

EAST AFRICAN CHRISTIAN COLLEGE (EACC)

FACULTY OF THEOLOGY AND RELIGIONS DEPARTMENT OF THEOLOGY

THE IMPACT OF CHRISTIAN MARRIAGE ON COMMUNITY STABILITY

Case study of MUHURA Archdeaconry (2020-2023)

Undergraduate research presented in partial fulfillment of the requirements for the award of Bachelor's degree with Honor in Theology

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EACC, April 2024

DECLARATION

Declaration by the candidates

We, BYARUHANGA Elysee and TUYISHIMIRE Jean DE Dieu declare that this is our own original work and not a duplication of any similar academic work. It has therefore not been previously or concurrently submitted for any other degree, diploma or other qualification to East African Christian college or any other institution. All materials cited in this paper which are not our own have been duly acknowledged.

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ABSTRACT

This study about Christian marriage and Community stability, was carried out in Muhura Archdeaconry. Its data were collected from 30 respondents made of Pastors and members of Father's Union and Mother's union.

To achieve our objective of assessing the contribution of Christian marriage to Community stability and testing our hypothesis stating that Christian marriage led to Community stability. The research design that was used was descriptive whereby both qualitative and quantitative methods were used. The variables were measured qualitatively. Our population was composed by Pastors, mothers' union and fathers' union members selected by using the purposive random sampling. We collected data using the document review, interview and questionnaire.

After collecting data, the researchers have revealed the following: 90% of respondents stated that Christian marriage helps family member to practice the love of God, whereas 89% of them asserted that it affords a stable and fostering environment for offspring to grow in their conviction. The church for community stability prepares and delivers pre-marital teachings for the new couples as mentioned by 96% of responses. It also Provides writings and documents for helping couples as mentioned by 95% of respondents and Provide advice and guidance to couples mentioned by 90% of respondents and establishing and empowering family ministry committees mentioned by 77% of respondents.

The Community stability is got through restoration in values in wedding. The values cited include: openness and honesty, forgiveness of partners, couples that serve model to other couples, Mutual assistance, Couple with empathy, intimacy and companionship mentioned by the percentage of respondents that does not go below 85% of respondents.

As there are Some challenges affecting Community stability, we recommend the church to organize many field visits aiming at Pastoral care and counselling of couples in conflict as mentioned by 90% of respondents and instill model family program to support and care conflicting families.

DEDICATION

To our beloved Church leaders.

To our Spouses

To our Parents

To those who contributed to my studies.

ACKNOWLEDGEMENTS

Enough has been done throughout our education, thanks be to God the Almighty for granting us life and courage for the glory achievement.

Many people contributed to the completion of this work; we would like to express our sincere thanks to everyone who assisted and supported us to reach the completion of this work. We are indebted to our supervisor **Rt. Rev Dr. RUKUNDO Jean Pierre Methode** who has been determinant to our academic research, for her vital professional guidance, patience and careful supervision, which have made this work genuine without him; this work would not be possible. Special thanks are delivered to our partners, EAR diocese Byumba for the great efforts and support that led to our life and academic accomplishment. The special thanks are also delivered to Muhura archdeaconry mother's union and father's union leaders and all respondents for their support during data collection and their willingness to give me any useful document or information during our research.

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TABLE OF CONTENTS

DECLARATION	i
ABSTRACT	ii
DEDICATION.....	iii
ACKNOWLEDGEMENTS.....	iv
TABLE OF CONTENTS	v
LIST OF TABLES.....	x
LIST OF APPENDICES	xi
LIST ABBREVIATIONS.....	xii
CHAPTER ONE: GENERAL INTRODUCTION	1
1.0. Introduction	1
1.1. Background to the study	1
1.2. Problem statement	2
1.3. Objectives of the study	3
1.3.1. General objectives of the study	3
1.3.2. Specific objectives of the study	3
1.4. Research questions	3
1.4.1. General questions	3
1.4.2. Specific question	3
1.5. Research hypothesis	3
1.5.1. General research hypothesis.....	3
1.5.2. Specific research hypothesis	3
1.6. Significance of the study	3
1.6.1. To the researcher	3
1.6.2. The church	4
1.6.3. Academicians	4

1.7. Limitations of the study	4
1.8. Scope of the study	4
1.8.1. Time scope	4
1.8.2. Content scope	4
1.8.3. Geographical scope	4
1.9. Operational definition of terms	4
1.10. Organization of the study	5
CHAPTER TWO: LITERATURE REVIEW	6
2.1. Definition and meaning of marriage and family	6
2.1.1. Biblical view of marriage	6
2.1.2. Christian Marriage concepts	6
2.1.3. The Nature of Marriage	9
2.1.3.1. Marriage is an Institution of God's Creation Order	9
2.1.3.2. The covenant of marriage	9
2.1.3.3. Marriage as Christian love	10
2.1.3.4. Christ-centered marriage	11
2.1.4. The Purpose of Marriage	11
2.1.4.1. Procreation	12
2.1.4.2. Intimacy	12
2.1.4.3. Social Order	13
2.1.5. Benefits of marriage	13
2.1.6. Crisis in marriages and families	13
2.1.7. Principles for Making Marriage Work	15
2.1.7.1. Enhance your love maps	15
2.1.7.2. Nurture your fondness and admiration	16

2.1.7.3. Turn toward each other instead of away	16
2.1.7.4. Let your partner influence you.....	17
2.1.7.5. Solve your solvable problems	17
2.1.7.6. Overcome gridlock	18
2.1.7.7. Create shared meaning	18
2.2. Community Stability	19
2.2.1. Community stability as a component of social stability and social protection	19
2.2.2. Strengthening Community stability.....	20
2.2.5. Functions of the family in Community stability.....	24
2.2.6. Indispensable advices for achieving Community stability	26
2.3. Why Christian marriage and Community stability matter in this research	27
2.4. Significance of Community stability	27
CHAPTER THREE: RESEARCH METHODOLOGY	29
3.1. Research design	29
3.2. Area of study.....	29
3.3. Population.....	29
3.4. Sample	30
3.5. Sampling techniques	30
3.6. Research instruments	30
3.6.1. Questionnaire	30
3.6.2. Interview guide	31
3.7. Source of data	31
3.7.1. Primary data or information	31
3.7.2. Secondary data	31
3.8. Data processing.....	31

3.8.1. Editing	32
3.8.2. Coding	32
3.8.3. Tabulation	32
3.9 Data analysis	32
3.10.Methods.....	33
3.10.1. Comparative method	33
3.10.2.Historical method	33
3.10.3 Analytical methods	33
3.10.4. Statistical methods.....	33
CHAPTER FOUR: DATA INTERPRETATION AND DISCUSSION OF FINDINGS	34
4.1.1. Identification of respondents.....	34
4.1.2. Group of activity in the church.....	34
4.2. Findings related to research objectives and hypothesis	35
4.2.1. Confirmation whether Christian marriage contribute to Community stability	35
4.2.2. The contribution of Christian marriage on Community stability in Muhura	35
4.2.3. Church Contribution towards happy and stable community	36
4.2.4. The characteristics of a successful marriage in Muhura Archdeaconry	37
4.2.5. Factors of Community stability among Christian couple in Muhura	37
4.2.6. The ways Christian couples bring Community stability.	38
4.2.7. The challenges facing couples today	39
4.2.8. Recommended in solving marriage challenges to Community stability	40
4.2.9. Advantages got from Christian marriage in Muhura Archdeaconry	41
CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS	42
5.1. General conclusions	42
5.2. Recommendations	44

5.2.1. Recommendation to the church	44
5.2.2. Recommendation to the Mother's Union and Father's union.....	44
REFERENCES.....	45
APPENDICES.....	49

LIST OF TABLES

Table 1: Respondents' gender	34
Table 2: Group of activity in the church	34
Table 3: Variables Confirmation	35
Table 4: Contribution of Christian marriage	35
Table 5: Church Contribution towards happy and stable family	36
Table 6: The characteristics of a successful marriage	37
Table 7: Factors of Community stability	37
Table 8: Ways to Community stability	38
Table 9: Couple challenges	39
Table 10: Recommendations	40
Table 11: Advantages got from Christian marriage	41

LIST OF APPENDICES

APPENDIX 1:QUESTIONNAIRE..... |

LIST ABBREVIATIONS

STDs:	Sexual transmissible diseases
EACC:	East African Christian College
EAR:	Eglise Anglican du Rwanda
USA:	United states of America
NKJV:	New King James Version

CHAPTER ONE: GENERAL INTRODUCTION

1.0. Introduction

This chapter covers the introduction of the research; it details the background of the study, statement of the problem, objectives of the study, research questions and hypothesis, significance of the study and its scope and organization of the study.

