disabled person in your home? Yes [ ], No [ ]

ii. How often do you welcome strangers in your home? Some time [ ], often [ ], never [ ]
iii. Are you registered in any charitable organization found in Uganda? Yes [ ], No [ ]
If Yes, which one? ...........................................................................................

iv. Do you hold any position of leadership in the civil society? Yes [ ], No [ ]
Which post is that...........................................................................................

v. Do you hold any special responsibility in the Catholic Church? Yes [ ], No [ ]
If Yes, which one is that? ..............................................................................

5. Suggest some ways through which the level of understanding the Eucharist in Busuubizi Parish can be improved.
..............................................................................................................................
..............................................................................................................................
..............................................................................................................................
..............................................................................................................................

Thanks a lot for your generosity, God bless you.