

MAKERERE



UNIVERSITY

**THE CONTRIBUTION OF PASTORAL HOME VISITATIONS TOWARDS
EFFECTIVE CHRISTIAN EDUCATION IN MUTOLERE CATHOLIC PARISH-
KABALE DIOCESE IN LIGHT OF *CATECHESI TRADENDAE***

BY

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ABSTRACT

Introduction

The study examined the contribution of home to home visitations towards effective Christian Education in the light of Catechesis in our time in Mutolere Catholic Parish. It specifically investigated the knowledge, attitude and practices and challenges of pastoral home visitations among the selected women, men and the youth. With an intention to improve evangelization using such a practice in Catholic faith, suggested best practices were generated.

Method

In a descriptive cross sectional study design, data was collected by use of developed in depth questionnaires, interview schedules for key informants Interviews. Questionnaires were administered to a sample of 72 respondents who were found in their homes and places of work. Key informant interview were held in a guided discussion led by the chief investigator. Analysis was done by use of a statistical software package for social scientists and qualitative data after transcription was analyzed using master sheets.

Results

Home visitation was found to be very much known among Mutolere Parishioners (90%) and very few did not know about it. The activity was carried out by none leaders in church (35%) and seminarians on annual basis. Parishioners knew this practice during church events and were known mostly by those who attended the church events. It was also known through announcements at the Parish church and from the dioceses' calendar for pastoral visits by seminarians. There was positive attitude of Parishioners toward home visitation and it was found to be impacting highly on Christian faith. Most Parishioners had been visited by pastoral agents especially the lay Christians who held positions of leadership in church and the seminarians. Statistically, priests who visited were few since their numbers are small in the Parish and hence the low statistic as compared to the other pastoral agents. However various challenges hindering the home visitations like poverty, inadequate information on the programme, tight work schedules and none active participation in church activities on the side of Christians needed to be prevented. Participatory approaches to alleviate the impact of few numbers of priests and seminarians were suggested. Use of Small Christian Communities and the local language were

advised. To improve the practice also the Integral approach of none spiritual interventions especially lessons on economic gains, political life and social life were the recommended best practices to improve the practice.

Conclusion

The high knowledge of home visitations among Christians did not match the actual involvement and the confidence expected from Mutolere Parishioners who are visited. There was high level of appreciation of the practice with a positive attitude by Christians and pastoral agents. The practice itself is of great importance in inculcating faith among Christians therefore needs to be developed more and supported among other approaches. The practice was carried out mainly by none leaders and Seminarians on annual basis and Parishioners knew this by participating in the church events where it was announced prior to conducting it. It was therefore mainly known by those who attended the church events on regular basis yet there are other channels available to be utilized for all Christians to know and participate. This could be so because there is need to bring on board the unattended and lost Christians who no longer attend church events. More women who were found with less participation due to busy schedules need to be reached in the visits by making appointments on calendar basis. Their involvement improves evangelization among children and the youth.

Recommendations

It is recommended that Home visitation among others need to be integrative in nature to be encompassing and more beneficial to Christian totality not only addressing the spiritual aspects but economic, education, legal, technology and social aspects that human development requires with the use of local language. The practice needs to use a participatory approach to involve a mix of Christians from the SCCs and be promoted by a programmed calendar shared among Christian communities.