1.1. Background to the study

Marriage is an amazing relationship in which a couple says to each other, “This is who I am, please accept me and love me for the rest of my life.” It is true that being married is no guarantee for happiness and that the institution of marriage in America is in trouble. The following are some Christian insights into understanding the ideal of what a Christian marriage should or could be. (Dündar, Z. O. ,2017)

Jesus, in talking about the sacredness of Christian marriage, said this: “Haven’t you read that at the beginning the Creator ‘made them male and female,’ and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? So they are no longer two, but one. Therefore, what God has joined together, let no man separate.

“A husband who values his wife who comes to him with a problem should rethink his first inclination is to come up with a solution. He should realize that she may not be looking for a solution. She is respecting him by talking to him and expressing what she is feeling. Coming up with a solution may cause her to become frustrated or angry because she just wants to make a connection, not fix her problem. When that happens, the husband may become frustrated or angry because he thinks she thinks his solution isn’t good enough for her. Men and women are generally wired like this. Possibly, God made humans this way to keep boredom at bay. A man and woman have a lifetime of trying to figure one another out” (Carlson, M. J.2006)

Marriage as an institution ordained by God, and a basic building block of decent societies. Uniting man and woman in permanent bonds of love, marriage models the relationship between Christ and his bride, the Church, while furnishing a stable environment for the

rearing of children. Liberalized patterns of pre-marital sex and cohabitation, the relaxing of restrictions on divorce, and growing pressures for the legal recognition of same-sex partnerships have drastically altered both the conception and lived reality of marriage over the past several decades. Even among many Christians, an essentially contractual view of marriage now prevails over a more covenantal understanding of the institution. (Blanchard V, Hawkins et al ,2020)

In Rwanda, marriage has two steps: the traditional wedding and civil or church wedding. With the traditional wedding, the couple has to get the consent of parents to allow them get married, meanwhile, with the church or civil wedding, this is when the man and woman are officially united in matrimony. This helps focus the people's attention on marriage. It is on the basis of this that this study focuses on the Christian marriage and Community stability, Case study of MUHURA Archdeaconry (2020-2023).

1.2. Problem statement

Constituting the foundation of the family and defined as a special and specific type of interpersonal relationship, marriage is an emotional, economic and social agreement concluded legally between two persons (Panganiban, 2007). It is a significant decision in adult life and the foundation stone of the family the smallest unit of a society (Kublay and Oktan, 2015). According to Pamuk and Durmuş (2015), there are people get married for numerous different reasons: to be happy, have children, establish an intimate relationship, satisfy sexual desires, and meet the expectations of the community. Together with their family and friends, each couple is full of hopes and dreams for their future life together. But the road to a happy marriage is far from easy. And as today's divorce statistics demonstrate all too well, many couples opt not to complete the journey and live in insecurity and conflict: the case of some couples in our area, married couples face Disagreements over financial decision and that bring negative communication that belies damaging attitudes and dynamics within the relationship. This is why we opted to carry out this research assessing how Christian marriage impacts the Community stability.

1.3. Objectives of the study

1.3.1. General objectives of the study

The general objective of the study is to assess the impact of Christian marriage to Community stability.

1.3.2. Specific objectives of the study

The specific objective of this research to provide recommendation that led to Community stability in MUHURA Archdeaconry.

To assess the contribution of church on Community stability through Christian marriage in Muhura Archdeaconry.

1.4. Research questions

1.4.1. General questions

Did Christian marriage impact to Community stability?

1.4.2. Specific question

Does Christian marriage bring an impact to Community stability in Muhura Archdeaconry?

What is the impact of Christian marriage on Community stability in Muhura Archdeaconry?

1.5. Research hypothesis

1.5.1. General research hypothesis

Christian marriage brought an impact to Community stability

1.5.2. Specific research hypothesis

Christian marriage creates a stable home in the community and provides a stable and nurturing environment for children to grow in their faith and experience the love of God.

1.6. Significance of the study

This study is significant to different people: to the researcher, the church, academicians:

1.6.1. To the researcher

This research is a requirement to the researchers for the award of Bachelor degree with Honor in Theology.

1.6.2. The church

The church gain information and roles of Christian marriage. This research highlight problems and solutions related to families.

1.6.3. Academicians

This research report serves as a reference to other researches and orients to new fields of study.

1.7. Limitations of the study

The study faced with a lot of challenges and one it the problem of finance. There is not going to be enough funds to print questionnaires and to also transport the researcher to meet the desired respondents. Despite that the research tried our best to overcome those challenges.

1.8. Scope of the study

1.8.1. Time scope

This research used the data of the period of 2020 to 2023.

1.8.2. Content scope

This study is in the domain of theology.

1.8.3. Geographical scope

The study was carried in MUHURA archdeaconry of EAR Byumba Diocese located in Northern province of Rwanda.

1.9. Operational definition of terms

Christian Marriage according to Wallestein (2006) is marriage is a God-ordained, covenant relationship between a man and a woman. This lifelong, sexually exclusive relationship brings children into the world and thus sustains the stewardship of the earth

Community stability: a state of the community where the productivity of the ecosystem is high and constant irrespective of the change in environment conditions. (Chalmers, S. ,2005)

1.10. Organization of the study

This study is organized in five chapters: Chapter one: general introduction, Chapter two: Literature review, Chapter three: Research methodology, Chapter four: analysis and discussion of findings and Chapter five: Conclusion and recommendations

CHAPTER TWO: LITERATURE REVIEW

2.1. Definition and meaning of marriage and family

2.1.1. Biblical view of marriage

The biblical view of marriage is of a God-given, voluntary, sexual and public social union of one man and one woman, from different families, for the purpose of serving God.

According to Anthony, Michael, (2003) “Marriage was first instituted by God in the order of creation, given by God as an unchangeable foundation for human life. Marriage exists so that through its humanity can serve God through children, through faithful intimacy, and through properly ordered sexual relationships. This union is patterned upon the union of God with his people who are his bride, Christ with his church. Within marriage, husbands are to exercise a role of self-sacrificial headship and wives a posture of godly submission to their husbands. This institution points us to our hope of Christ returning to claim his bride, making marriage a living picture of the gospel of grace”.

2.1.2. Christian Marriage concepts

Christian Marriage is the voluntary sexual and public social union of one man and one woman, from different families. This union is patterned upon the union of God with his people who are his bride, Christ with his church. Intrinsic to this union is God’s calling to lifelong exclusive sexual faithfulness (Christopher:2006).

We may summarize the Bible’s definition in terms of the following elements: Marriage is a voluntary union (consent). The Bible condemns rape and forced marriage (2 Samuel 13:14). A man and a woman need to give their consent to be married. With this consent they agree each to give to the other all that they are as sexual beings (1 Corinthians 7:2-4). Such consent ought to be given with some understanding of the nature of the institution into which they both enter.

Marriage is a public union (public). While the intimacy is, and must be, private, the nature of the union is to be public. The man and the woman promise before witnesses that each will be faithful to the other until one of them dies.

For Ertan, C. (2012). “Unmarried cohabitations labor under an ambiguity about what exactly the man and the woman have consented to. Often there are different understandings between the two of them. But when a man and a woman marry, there is no such uncertainty. Each has publicly pledged their lifelong faithfulness before the wider society in which they live. In a healthy society, this means that societal support is given for a married couple. There is a social cost to pay by a husband or a wife who breaks a marriage”.

