

CATHOLIC FAMILY AND THE SLOTHFUL ATTITUDE TOWARDS THE SACRAMENTS

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ABSTRACT

The slothful attitude with which the Catholic families treat the seven Sacraments of the Church is becoming a serious concern among the scholars and diligent observers. One would have thought that with the Sacraments tutored as the centrepiece of the faith, every Catholic would be desirous to receive them as often as possible, i.e. in the case of Holy Eucharist and Confession for their daily spiritual energy and purification. And the other Sacraments like Baptism, Confirmation and Matrimony received as and when due. However, the Sacrament of the Holy Orders which is special to ministerial priesthood is nonetheless receiving due attention and professionalism as expected. But empirical evidence demonstrates that there is a palpable lethargy towards some of the cardinal Sacraments like Holy Eucharist and Confession. These Sacraments, are unarguably facing an uphill task in truth and honest practices; thereby casting a very big doubt as to whether they are really adjudged to be as essential as the Church claims them to be. Or has the Church unwittingly treated the Sacraments with levity and therefore providing ignoble ground for the laity to treat them with contempt. The curiosity raised by the observed lethargy compels this paper to probe into the matter with the view to finding out the real causes of the lethargy. The paper considers it necessary at this moment in time when the entire Catholic Church is addressing the Catholic family issues with a view to rectifying so many anomalies invading and crippling the church. The paper starts in earnest with the prologue, definition and the invocation of the contributions from the eminent child psychologists. The paper further understands early education, beginning from infancy through adulthood to old age like the African traditional religious pattern as the panacea to rebuilding the shattering sacramental attitude of the votaries. With randomly selected quantitative statistics the paper assessed the deep damage on the faith and on the psyche of the worshipers and then suggested solutions.

PROLOGUE

In their work, in 'Family Relations Journal,' Bronstein *et al.* maintain that there is no particular definition of family.² This is because there is no single correct definition of what a family is. Rather, there are multiple definitions in the literature, and these are necessarily related to the values of those who supply the definition. That is why Burnett and Lewis adopted a pedifocal definition, which includes as family members, all individuals who are involved in the nurturance and support of a child, regardless of where the child lives. Their inclusive definition, says the Journal, suggests that families may include nonrelatives and may have flexible boundaries.

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²Bronstein, P. *et al.* (1993, July). Family Relations. National Council on Family Relations. Vol. 42, p. 66

Moreover, the former tendency to treat individuals in the study of family type as homogenous has changed since Hare and Richards studied lesbian mothers with children. The Journal maintains that the heterogeneity that is inevitably present in any large grouping of people clearly emerged. The study demonstrated that the experiences of these women may differ depending on how the child was conceived.³ Similarly, by studying gay stepfathers, Crosbie, Burnett and Helmbercht cast light on the varying experiences of both gay men and stepfathers and therefore it affected the definition. The foregoing is an effort to say that the concept of family is no more what it used to be - i.e. a socially constructed phenomenon with fixed norms, values, and behaviors that vary widely and are formed or created by several processes.⁴ Furthermore, Eshleman argues that viewing selected patterns of behavior as fixed has led a number of scholars to question if the word family is even a meaningful concept, since it implies images of married couples, love, permanence, children, sexual exclusivity, home makers, legal unions, and intergenerational continuity. Such scholars have questioned whether these images are more than perceived idealism that is inconsistent with the realities of today's relationships: remarriages, dual careers, childless couples, one-parent households, same sex unions, gender inequalities, abusive partners and intergenerational disruptions.⁵ Some writers, according to Eshleman, have asked if it is time yet to begin thinking about the family and families less in terms of traditional images and standards by which everything else is judged and more in terms of close relationships and sexually bonded primary relationships. The former term, he explains, suggests a traditional view held by a small segment of the population, while the later suggests a broader, comprehensive, more accurate portrayal of the reality of human close, primary, sexually bonded relationships.⁶

Nevertheless, Eshleman accepts that it is difficult to find terms or concepts that differentiate family from nonfamily relationships and experiences. He quoted Ivan F. et al as suggesting the term sexually bonded as a characteristic. According to him, other scholars have suggested family realm as a term that differentiates familial

³Cited in Families in Society: The Journal of Contemporary Human Services, Volume 80

Family Service America, 1999 - Social service Page 265

⁴ For example, Margaret Crosbie-Burnett and Edith Lewis (1993) utilize a situational definition of family in working with families where alcohol is abused. The term pedifocal, defined as "all those involved in the nurturance and support of an identified child, regardless of household membership [where the child lives]" (p. 244), expands the definition of the family from being only family members to include those working with the family.

⁵Eshleman, J.R. (1994). Family. Boston. Allyn and Bacon Press.

⁶ Ibid.

types of human relationships from nonfamilial types, such as political, economic, medical, educational, military, and artistic relationships, among others. The family realm establishes ties across generations and includes characteristics of permanence, a comprehensive concern for all members, a process orientation that grows out of caregiving, a unique and intense emotionally, an emphasis on qualitative purposes and processes, an altruistic orientation, and a nurturing form of governance.⁷

Despite the seeming elusive nature of the foregoing descriptions, this paper wishes to understand the term family along the traditional lines, which the latter description targets. I hope to expand and explicate the definition to give the meaning that the traditional family is the nucleus for the formation of moral character. This concept will be developed further with findings from behavioral sciences and statistical evidences and then draw conclusions.

Among other definitions of family, like Nuclear, Extended, and Sociological family, it is the Sociological family that this work would like to espouse. Sociologically, the family is a social institution and social system. As a social institution, it meets broad societal goals that centre on intimate relationships and the reproduction and socialization of children. As a social system, it has many interdependent components with major differentiations by gender, race, class, age, and so forth.

Family as a social institution fits in properly with the family where parents should involve themselves not only in bringing in children into the world but also personally and responsibly take full part in their upbringing and education. This definition tangentially fits in with what this paper understands as a Catholic Family. According to Vatican II, the role of parents in education has such an importance place in the life of a Catholic that it is almost impossible to provide adequate substitute.⁸ Parents therefore must see it as a bounding duty to create a family atmosphere inspired by love and devotion to God and their fellow persons, which will promote an integrated personal, and social education of the child. Hence parents must be acknowledged as the first and foremost educators of their children. This kind of family assumes that an individual lives connected to others by relationships, not in isolation. Among the most important of these relationships, the Conciliar Fathers stress, are familial ones: they follow set rules that establish roles and patterns of interaction so that the family can function. These roles and patterns create a positive sense of family identity and promote satisfying relationships among family members. They also facilitate family unity and individual development and

⁷ Ibid.

⁸ Austin, F. (1984). Vatican Council II. Northport, New York: Costello Publishing Co.

contribute to the family's ability to deal with distress. These roles and patterns of interaction, said the prelates, are rooted in one's family origin.⁹

The alluded roles and patterns are consistent with Popcak's five signs of recognizing Catholic family which are stated as follows:

1. Catholic Families Worship Together—The Eucharist is the source of our love and the sign of the intimacy to which we are called. Therefore, as a family, we attend Sunday mass weekly (and Holy Days and at other times as we are able) and we actively participate in parish life—our spiritual home away from home. We also recognize that as fallen persons, we struggle to be the loving community we are called to be. Therefore, as a family, we regularly go to confession (recommended: monthly) to seek God's healing and grace so we might better live his vision of love in our lives and homes.

2. Catholic Families Pray Together—As “domestic church” we recognize that we cannot love one another as God loves us unless we ask him, together, to teach us what this means. Therefore, in addition to our individual prayer life, we gather together as husband and wife and also as a family for prayer each day. In that time, we praise and thank God for his blessings, we ask him for the grace to love each other and the world better, we seek his will for our lives, and we pray for both our needs and the needs of the Family of God. We recognize in the words of Servant of God, Fr. Patrick Peyton, “the family that prays together, stays together.”

3. Catholic Families are Called to Intimacy—Tertullian once proclaimed, “The world says, ‘Look at those Christians, see how they love one another!’” The Christian life is first and foremost a call to intimate communion. We recognize that families are “Schools of Love.” Therefore, as a family, we constantly challenge ourselves to seek to discover new ways to be even more open with and loving to each other as husband and wife, parents and children. We recognize that children are to be a visible sign of the loving union between husband and wife and we work to make this a reality in our homes both in the quality of our relationships and in our openness to life. Further, we cultivate marriage and parenting practices that make each member of the family—husband and wife, parents and children—willingly open up to one another and seek to freely give themselves to create a deeper “community of love” and practice all the virtues that help us live life as a gift.