Marriage is between a man and a woman (heterosexual). This is how God has created humankind. A society may call a relationship between two people of the same sex “marriage”; but in the sight of God, it can never be so. Marriage is between one man and one woman. Polygamy in the Old Testament is recorded but never affirmed. Jesus explicitly affirms the Genesis order of one man and one woman (Matthew 19:5-6 “no longer two, but one flesh”).

From different families: The Bible consistently condemns incest, which is sexual intimacy between those who are too closely related, whether by blood (kinship) or through marriage (affinity). Leviticus 18 is the clearest and most sustained Old Covenant text addressing this question. 1 Corinthians 5 condemns the sexual relationship of a man with his stepmother.

Christians have not always agreed either about the rationale underlying the incest prohibitions or about just where the incest lines ought to be drawn. The most likely answer is that the rationale is to protect the family circle from the destructive confusions arising when someone views a near relative (other than their spouse) as a potential sexual partner. If this rationale is correct, then the precise extent of the incest prohibitions may depend on what counts, in a particular culture, as “close family” (Christopher :2006).

The pattern of Christ with his church: Three New Testament passages explicitly address husbands and wives: Ephesians 5:22-33; Colossians 3:18-19; 1 Peter 3:1-7. In these we are taught that husbands are to exercise a role of self-sacrificial headship and wives a posture of godly submission to their husbands. Such a pattern is widely derided and dismissed in much contemporary culture and in some of the church.

According to Fowers, B.J. (1998) we ought to begin with the idea of “order” or “arrangement” (Greek *taxis*) from which the word “submission” is derived. In the New Testament this concept is applied to (a) the submission of all things to God and to Christ (Ephesians 1:22), (b) the submission of Christ to God (1 Corinthians 15: 24-28), (c) the submission of the believer to God (James 4:7), (d) the submission of the believer to the civil authorities (Romans 13:1-7), (e) the submission of slaves to masters (Titus 2: 9), (f) the submission of church members to their leaders (Hebrews 13:17), (g) the submission of children to parents (Ephesians 6:1), and (h) the submission of wives to husbands (Ephesians 5:24). Submission of slaves to masters is the odd one out in this list, for it has no theological grounding in creation, and in fact the Bible radically undermines the institution of slavery.

The submission of a wife is to be a voluntary submission, an expression of her godly submission to God. The headship of a husband is to be a costly headship, patterned on Christ’s love for his church. At its best this pattern is beautiful and life-giving. It may be subverted (1) by a tyrannical husband, (2) by a wife who fails to be a partner with her husband but is simply passive, (3) by a rebellious wife, and (4) by a husband who abdicates his responsibilities.

Lifelong faithfulness: Faithfulness, or faithful love, is to lie at the heart of the marriage relationship. Marriage is not at root about our feelings (which come and go) but about keeping a promise. Scripture speaks of marriage as a covenant to which God is witness (Malakiah 2:14). When a man and a woman marry (whether or not they are believers), they are joined together by God (Mark 10: 8, 9). Neither one of the couples nor any other person is to break what God has joined.

Marriage and the Grace of God: The gospel of Jesus offers grace for sexual failures. After a list that focuses especially on sexual sins, Paul writes, “And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God” (1 Corinthians 6:11). We are all scarred by sexual sins, whether our own, in what we have thought, what we have seen, what we have read, or what we have done. In the gospel we find forgiveness and the joy of being washed clean. Joyfully, we hold out to others the cleansing we ourselves have found in Christ

2.1.3. The Nature of Marriage

2.1.3.1. Marriage is an Institution of God's Creation Order

Gelman, D., & Pedersen, D. (1993) asserted that when cultures debate marriage-related questions and discuss the ethics of sexual relationships, there is a fundamental divide between those who consider marriage to be, in its essence, a thing “given” from God, and those who regard it as a cultural construct. In Matthew 19, when Jesus is asked a question about divorce, he begins by affirming the teaching of Genesis 1 and 2:

“Have you not read that he who created them from the beginning made them male and female (Genesis 1:27) and said, ‘Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh’ Genesis 2:18 and Matthew 19:4-5).

By taking us back to Creation, Jesus affirms what Genesis teaches, that the two-part sexuality of humankind (created male and female) and the institution of marriage are a “given” from God. This is “given” in the double sense of “given and non-negotiable” and “given as gift.” Professor Oliver O’Donovan writes that created order is “not negotiable within the course of history” and is part of “that which neither the terrors of chance nor the ingenuity of art can overthrow. It defines the scope of our freedom and the limits of our fears”. Marriage is a good and stable institution. Human cultures may seek to reinvent it or reshape it, but under God it stands as an unchangeable foundation for human life.

Marriage has, of course, many culturally variable expressions. People enter marriage through varied ceremonies and engage in marriage in different ways. But, in its essence, the institution is a part of the Created Order. For this reason, we may explore from the Bible its purpose and definition (G.W. Bromily, 2005).

2.1.3.2. The covenant of marriage

Christians approach marriage as a covenant, a relationship based on promises and commitment, not just feelings though love is most certainly involved.

Gelman, D., & Pedersen, D. (1993) The concept of marriage as a covenant is rooted in the Hebrew faith, and early Christians preserved the belief as well. God’s covenant with Israel

was founded on his promise to be faithful to Israel. The Hebrew people promised faithfulness to God as well, though the Bible doesn't hide that they struggled and often failed to keep that pledge. Like God with the Israelites, Jesus established what he called a "new covenant" with his followers.

To speak of marriage as a covenant is to say that the partners make mutual promises about the way they will choose to live in the future, not just declarations of how they feel in the present. The endeavor to live into those promises remaining faithful to their covenant will shape their characters over the years.

2.1.3.3. Marriage as Christian love

Giblin, P. (2006) Christian marriage is also distinctively based on agape, the Greek word used in Jesus' teachings and early Christian writings to describe the kind of love God expresses to human beings. Agape has nothing to do with the fanciful concepts of romantic love upon which so many American cultural marriage myths are founded.

Despite how pleasurable such feelings may be at the outset of a relationship, they seldom have the staying power to withstand a lifetime of ups and downs the "for better or for worse" of matrimony.

Agape is an entirely different concept, so important that Paul devoted a whole section of his first letter to the Corinthians to defining it. You may have heard a well-known phrase from this section: "Love is patient, love is kind." Paul then goes on to describe as a sacrificial way of loving others.

For Giblin, P. (1996) This kind of unconditional love or an active striving to live out this kind of love daily marks a genuinely Christian marriage, just as it characterizes an authentically Christian life. is found in an active choice one makes about how to behave toward another, not a conditional feeling one has toward someone. Agape is based on the deliberate choices of the lover, not the responses of the beloved.

2.1.3.4. Christ-centered marriage

Hunt, R., (2008) Perhaps the most distinct characteristic of Christian marriage which makes the other two possible is that it is intentionally centered on Jesus Christ. Each spouse continuously works to know, love, and obey Jesus, and to follow his example.

In this way, husband and wife learn how to express Agape and remain faithful to their covenant. As they practice the Christian faith together, they move toward each other, growing together in love and unity. But what about a marriage in which only one spouse is a follower of Jesus? Could that marriage ever be a “Christian marriage”?

Paul actually writes about such a case in 1 Corinthians 7:12-16. He urges the believing partner to stay married to their unbelieving spouse because of the believer’s influence on their partner and children. One person who is seeking to follow Jesus Christ, learning to live out of agape, and keeping the promises of the covenant brings Christ’s presence into the marriage

2.1.4. The Purpose of Marriage

For Ivanova, M. (2006) Marriage is created that we may serve God through children, through faithful intimacy, and through properly ordered sexual relationships.

It is both theologically important and pastorally helpful to ask the question, “For what purpose has God created marriage?” We naturally begin by asking what hopes and ambitions a particular couple may have as they enter into marriage. But before we do this, it is foundational to ask why God has created the marriage institution. The Bible teaches three main answers to this question. But before we consider them, we should note one overarching theme: the service of God in his world.