4. Catholic Families Put Family First—We recognize that—because our family relationships are the primary vehicle God uses to perfect us and challenge us to become everything we were created to be—family life, itself, is the most important activity. To protect the intimacy we are called to cultivate as the domestic church, we recognize the importance of regular family rituals and we are intentional about creating and protecting those activities such as family dinner, family prayer and

⁹Austin, F. (1984). Vatican Council II. Northport, New York: Costello Publishing Co.

worship, a game night and/or “family day”, and regular time for one-on-one communication and relationship-building. We hold these activities as sacred rituals of the domestic church and value them over all other activities that would seek to compete with them.

5. The Catholic Family is a Witness and Sign—God wants to change the world through our families. We allow ourselves to be part of his plan for changing the world in two ways. First, by striving to exhibit—in every way possible in our daily interactions as husband and wife, parents and children—the love and intimacy that every human heart longs for. We must show the world that this love is a possible dream worth striving for. Second, we will carry this love outside the home by serving the world-at-large in a manner that is responsible and respectful of the integrity of the family unit. We do this by committing ourselves and our families to the intentional practice of all the corporal and spiritual works of mercy within the home and outside of it. To this end, the ways we, as a family, are trying to fulfill this responsibility will be a regular topic of conversation in our homes.¹⁰

This is consistent with the notion of the extended family system where people have concern for one another. As a matter of fact, no one exists or does anything individually. There is what one might call group thinking and group living. In the words of Mbiti,¹¹ “only in terms of other people does the individual become conscious of his own being, his own duties, his privileges and responsibilities towards himself and towards other people. When he rejoices, he rejoices not alone but with his kinsmen, his neighbors and his relatives whether dead or living. When he gets married, he is not alone, neither does the wife ‘belong’ to him alone. So also the children belong to the corporate body of kinsmen, even if they bear only their father's name. Whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual. This individual can only say, “I am, because we are, and since we are, therefore I am.”¹²

This type of family is dynamic and functional. It handles the training of children in a very high degree manner. Children brought into these families are treated primarily with parental love and care and then it becomes the duty of the community at large to impart the desired behavior in the children. Because African community is punctilious of her character, children are exposed to dignifying behaviors which will influence them into becoming good members of the community. Religion and other skills of the community are inculcated in the same manner. This is the period the Catholic families should seize the opportunity to

¹⁰Greg, Popcak: 5 “Marks” of a Catholic Family—(My response to the Extraordinary Synod Survey Part II)

December 11, 2013

¹¹ Mbiti (1969:108)

¹²African Religions and Philosophy. London: Heinemann

inculcate Catholic culture in their children. Within this period, the values of Sacraments should be imparted through daily practices. Although men and women share the responsibility of raising the children, with women paying more attention to the girls, while men are busier with the males, the importance and dignity of the Sacraments should be inculcated to both males and females with equal intensity and stress. While girls learn what makes them good girl, future good wives and mothers, boys embark on what builds them up as virile men and responsible husbands and good citizens. Catholic religion should be made way of life for these youngsters at this moment in time. As the content of African extended family system is spread through life long span and is imparted step by step according to the age of the child. So should the children be exposed to Catholic lifestyle in all its ramifications by the parents and the caregivers. At the center of traditional African family system is a solid tradition of marriage, genuine love and concern for every member of the family and community at large; so is the Catholic family life system.

This must be what the conference of Catholic Bishops meant when they envisioned the family life as an intimate community of persons bound together by blood, marriage or adoption, for the whole life, They used this idea to qualify the Catholic tradition which they insist, proceeds from marriage - an intimate exclusive, permanent, and faithful partnership of husband and wife. This Catholic vision, they stay, is rooted in the covenantal love of Jesus Christ. Adding with stress that family "constitutes a special revelation and realization of ecclesial communion, and for this reason too (the family) can and should be called the domestic Church" This elevated position of the family, places it at the service of building up God's kingdom in history. Thus the family is to serve life in its transmission, both physically and spiritually by handing on values and traditions as well as developing the potential of each member to serve life at every age.¹³ And according to Hauerwas, every community has to provide some account and means to initiate their young into their moral traditions and activities, in order to encourage its members to move from the less good to better, and from the good to excellent.¹⁴

This becomes necessary when we discover in the words of Wilson citing Konrad Lorenz's famous phrase, saying, "inside every person there is a `parliament of instincts'. These instincts have to be curbed, otherwise they will bring insurmountable problems to persons. For as Wilson observed, the moral sense is among the calmer passions; they need to be protected against wilder rivals.¹⁵ Moreover, Wilson, suggests that moral conduct is so important that if the parents could spend half of the time they spend in teaching multiplication table in moral conduct, children will learn a lot. He insists that children are intuitive moralists,

¹³National Conference of Catholic Bishops. (1988). *A Family Perspective In Church and Society*.

¹⁴Hauerwas, S. (1986). *A Community of Character*. Indiana. University of Notre Dame Press

¹⁵Wilson J. Q. *The Moral Sense*. Free Press, New York, 1993

equipped by nature for making distinctions and rendering judgments. He maintains that instincts founded in nature are developed in the family, strengthened by daily habits - or punishment and social ostracism. Stressing further that we acquire virtues as we acquire crafts, by the practice of them. Above all says he, the family transforms a child's natural sociability into moral sense.¹⁶

From learning theories we learn that children learn by imitation. Mowrer expatiated on this point when he quoted the works of Humphrey, Holt, and Piaget. According to him, Humphrey et al stated his research work as follows: Breed (1911) reports that pigeons placed in a cage where they could see each other, eating, pecked the ground although no food was given them. The sight of other birds pecking had become a conditioned stimulus for pecking. Here the imitation is direct from other animals, and does not depend on the animal's own activity.

If mother happens to gurgle at the same time as the child is gurgling and making few other movements, and gurgles, then after a time the gurgle from the mother will call forth the "imitative" gurgle from the child. Here the original secondary stimulus comes from without, and we have a kind of converse of type one. There may be other types, but all will be found to depend, as these do, upon the establishment of a conditioned reflex where the secondary stimulus is similar to the reaction. Imitative action may be defined as action involving a conditioned reflex the secondary stimulus of which is similar to the reaction.¹⁷

This is supported by E. B. Holt's experiment which reads as follows: There is an amusing and instructive little game that can be played with child, say of five years that illustrates three points that I would bring out. At moment when the child is in good humor and not keenly bent on any special activity, one stands up in front of the child smiling, and copies whatever movement the child happens first to make. The child will almost infallibly (smile and) repeat this movement. One repeats after him. He will repeat again, and with each repetition the child's movement becomes more energetic and longer in sweep... Now when the game is in full swing, if the older person introduces a new movement the child will almost infallibly imitate it, and this will start a new sequence.¹⁸

This little game brings up more points than the three that I wish to emphasize here. Of these three, the first is that the increasing vehemence of the child's repetition of his own and the other person's movement is directly due to echo...

Secondly, when the game is in full swing, and the older person introduces some new motion, the child will copy it..

¹⁶ Ibid.

¹⁷ Mowrer H.O. (1960). Learning Theory. New York: John Wiley & Sons INC(pp. 4-5)

¹⁸ Ibid.

Thirdly, our game with the child sheds some little light on the process known as "leadership" When the game is in full swing it becomes at times ambiguous as to which individual is leading, and which is copying, the other. (pp 117-119)

The third sample from Jean Piaget cited by Mowrer, makes it abundantly clear that the child learns by imitation. According to him Piaget maintains that "in order to stimulate a baby's voice, the other voices must either reproduce certain familiar sounds already uttered by the child, or certain intonations known by him. Moreover, the child must be interested in the sounds he hears, in which case the contagion is in no way automatic, but is a kind of spontaneous circular reaction. In a word, vocal contagion is mere stimulation of the child's voice by another voice, without exact imitation of the child's voice.

Secondly, there is mutual imitation, which is apparently exact imitation, when the experimenter imitates the child at the very moment when he is uttering his or that particular sound. The child then redoubles his efforts, and stimulated by the other voice, imitates in his turn the sound his partner is imitating...The child makes no effort to adapt himself to the sound he hears, but merely has to retain the sound he himself was making a moment earlier, and his imitation is only a continuation of the circular reaction. (pp. 10-11).

When the child now hears others making sounds similar to those he himself makes, accommodation to these sounds is inseparable from a schema of assimilation already formed, and thus at once sets the schema in motion, the result being imitation.

The lessons from these experiments are very inspiring. The first experiment helps us to understand that actions are conditioned phenomena. These actions are best conditioned in people from their infancy and these conditioning are best done by the nearest person to the child who are invariably the parents who gave life to the child. This lesson is further forcefully demonstrated by Piaget's experiment in the third example.

The second experiment helps us to understand among other things the increment of learned act in children. The more they see the adult society do something the more they increase in doing it. A case in point now is the proliferation of the fire arms in the society today. It has been said that 2 out of every 3 adult American has fire arms today. This I believe has increased the phenomenal fire arms among the kids which is causing an untold hardship in the society today. As Edelman put it, it is adults who have manufactured and profited from the guns that have turned neighborhoods and schools into war zones. ¹⁹

¹⁹Eshleman, J.R. (1994). Family. Boston. Allyn and Bacon Press.