In Genesis 2:15, “The Lord God took the man and put him in the garden of Eden to work it and keep it.” The man is the gardener; his is the guardian and the farmer in God’s Garden. In this context we read in Genesis 2:18, “Then the Lord God said, ‘It is not good that the man should be alone; I will make a helper fit for him.’” A careful study of Scripture establishes what the context here suggests, which is that the problem with the man’s

aloneness is not a relational loneliness but rather that there is too great a task to be achieved; the man needs, not so much a companion or a lover (though the woman will be those) but a “helper” to work alongside him in the guarding and farming of the garden (Chritopher:2006), Paradoxically, the most secure and happiest marriages are those that look outwards beyond their own (often stifling) self-absorption (or introspective “coupledom”) to the service of God and others in God’s world, through love of God and neighbor. Under this over-arching heading of the service of God we may place the three traditional biblical “goods” (or benefits) of marriage: procreation, intimacy, and social order.

2.1.4.1. Procreation

In Genesis 1:27-28, the creation of humankind as male and female is immediately linked with the blessing that we are to “Be fruitful and multiply and fill the earth and subdue it and have dominion over” it. That is to say, the first way in which marriage leads to the service of God is through the procreation, and then the godly nurture, of children. Children are a blessing from God. For Macdermid, S. (2000) Not every married couple is given this blessing. When they are not, it is a cause of sadness. A marriage is still a marriage, and can honor God deeply, without children. But we are to esteem the procreation of children as a costly and sacrificial blessing. Our prayer is that children will grow up in “the discipline and instruction of the Lord” (Ephesian 6:4) and become in the language of Genesis 2 fellow gardeners under God to care for his world.

2.1.4.2. Intimacy

Sexual desire and delight within marriage are wonderfully affirmed within Scripture (Proverbs 5:18-19; Song of Songs). To deny the goodness of marriage is to side with the snake in the garden of Eden, when he questions the goodness of God (Genesis 3:1; 1 Timothee 4:1-5).

The relationship of the covenant God with his people is portrayed as a marriage in which the Lord is the husband and the people of God are his bride (Isiah. 62:5). In the New Testament this theme moves into a new key as the marriage of Christ the Bridegroom with the church of Christ, his bride (Ephesian. 5:22-33).

Sexual intimacy within marriage is designed to serve God by building a relationship of God-honoring delight and faithfulness, an intimacy that portrays the eschatological intimacy that the whole church of Christ will enjoy with Christ her bridegroom. It would be hard to imagine a higher calling for couples embarking upon marriage.

2.1.4.3. Social Order

The Bible is realistic about the power of sexual desire, both male and female (with all their differences), and the possibilities of chaos and disorder that arise from those desires when they are not channeled in God's proper order. The seventh commandment's prohibition of adultery (Exod. 20:14) functions as the tip of an iceberg of teaching in both Old and New Testaments that forbid sexual immorality of all kinds. All sexual intimacy that lies outside of the covenanted union of one man with one woman in marriage comes under the biblical definition of sexual immorality. Ribar, David C (2015) asserted that the Bible protects "nakedness" (sexual nakedness, in the context of sexual arousal) and thereby prohibits pornography, rape, the abuse of women, sex between a man and a man, between a man and many women, between a woman and a woman, between a woman and many men, and between human beings and animals.

This boundary around sexual expression is a good and necessary protection of sexual order in any society. When it is broken, and especially when it is broken by a whole culture, sexual chaos ensues, and lives are desperately damaged.

2.1.5. Benefits of marriage

Many people today take marriage too lightly and think that it is easy to survive a marriage. Moreover, in some countries people believe that marriage is a commonplace term. And brings many benefits: such as: Longer life, taking better care of yourself, Lower risk of STDs, Better health, drinking less alcohol, more earnings, Easier to bring up kids, better quality of life, health benefits (Wallerstein ,2006).

2.1.6. Crisis in marriages and families

Crisis in marriage can be seen through several lenses, car accidents, breast cancer, job loss, death, infidelity, loss of a home there are many ways to explain crisis in a family. All of

these losses indicate a significant amount of strain on the marriage and family. Every crisis has the potential to strengthen the marriage, weaken it, or bring it down altogether. Wallerstein and Blakeslee (2006), suggest that crisis can fall into two major categories.

The first being crisis that is foreseeable so that dealing with this the family has prior knowledge. An example of this would be entering middle age. The second type of crisis is those that are unforeseeable and may occur at any time to any family member. Such an event would be an earthquake or the sudden death of a loved one. Both types of crises are equally devastating if significant sadness or pain occurs.

Research by Smith (2004) indicated that the community disapproves of sexual infidelity. When the public was polled in 1992, an astonishing ninety percent of the respondents said it was "always" or "almost always" wrong to have a sexual affair outside of marriage. There are laws that support the popular opinion in nearly all of the state's today. "Although they are rarely enforced, they would deny married persons who have extramarital sex the right to vote, serve alcohol, practice law, adopt children, or raise their own children. Research has found risk factors that increase the likelihood of extramarital activity. Positively correlated with affairs is heightened education.

Four Types of Marriage According to Wallerstein & Blakeslee (2006) there are four types of marriage. The types include the romantic, rescue, companionate, and traditional. The authors add "each type of marriage provides a different degree and kind of closeness between husband and wife." The core difference being the way that the husband and wife view their role. Sometimes the relationship remains clearly constant throughout the marriage. "In others the core relationship may shift gradually or change radically at a critical developmental transition, such as the birth of the first child, midlife, or retirement."

In the romantic marriage, the couples seem to continually focus on the time they met, the place they met, and even the feelings associated with this time in their lives. "The romantic marriage has at its core a lasting, passionately sexual relationship". The rescue marriage is quite different from each of the other marriage types. This type of marriage is often coined the walking wounded. "The healing that takes place during the course of the marriage is the

central theme" (Wallerstein & Blakeslee, 2006:22). This marital union provides space in the marriage specifically for healing.

The third type of marriage is companionate. "The major factor in the companionate marriage is the attempt to balance the partners' serious emotional investment in the workplace with their emotional investment in the relationship and the children (Wallerstein & 2006:22). This marriage is most common amongst the younger generations because of the belief in equality of all labor and household tasks. The core of this relationship is friendship, and equality.

Lastly, the traditional marriage is the exact opposite of the companionate marriage. The core of this union is in the division of the labor and household chores. "The woman takes charge of the home and family while the man is the primary wage earner" (Wallerstein & Blakeslee, 2006). They conclude by adding that marriage is constantly changing and this too can change the type of marriage. "All marriages need to be renegotiated as they mature". The renegotiation may take place when the children leave and the household chores are not as grueling as they once were. Another time may be in retirement. With retirement the typical nine-to-five wage earner is not leaving the house and therefore may partake in duties once held primarily by the other spouse. Each of these instances was supported in the text by Wallerstein & Blakeslee (2006).

2.1.7. Principles for Making Marriage Work

Marriage comes with its ups and downs, but these seven principles may help you create a healthier relationship with your spouse. These principles stem from years of longitudinal studies on couples. Applying their principles takes practice but can be pivotal to creating a healthy partnership.

2.1.7.1. Enhance your love maps

Gladding, S. T. (2011) states that emotionally intelligent couples are familiar with their partners' love maps. Enhancing your love maps is about being familiar with your partner's world understanding their lived experience, knowing their love language, and remembering their life changing events. Mutual understanding of each other's worlds can arouse care for

each other and increase connection. Enriching your love maps involves a deep comprehension of what makes your partner your partner.

2.1.7.2. Nurture your fondness and admiration

Fondness and admiration in marriage demonstrate affinity for your partner, based on an inner belief that they're worthy of respect. Gladding, S. T. (2011) explain that the marriage may no longer be salvageable when fondness and admiration are lacking.

Gladding, S. T. (2011) suggests that a good way of evaluating whether you have admiration and fondness for your marriage is to recount the story of your first meeting and courtship. His older research found that the way couples recount their relationship origins story predicted divorce or marital stability with a 94% accuracy. Nurturing your relationship may look like this: planning date nights together, trying a new hobby or activity together expressing appreciation for your spouse and complimenting your partner. If nurturing fondness toward your spouse isn't a priority, you may consider seeking couple's therapy.