So what do we expect children from the aforementioned families to be? Instead of searching for ways of amelioration, the public in the voice of Mr Reinharz is condemning and multiplying laws for the children. Hear Mr Reinharz, "This commission must communicate, to a Legislature that has refused to listen for seven years that 14 year - old with a gun is the most dangerous person on the block, in school or in the city. The youth that instinctively cannot understand the concept of morality should not possess without serious sanction the instrument that defines morality more often than anything else." The question here is; has this 14 year - old ever been taught any morality? Does he or she know that carrying gun or killing people is bad? No! For as 'Philadelphia Inquiry' reported, "Hardman a 16- year -old doesn't see his biological father often, not since he left home when Hardman was 3. Now it is just him and his mother." If this kid turns out bad who shall we blame? Where do we expect such a kid to learn morality? That is why I agree with the paper that "kids are tempted to make it the way they've seen so many others. In the inner city, says the paper, kids see fewer and fewer of what Penn's Anderson calls "old heads" - those working men who believe in the work ethic, family life and the church."

This is roundly corroborated with the ethic of the Catholic's receiving Holy Communion. Holy Communion in the Catholic faith has been adjudged as the centerpiece of the faith. But with the latest statistics in two churches in Malali, Kaduna, Kaduna State, we discover the abysmal flaws of the adult community impacting dangerously on the faith. The two churches are St Monica and St Rita.²⁰ In the month of August, 23, 2015, six hundred and sixty eight [668] worshipers attended Mass in St Monica. Out of this number only 143 worshipers representing 21.4% received communion. This means that out of 668 worshipers who attended Mass that Sunday only 21.4% of the total attendees received communion. As Christ would ask, "Where are the nine?" in the case of the healed ten lepers, I now ask "where are the whooping 78.6% attendees? Granted that some of these might be children not old enough to receive Holy Communion and perhaps some miss road Protestants who embedded themselves in the congregation. But these group will never be more than 8%; so how do we account for the 70.6% who did not show up for Communion? As if this is not bad enough, when you look into St Rita's situation you will even raise more deep questions. On the same Sunday Mass, 663 worshipers attended Mass in St Rita. Only 136 worshiper which is 20.5% received communion. So where are the whooping 79.5% worshipers who failed to receive communion? How do we account for this huge number of Catholics who did not receive Holy Communion? The real question is what is the matter with this huge number not receiving communion? Why is such a poor attitude towards the reception of the Holy Communion? What exactly has gone wrong with the teaching and understanding of the Sacraments of the Church? Is it the problem of the teachers not communicating the Communion lessons properly, or the members too slow to

²⁰ Sunday Bulletin, St Monica's Parish Malali, Kaduna, August 23, 2015, Back Page.

understand, or total lack of understanding or that the Sacrament of the Holy Eucharist does not hold any tangible meaning for the worshipers? Or what? Even more damning statistics below reveal even more bleak future of the faith of Catholic membership. From the same churches we have these dismal statistics as follows:

Church	Attendance	Communion	Month	Day	Year	Percentage ²¹
St Monica	860	208	August	Sunday	16 th 2015	24.1%
St Rita	760	152	August	Sunday	16 th 2015	20%
St Monica	874	218	August	Sunday	24 th 2014	25%
St Rita	759	130	August	Sunday	24 th 2014	17.1%
St Monica	827	202	August	Sunday	17 th 2014	24.4%
St Rita	576	140	August	Sunday	17 th 2014	24.3%

The Statics above reveals that on Sunday, August 16th a total number of 1620 Catholics attended Mass both in St Monica's and St Rita's Church; only 360 attendants received communion representing 44.1% of the attendees; so where are the rest of 55.9% attendees?

The same question goes to Sunday, August 24th, 2014 where a total of 1633 Catholics attended Mass, both in St Monica and St Rita where only 348 members received communion representing 42.1%; attendees, so where are the rest of 57.9% attendees?

The same question could go to Sunday August, 17th 2014, where a total of 1403 Catholics attended Mass, in both St Monica and St Rita where only 342 members representing 48.7%; attendees received communion; so where are the rest of 51.3% attendees?