2.1.7.3. Turn toward each other instead of away

In a healthy relationship, partners make bids for each other's attention. If you tell your partner, "I'm having a bad day at work," and your partner replies, "I don't have time to talk right now," this is turning away from each other. When your partner bids for your attention and you take the time to be present, listen, and support them, you're turning toward each other. Choosing to turn toward each other helps fill each other's "love tank," as longtime marriage counselor Gary Chapman says in his book "The Five Love Languages. "Then, when times get hard, that full tank can come in handy and help you drive through the challenge productively and lovingly. (Gladding, S. T. (2011)

2.1.7.4. Let your partner influence you

Couples are more likely to stay together when they work as a team. When one person has all the power in a relationship, it creates a hierarchical difference. When you turn toward each other when making big decisions, sharing opinions, or involving your spouse in your thought process, you allow them to influence you. Letting your partner influence you isn't the same as allowing someone else to control you. It's more about communicating and involving your significant other in decisions. Even if you disagree, there are still ways to have calm, rational discussions that show respect toward your significant other. (Hunt, R., 2008)

2.1.7.5. Solve your solvable problems

There are two types of problems that can occur in a marriage: perpetual and solvable. Perpetual problems usually are complex and may result in communication gridlock. But just because you have recurring issues with your spouse doesn't mean you can't have a thriving marriage.

Solvable problems are usually more straightforward. With solvable issues, you can directly tackle the problem and find a solution. There isn't typically underlying conflict or resentment with solvable issues, only the challenge at hand.

Hunt, R., & King, M. (2008) suggests five steps for tackling solvable problems:

1. **Soften your startup.** If you approach the problem from a calm, respectful place allows you both to feel heard.
2. **Learn to create and receive repair attempts.** Repair attempts are actions or statements to keep conflict from escalating. They can involve levity, humor, an inside joke, or a special code.

3. **Soothe yourself and each other.** Taking a 20-minute break, calming down, and soothing your partner can be an effective problem-solving strategy.
4. **Compromise.** Finding a solution that you can both live with may help establish healthy conflict resolution.
5. **Be tolerant of each other's faults.** Understanding your partner is human and accepting their flaws helps create an attitude where calm negotiation can occur.

2.1.7.6. Overcome gridlock

Gridlock occurs when persistent disagreements cause conflict. For example, you're gridlocked with your spouse when ongoing problems lead to a lack of productive conversation. Perhaps you both can't seem to agree to disagree.

Overcoming gridlock is not about solving the problem but having a healthy conversation about the situation. But first, you have to understand what's causing the problem. Gottman believes that unrealized dreams create gridlock.

To overcome gridlock, here are some steps you can take: try to understand the root of the issue, communicate calmly, find a way to assess your nonnegotiable and flexible areas of the conflict, end the discussion on a calm note, expressing thanks and appreciation for your partner. Gottman (2017) suggests that happy couples who stay together can move from gridlock to dialogue about their perpetual problems. This happens when you accept your partner and understand their unconscious dreams or agendas.

2.1.7.7. Create shared meaning

Creating shared meaning involves fusing your goals, roles, and rituals. You can find fulfillment in sharing purpose by allowing yourself and your partner to have their needs, wants, and dreams recognized. You can create meaningful experiences when you share and explore all types of intimacy. For example, some couples may experience shared meaning if

one partner plans their mate's ideal birthday celebration. Sharing purpose with your partner may help you feel closer.

2.2. Community Stability

Community stability means the characteristics of a community that support healthy development, including parental mental health, stable relationships, and a supportive, flexible, and nurturing home-based environment.

The community is the first and the most important building block in our life. Many of the early influences on us relate to the family setting in which they grow up. When things go wrong, this can affect our development and outcomes in later life. This is especially the case when family breakdown is part of a wider picture of disadvantage; feeding off or compounding other risk factors such as worklessness, indebtedness, mental ill-health or drug and alcohol dependency.

Intense conflict between parents has been shown to be detrimental to our future outcomes, while children raised by parents who report high relationship quality and satisfaction tend to have higher levels of wellbeing and more positive outcomes. The Community stability indicator therefore seeks to measure the number of children that have experienced family breakdown, in particular children in low-income families, and the proportion of parents that have a good quality relationship.

the maintenance of Community stability holds important significance in relation to the developmental outcomes of a society. Our cognitive, social, and emotional well-being is influenced by various factors, including the presence of both parents, a healthy marriage relationship, consistent routines, and a secure home environment

2.2.1. Community stability as a component of social stability and social protection

Community stability is an essential component of social stability and social protection. In many Churches the community is the only form of social protection. Community stability is an essential consideration to be borne in mind not just with regard to family reunification, but also when designing humanitarian interventions. The church has an obligation to adopt

laws and policies that, as much as possible, provide conditions conducive to family formation and stability. Churches must help individuals exercise their right to marry and found a family as well as provide social protection for the family. When the family breaks down the consequences for men, women, and especially children, are far reaching and dramatic. And repercussions are felt throughout instability in the community. Governments must, as much as possible, help strengthen families in order to achieve the best possible level of social protection in the community

2.2.2. Strengthening Community stability

Ivanova, M. (2006) stated that in order to achieve to a stable community, Christian couples should practice and show different attitudes. Leadership related behavior and cognitive touching behavior among them there are:

Wise leadership: The Bible describes the ideal parent as a leader, protector, spiritual guide and motivator. We need parents to act as role models for their children. Leadership in a family cannot be rigid and fixed it must adjust to changing circumstances.

Showing affection: A family must generate and give love in ways which show affection. This recognition can be through touch, a look, a smile or an encouraging comment. A stable family gives and shows love and appreciation for those who belong to it.

Valuable rituals: For Christians, these can include showing faith through prayer before eating, reading the Bible and praying, or a particular activity on a special day. Every family must establish its own rituals. Though the particular learning gained through these rituals may be forgotten over time, the rituals themselves will continue with new lessons.

Accept and love members who are different: These people add variety and spice to life. They may be people with good attitudes who are loyal and serve the family. Taking care of them develops a certain solidarity and a sense of caring interest in this valuable member of the family unit.

Record and share family history: Any family get-together can be a time for joyfully remembering the past or sharing present experience. Every family needs a person who loves

to collect family souvenirs and reminders, such as photos, diplomas, letters or cards. If the history is written down it becomes a valuable legacy for the next generation. Ivanova, M. (2006)

Show hospitality: Be open to receiving and inviting people from outside your family. Large families may find this easier to practise than small families. Use hospitality as a way of influencing and showing love and concern towards others. In the process the family will be strengthened. Ivanova, M. (2006)

Build a divine foundation: When the family has a strong foundation, it can overcome many threats. For many Christians, a foundation of faith is extremely important for building a stable family. (Ivanova, M.,2006)

2.2.3. Unity in family as a pillar of Community stability

McLanahan, Sara (2009) asserted that unity in the family is a recurring theme throughout the Bible, and it holds significant importance in God's design for relationships. The Bible encourages family members to live in harmony, love, and mutual respect.

When family members are unified, it becomes easier for everyone in the family to express love for one another, and in challenging times, they stand strong in oneness of heart. Unity in the family is essential for fostering a loving and supportive environment where individuals can thrive emotionally, spiritually, and socially. God intends for families to be a source of strength, love, and encouragement for one another. (McLanahan, Sara. 2009)

When family members are united, they can face life's challenges together, support each other during difficult times, and celebrate joys and victories as a united front. Unity in the family also provides a stable foundation for children to grow and develop into compassionate individuals. (McLanahan, Sara. 2009)

The Bible provides practical guidance on maintaining unity in family relationships, emphasizing qualities such as humility, forgiveness, patience, and love. By implementing these principles, families can build stronger bonds and create a safe and nurturing space for each member to thrive and experience God's love.

Specific guidance for family roles and relationships encourages love, respect, and honor within the family unit. By applying these timeless principles from the Bible, we can build stronger, more loving, and God-honoring households. (McLanahan, Sara. 2009)

2.2.4. How to keep the community stable?

Make the home spiritual life a priority. Learn to pray. Don't just bow your head and mumble a few words and call it prayer get down on your knees and cry out to God! Fervently, humbly, regularly. God listens to our prayers when we are desperate for His grace and mercy.