In as much as the answers to the raised questions are very hard to come by; the statistics in these randomly sampled Sundays demonstrate that less than half of the total Mass attendees received Holy Communion – the centerpiece of Catholic faith; so what is the matter with the Catholics?. From this ugly situation, one might ask, what shall be the future of Catholic Faith in the sampled parish? Since these statics could be said to be representing the majority of many parishes in the Archdiocese of Kaduna and indeed in many Catholic Archdioceses and Dioceses in Nigeria; the question now is, how can we account for the future of the Church in Nigeria? Does this not overtly demonstrate that the pastoral instructions particularly in the areas of

²¹ St Monica's Sunday Bulletin August 16th 2015 and August 17th and 24th 2014.

the Sacraments are very weak in all the dioceses? From all indications even the blind can see the bleak future of the church. Are the pastors really trying their best, only that the congregation is too dull to understand or totally skeptical about the whole idea of the Sacraments?

Whatever may be the answer, it is glaringly clear that the sacramental faith is in bad shape. Hence, the Bishops of Nigeria must stand up and give a clarion call on their priests who must wake up the Catechists and indeed all the teachers of Catechism to wake up to their catechetical responsibilities. This will stir the total membership of the Church to arise to look inward to see the dire need for deep understanding and practice of the values of the Sacraments as essential prerequisite for salvation. This is very important, particularly at this moment in time when the insurrection of many churches and the ever increasing influence of circularization is not only causing confusion among the Catholics but also leading many Catholics to either throw in their towel of faith with the mushroom churches or decide to remain a Catholic but a lazy noncommittal one. Some people say that the reason is with the time people started receiving the Holy Communion. Although it is true that many Catholics indeed start receiving the communion very late in life and therefore never developed that kind of sturdy stamina and fervent ethic for communion; but we can reasonably say that quite a good number of the congregants start quite in a good time but obviously show deep rooted laxity in the reception. This has been totally blamed on the sloth environment developed by the adult and lukewarm Catholics who form the group of early receivers but never bothered to develop further interest after their "First Holy Communion." Many more other reasons could be adduced like casualties from marriage debacles, serial mortal sinners and others, but these group of bad-Catholics can never assemble to such a huge percentage as we have noticed above. Whatever might be other possible further reasons might be handled by further diligent studies, but at moment, what we do know from this study is the outstanding apathy in the reception of the Holy Eucharist. For even the blind can see from the statistics that the children of this generation have slim or no role model to emulate at all. Hence, there is no gainsaying the fact that Catholic families have not done well in this regard. They have not lived up to what they profess and have not demonstrated in their practices a warmth and glowing example enough to attract the faith of the incoming generation. The adult community must stand up to live up to the children's role model by seriously living committed sacramental life to the open glare of both the young and old. This paper is indeed calling on all the recipients to buckle up to show a sign of deep understanding of the Sacrament by cultivating a habit of frequent and fervent reception of the Sacrament. They must wake up by applying the type of sincere dogged devotion they apply to all their business endeavors. Our duty this time is to deepen our knowledge and practice of the faith in all the Sacraments of the Church but particularly the Holy Eucharist, Penance and matrimony so that in no distant time the Catholics with Prophet Joel 2:26 will acclaim, "Never again will my people be ashamed."

Conclusion

The foregoing has examined the sacramental life of the Catholic Family and found her wanting. It exposed unimaginable slothful attitude deeply surrounding the sacramental life of the Catholic community of faith and suggested some palliatives for amelioration. The paper borrowing from the experts of child psychology suggested early education; beginning from infancy through adulthood to old age to be the ideal stratagem to build up the shattered attitude of the worshipers. The paper makes a clarion call on the church leaders beginning from the Bishops, Priests, Catechists and indeed all well-meaning membership of the church to rise and redeem the falling faith of the Church. The paper underscored the fact that, since the source of moral character is within the family, the parents, and indeed all the children's caregivers must rise up to their responsibilities by inculcating right behaviors including religious behaviors in the children. Here, the paper resolved to target the establishment of sound foundation for religious faith. In this way it will be difficult for the church to experience this type of dangerous drop in her sacramental life. Thus the solution for the seeming crashing church and rotten society therefore, is neither in building more prison yards nor in Brady Bill expedition. Rather, it is in going back to the roots with every sense of purpose. The root at this point in time is the family, the traditional family where character is formed; where authentic religion is practiced; where children are loved and trained with all the good aspirations of the society. A place where Sawatzky et al call the basic unit within which the child functions, where the child's emotional needs are primarily met and in which behavior patterns are formed.²²

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²²Sawatzky D.D. *Canadian Journal of Counselling*. Vol 27:2, 1993 p.114.

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