Live righteously. James 5:16 (NKJV) says, "The effective, fervent prayer of a righteous man avails much." How are we going to pass on a faith to our children that they have never been exposed to? It must be deep and sincere and pour out of us like life's blood. If we don't bleed the message of Christ, then we aren't taking our faith seriously enough.

Go to church as a family and really worship thank God, praise God, tell Him you love Him, think about what you're doing there, and then do it with joy! In the words of King David, "I was glad when they said unto me, 'Let us go to the house of the Lord'" (Psalm 122:1). When was the last time you were excited and glad to participate in the corporate worship of God? Church is not only about seeing your friends or participating in the community. It's about pouring out your heart and soul giving all the glory to the one who saved you from hell.

Establish a God centred home. Jesus said, "Everyone ... who hears these words of mine and does them will be like a wise man who built his house on the rock. And the rain fell, and the floods came, and the winds blew and bear on that house, but it did not fall, because it had been founded on the rock" (Matthew 7:24-30). If your home is not standing on the teachings of the Bible, you will never have assurance or abiding peace. That is a privilege only for those who build their homes on those principles.

And how can you understand the principles of the Word if you never study it? A weekly message from your pastor is good, but it is not nearly enough information. You need to read the Word regularly and often. Hebrews 4:12 says, God's Word is "living and active, sharper

than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.” There are two great principles in this verse. First, the Bible is living and active. That means it is always enlightening you, showing you new meaning as the Holy Spirit gives you understanding. No matter how many times you read it, you can always learn something new. Second, it is a weapon that can be used in spiritual warfare, but it must be handled, learned, and practiced.

In a world of instability, we have the assurance we need in the Word of God. As you read and meditate on it your faith will be strengthened. As you read it to your family, your faith will be strengthened. As Romans 10:17 says, “Faith comes from hearing, and hearing by the word of Christ.” The more you study the Bible, the more you strengthen your family’s foundation.

Assure your family of its own stability. Pledge to work through anything, no matter what happens. Children in today’s world don’t know what to expect for their future anymore. Any small spat between their parents can threaten the security of their home. They hear about war and shootings. But as a parent who trusts in God, you can assure your children that no matter what happens, you will work through it together as a family

Don’t live in fear. Paul tells us that “God gave us a spirit not of fear but of power and love and self-control” (2 Timothy 1:7). Anything that has you and your family panicking is not from God. Fear is one of Satan’s most powerful weapons. We don’t have to prepare for warfare or stockpile and hoard food. Through any and every disaster in life, God promises to provide for His people. And if anything should take our lives, He has promised eternal life in return. No real harm can come to us!

Children need to see parents who can go out into the world with faith and courage in the words of God. We need Christians who live out what they say they believe, not hiding in their living rooms, but with courage to act out in faith, unafraid of what the world says and how they are despised. We should be showing more love, truth, kindness, and joy—all in the name of Jesus, ready to give account for the blessings that are in us.

Community stability means the characteristics of a community that support healthy people's development, including parental mental health, stable relationships, and a supportive, flexible, and nurturing home environment.

2.2.5. Functions of the family in Community stability

Today families are under so many different pressures. However, there are many ways in which families can develop good relationships and provide a stable base, not just for family members but for others around them.

The biological function of the family: is to meet the basic needs and desires of individuals. Through the institution of marriage, individuals have functions such as fulfilling sexual desires, having children, and ensuring the continuation of the generation (Özalp, 2016; Çağan, 2016).

The psychological function of the family: The loving environment between parents and children is the first element to overcome every difficulty. An environment of love is the most valuable spiritual element for a child. The individual experiencing spiritual fulfillment forms a healthy personality and identity (Kır, 2011).

The economic function of the family: All family members work within the framework of a certain division of labor. They spend time working together and their relationship is cordial and strong. People gain the knowledge, skills, and experience necessary to sustain their lives and make a living in the family in systems where the economic structure based on human labor is dominant (Çağan, 2016).

The protective function of the family: While the traditional family carries out protective and security work, this understanding has been left to state protection, although not completely in the nuclear family. The state pursues a policy based on protecting not only the family but also children, the elderly, and the disabled (Epik et al., 2017).

The educational function of the family: The process of education ensures the socialization of people and on the other hand, ensures their adaptation to social life. Family members, especially children, are equipped with knowledge and values that will facilitate their adaptation to society. Through this process, family members develop, become stronger, and

learn what to do, how to do it, and what they need to improve to gain a respectable place in society (Nirun, 1994; cited in Çağan, 2016).

The religious function of the family: The main purpose of the institution of family and religion is to raise people who are sensitive to society. Since the influence of religion is seen in the environments where children enter into social communication, the family institution alone is not sufficient (Özalp, 2016).

Family leisure function: In traditional societies, except for religious ceremonies, holidays, or special days, the workload of life is high and the understanding of entertainment is limited (Çağan, 2016).

The prestige-providing function of the family: Education provided by the family affects the prestige of family", but in transitional societies with rapid developments, it is necessary to add "transitional family" as a third family type (Özgüven, 2001). In some cases, differentiations emerge in the structure and functions of the family. The reason is the transition from the traditional family to the nuclear family. In this process of change, not only family models but even the concept of family is being discussed. As a result of this process, the division of roles within the family became more democratic. The sense of "us" in the traditional structure has been replaced by the sense of "me" in the core structure (Bayer, 2013).

The traditional family is a patriarchal system in which the mother, father, children, and elders live together. The nuclear family is a modern family system consisting of a mother, father, and children. The transition from the traditional family model to the nuclear family model has been influenced by industrialization, modernization, and urbanization (Duman, 2012). As a result, the concept of family is of great importance for societies. The concept of family, which is very important for humanity, has had different characteristics in recent years. The concept of family is classified in different ways. The family has multiple functions. It is necessary to protect the family. Family education should be given in order to protect family awareness.

2.2.6. Indispensable advices for achieving Community stability

1- Parents should never forget themselves in the first place: One of the advices that most parents forget is not to take care of themselves and give all their time only to take care of their children, yes, this may be a good thing when looking at it superficially. However, when we delve into the details, we will find that after a period of time, parents may begin to feel bored and depressed, which may result in the collapse and disintegration of the family, and therefore achieving balance here is very important.

2- Community stability is achieved through a balance between work and family: Some families fall into the trap of focusing only or largely on working life, especially if the parents are working, but in reality this matter may generate some money for you to raise the family's social level. But on the other hand, it may be the cause of the collapse and instability of the family within the family, and therefore we always advise you to achieve a balance between working life and family life.

3- Mutual respect between two life partners is extremely important: Parents' treatment of each other inappropriately or violently in front of children is extremely dangerous to their mental health, as this may make them feel hate, instability, violence and disrespect.

4- Enjoying joint activities between parents and children: Most of the time there are some common denominators or activities among family members, for example, the common denominator between them may be practicing morning sports or watching football matches ... etc. Thus, doing this joint activity together as a family has a great impact on achieving Community stability between you.

5- Helping family members to each other when one of them falls into a problem: Sometimes a family member may suffer from a financial problem at work, for example, or a psychological problem such as depression or fear, etc. In this case, family members must join hands by sitting with the owner of the problem and thinking about solving it jointly and providing him with psychological and moral support.

2.3. Why Christian marriage and Community stability matter in this research

There are many reasons why children raised by Christian married parents are more likely to flourish compared to children raised in conflicting families. For example, children in married-parent families have access to higher levels of income and assets, more involvement by fathers, better physical and mental health among both parents, more Community stability, and many other factors (Ribar 2015). Most of these individual factors have been shown to have a positive impact on children's well-being.

Even after accounting for these factors that are correlated with marriage, he finds that children with married parents have better outcomes. This means that, even given equal levels of parental attention, income, Community stability, and other factors, children in married-parent families tend to end up better off than those living in other types of family arrangements. The advantages of being raised in a married-parent family appear to be more than the sum of the inputs. As Ribar concludes, "The advantages of marriage for children's wellbeing are likely to be hard to replicate through policy interventions other than those that bolster marriage itself" (Ribar 2015, 11).

2.4. Significance of Community stability

The presence of both parents in the household is a crucial factor contributing to Community stability. Community stability comprises not just the presence of both parents and a solid marriage relationship, but also consistent routines and a secure home environment. In a study conducted by Amato (2005) titled "The impact of family formation changes on the cognitive, social, and emotional well-being of the next generation" and published in *The Future of Children*, the author investigated the effects of family formation change on the well-being of children. The findings revealed that people who underwent multiple family transitions, including parental remarriage or cohabitation, exhibited diminished levels of cognitive and emotional well-being. This implies that frequent disturbances in the structure of the family can have adverse effects on the development of children.

The significance of maintaining Community stability has implications that transcend beyond the immediate well-being of children, impacting their overall development. According to Popenoe (1996), new evidence that fatherhood and marriage are indispensable for the good of children and community,” he posits that the presence of stable families plays a crucial role in facilitating the healthy development of children, fostering positive social connections, and ultimately contributing to their future academic and professional success.

For Sano, Yoshie,2020The stability of the community is a significant factor in influencing the development of children’s values, attitudes, and behaviors. This is because children acquire essential life skills and internalize societal standards through their experiences within the community structure. The maintenance of Community stability holds important significance in relation to the developmental outcomes of children. The cognitive, social, and emotional well-being of children is influenced by various factors, including the presence of both parents, a healthy marriage relationship, consistent routines, and a secure home environment. (Sano, Yoshie,2020).

CHAPTER THREE: RESEARCH METHODOLOGY

Methodology is the philosophy of the research process. It includes assumption and values that serve as rationale for research and the standards or criteria the researchers use for interpreting data and reaching conclusions. (Richard,1990)

3.1. Research design

Grinnell et al (1990: 279) stated that research design is “careful systematic study or investigation in some field of knowledge undertaken to establish some facts or principles”. Again, they asserted that research design is the entire process of the study, the problem formulation through dissemination of findings. The research design that used in the study was descriptive whereby both qualitative and quantitative methods were used. The variables were measured qualitatively.

This study is designed in the form that is based on the result from the questionnaire. The researchers used the historical methods, comparative method, analytical method. The comments were put under the tables to describe the mentioned information

3.2. Area of study

The study was conducted in Byumba Diocese, more particularly in Muhura Archdeaconry located in Gatsibo District, Eastern Province.

3.3. Population

The term population is applied to any finite or infinite collection of individuals. According to Richard M. Grimmel in (1998), it is defined as a complete set of individuals, cases or objects with some common observable characteristics. A particular population has some characteristics that differentiate it from other population.

Bailey K D (1978: 53) asserts that “a population is a group of human beings, animals and other things that have one or more characteristics in common as the target population of the universe”. In this study the total population was respondents including Pastors, Mother’s Union and Father’s Union representatives. The sample comprise of mothers’ union and fathers’ union members and pastors in order to collect valid data.

3.4. Sample

According to Frank M. Kakinda Mbaaga (1990; 8), a sample is a part of the population in which is deliberately selected for investigating the properties of the parent population. The chosen sample was got Using Alain Bouchard's table selected from 10 members of Mother's Union committee, 10 Father's Union committee members, 4 pastors chosen from 12 pastors and 1 representative of Christian and 5 non-Christian believers. That sample was chosen purposively from a population of 84 Christians.

3.5. Sampling techniques

In this study purposive sampling was used Kenneth D. Bailey (1978: 83) states that the researcher uses his or her judgment about respondents in order to choose and pick only those who best meet the purpose of the study. Purposive Sampling was used because the researcher wants to include 30 respondents purposively to get information from people who have more knowledge regarding the research's topic.

3.6. Research instruments

The data were collected by the use of questionnaire, interview, and documentary review.

3.6.1. Questionnaire

This is an information gathering technique that gathers information about attitudes, beliefs, behavior and characteristics from several respondents, organizations that may be affected by a given phenomenon or a system. The questionnaire was answered by 30 persons.

In this study the researchers prepared questions which are in line with this research objectives, and that questionnaire included:

Opened-ended questions: leave the respondents free to offer any replies that seem appropriate in light of the questions.

Multiple-choice questions: Give a list of possible answers from which respondent must choose.

Closed-ended questions: these represented an extreme form of multiple-choice questions and allow only two responses such as Yes or No, female or male and so on.

3.6.2. Interview guide

The interview is face to face communication between interviewers and interviewees. According to Fred M. Kerlinger (1964:117), interview is a conversation in which the researcher tries to get information from the respondent or interviewee. Interview schedule helps to collect fresh information even from illiterate respondents and gives immediate interaction between researcher and respondents where more explanations on questions are given by the researcher for more understanding. The interview was accorded to the pastors and 4 pastors from each parish.

3.7. Source of data

In this study, primary and secondary data were used.

3.7.1. Primary data or information

These are data collected by the researcher directly from the population of the study (first hand) on the relevance of the study using various methods of investigation (James T. and Georges Benson, 1988: 7). Primary data are important for the accuracy and validity of data collected by avoiding false information and by helping to formulate corrective measures in data collection. In this order, personal interview schedule was used in this study.

3.7.2. Secondary data

These are data that have already been collected for some purposes other than the question at hand are useful in research (Churchill, 1979: 48). Secondary data are mainly available in survey reports, magazines, journals, etc. It is in this view that the researcher consulted documents for secondary data to get more about community stability.

3.8. Data processing

Data processing is made to give the data collected meaningful results. D.J.Casley et al (1987; 14) asserts that data collection is not an end in its self unless data is processed, analyzed and converted into an information in format that can be helpful to the researcher or users. The researcher used different techniques such as editing, coding and tabulation of the data in the process for making statistical form.

3.8.1. Editing

Mbaaga (1990:155) defines editing as the process whereby errors in completed interview, schedules and the mail questions are identifying whenever possible. The major aim is to discover mistakes made during the field monitor, the accuracy of the research and find out whether there are no unfilled spaces in the questionnaire, and this helped the researcher to eliminate unwanted responses. For some unclear responses, the researcher went back to the respondents to make them clarify their responses.

3.8.2. Coding

According to Kakooza (1996:29), coding refers to the «assigning of symbol number to a response for identification purpose». The researcher used coding; summarize data by clarifying different responses, which was made into categories for easy interpretation and analysis.

3.8.3. Tabulation

Tabulation refers to orderly arrangement of data in tables or other summary format achieved by counting by the frequency of responses to each question (Gilbert A. Churchill 1992; 51). After editing and coding, the researcher combined the data together in tables for statistical analysis. Therefore, the researcher constructed the tables with the number of responses to particular questions that was presented in frequencies and percentages.

3.9 Data analysis

Kenneth D. Bailey (1978; 321) asserted that variables are generally analyzed in some fashion and the result presented in tables. The contents of these tables are usually percentages, frequencies or statistical measures.

Simple descriptive statistics was utilized by using Excel Spread Sheet (ESS) in order to have a summary of the data that were collected. This involved the use of percentages, and frequency distribution, to describe the parameters. With the analysis of data some conclusions and recommendations were drawn.

3.10. Methods

Method is the process of inspecting, cleaning, transforming and modelling data with the goal of highlighting useful information, suggesting conclusions and supporting decision making. For this case study, we used several research methods including:

3.10.1. Comparative method

The Comparative method helped to set out similarities and dissimilarities between various evangelism methods used in the Archdeaconry.

3.10.2. Historical method

The historical method enables to better understand and interpret past events/facts in order to better understand current events and foresee the future perspective or events. The research was largely based on various strategies taken to evangelize youth.

3.10.3 Analytical methods

According to Jeffrey and James (1996:142). Analytical method consists of analyzing information from accurate gathered data on the scene and experienced by the observer. It involves the activities of watching the individuals, talking to them and participating in their daily life's activities.

3.10.4. Statistical methods

This method is the one which facilitated in quantifying and numbering the results of the research on facilitated presentation of information tables. (Jill and Hussey, Roger ,1997:101).

CHAPTER FOUR: DATA INTERPRETATION AND DISCUSSION OF FINDINGS

4.1.1. Identification of respondents

Table 1: Respondents' gender

Gender	Respondents	Percentages
Male	14	47%
Female	16	53%
TOTAL	30	100%

As shown in the table above the 53% of contacted respondents were female while 47% were male. This implies that there is no dominance of responses basing on gender.

4.1.2. Group of activity in the church

Table 2: Group of activity in the church

Gender	Respondents	Percentages
Member of Fathers' union	10	33%
member of Mothers' union	10	33%
Pastor	4	13%
Member of Parish committee	1	3.5%
Non-Christian believers	5	16%
TOTAL	30	100%

The table above shows that the dominant respondents were mother's union and father's union members representing 33% respectively. This is due to the fact when choosing respondents, we cared to the attributes of being part of that category. The mother and father's union groups are the one that serve as examples in the church.

4.2. Findings related to research objectives and hypothesis

4.2.1. Confirmation whether Christian marriage contribute to Community stability

Table 3:Variables Confirmation

Confirmation	Respondents	Percentages
Yes	28	93%
No	2	7%
TOTAL	30	100%

While asking the respondents whether there is a contribution of Christian marriage to the stability of the community,93% of respondents answered yes. This implies that they agree with the statement that Community stability is brought by Christian marriage.

4.2.2. The contribution of Christian marriage on Community stability in Muhura

Table 4:Contribution of Christian marriage

Contribution	RESPONDENTS	PERCENTAGES
Helps family member to practice the love of God	27/30	90%
affords a stable and fostering environment for offspring to grow in their conviction	26/30	89%
Christian marriage produces a stable home in the community	28/30	95%
Christian marriage helps to shape and live honest family	27/30	83%

The table above brought the ideas stated where 95% of our respondents affirmed that Christian marriage produces a stable home in the community, 90% of respondents Helps family member to practice the love of God, whereas 89% of them asserted that it affords a

stable and fostering environment for offspring to grow in their conviction. This shows that people sense the importance of living in and with a Christian family in your community.

4.2.3. Church Contribution towards happy and stable community

Table 5: Church Contribution towards happy and stable community

Contribution	Respondents	Percentages
Providing writings and documents for helping couples	28/30	95%
Providing the documents used in guidance and teaching the new couples and families.	26/30	89%
Prepare and deliver pre-marital teachings for the new couples.	29/30	96%
Provide advice and guidance to couples	28/30	90%
The church organising seminars, trainings, retreats, counselling, teachings, and visiting couples	26/30	87%
Establishing and empowering family ministry committees.	23/30	77%

The information in the table shows that the church Prepares and delivers pre-marital teachings for the new couples as mentioned by 96% of responses. It also Providing writings and documents for helping couples as mentioned by 95% of respondents and Provide advice and guidance to couples mentioned by 90% of respondents and establishing and empowering family ministry committees mentioned by 77% of respondents.

It reflects that the church plays a great role in assisting married couples and that brings a positive impact in the stability of the community.

4.2.4. The characteristics of a successful marriage in Muhura Archdeaconry

Table 6: The characteristics of a successful marriage

Characteristics	Respondents	Percentages
Couple with empathy, intimacy and companionship	28/30	95%
Mutual assistance	26/30	89%
Forgiveness of partners	29/30	96%
Family with shared values	27/30	90%
Openness and honesty	29/30	96%
Couples that serve model to other couples	27/30	90%

That table highlight that Community stability is got through restoration in values in wedding. The values cited include: Openness and honesty, Forgiveness of partners, Couples that serve model to other couples, Mutual assistance, Couple with empathy, intimacy and companionship mentioned by the percentage of respondents that does not go below 85%.

Generally married couples should practice the companionship and live with mutual service character. Their lives should be found on priority, acceptance and respect of God.

4.2.5. Factors of Community stability among Christian couple in Muhura

Table 7: Factors of Community stability

Sources	Respondents	Percentages
Love within the families	27/30	90%
Mutual care of couples	29/30	96%
Cooperation of couples and families	27/30	90%
Respect and good behaviour of family members	29/30	96%
Trust and peace among the couples and the community	27/30	90%

Many factors are needed in order to establish and maintain the stability through Christian marriage. Among these factors it includes Love within the family, cooperation of couples, trust and peace among the couples as mentioned by 90% of respondents. Those are backed by mutual care of couples and respect and good behavior of family members mentioned by 96% of respondents.

4.2.6. The ways Christian couples bring Community stability.

Table 8: Ways to Community stability

Ways	Respondents	Percentages
To model in strong foundation of trust building	29/30	96%
To sit and resolve issues together	27/30	90%
Act as best friend first	27/30	90%
To compromise for one another	29/30	96%
To respect one another	27/30	90%
To forgive each other	29/30	96%
Live and grow together	29/30	96%
To appreciate each other	24/30	80%

As per the table above, 96% of respondents affirmed that married Christian show respect, forgiveness, modeling as best ways to bring stabilities in the community. 90% of them added that they should Act as best friend first, respect one another, Live and grow together and other ways and practices mentioned shows the possibility of Christian marriage to bring Community stability.

4.2.7. The challenges facing couples today

Table 9: Couple challenges

Challenges	Respondents	Percentages
Domestic violence	27/30	90%
Infidelity	29/30	96%
Lack of communication	27/30	90%
Materialism	29/30	96%
Childcare Issues	29/30	96%
Drug abuse	27/30	90%
Living in Divergent life stages	29/30	96%
Disrespecting boundaries	27/30	90%

Among the challenges mentioned in Muhura Archdeaconry that disturb the community include, infidelity, drug abuse, living in Dissimilar life stages, domestic violence, lack of communication, Disrespecting boundaries.

Married couples must remain as individuals who grow and care each other's abilities. They should bond together to make life healthier for each other by offering one another the space and freedom to express himself without judgment. These challenges can be resolved with kind communication, observant listening, and a joint willingness to move past the problems you face.

4.2.8. Recommended in solving marriage challenges to Community stability

Table 10:Recommendations

Activities	Respondents	Percentages
Teaching Christian values	29/30	96%
Organize teachings and seminars of couples	27/30	96%
Pastoral care and counselling of couples in conflict	27/30	90%
Organize couple parenting and model families	29/30	96%

During data collection, respondents recommended some activities that should be cared for including Teaching Christian values, organize teachings and seminars of couples, organize couple parenting and model families mentioned by 96% of respondents. They should organize many field visits aiming at Pastoral care and counselling of couples in conflict as mentioned by 90% of respondents.

Conception relationship between Christian Marriage and Community stability according to pastors in Muhura Archdeaconry

All strong marriages have high levels of attachment and emotional connection at their foundation. people in great marriages typically think of their mate as a nearby and intimate associate. Spouses who are very emotionally connected as friends know each other especially well. They share multiple points of connection.

For Community stability we should involve healthy amount of fondness and admiration. And they should avoid negative remarks. Happy couples turn toward each other rather than staying separate. Couples are advised to include their spouse in the things they are thinking, enjoying, or noticing in order to create a strong emotional-friendship basis.

4.2.9. Advantages got from Christian marriage in Muhura Archdeaconry

Table 11: Advantages got from Christian marriage

Advantages	Respondents	Percentage
Stable and fruitful family	24/30	80
Sexual intimacy and multiplication	27/30	90
Social order	26/30	88
Serving God	20/30	68
Lifelong faithfulness	24/30	80
Family conflict reduced	24/30	80
Peace and Harmony in the community	18/30	88

Christian a marriage brought different advantages as mentioned in this research. It helps to build a Stable and fruitful family, Sexual intimacy and multiplication as mentioned by 90% and maintenance of social order, Peace and Harmony in the community mentioned by 88% of respondents even live a Lifelong faithfulness and Family conflict reduced mentioned by 80% of respondents respectively.

A marriage is still a marriage, and can honor God deeply, without children. But we are to esteem the reproduction of children as a costly and sacrificial blessing. Our prayer is that children will grow up in “the discipline and instruction of the Lord. The relationship of the covenant God with his people is portrayed as a marriage in which the Lord is the husband and the people of God are his bride. The New Testament this theme moves into a new key as the marriage of Christ the Bridegroom with the church of Christ, his bride. Sexual intimacy within marriage is designed to serve God by building a relationship of God-honoring delight and faithfulness, an intimacy that portrays the eschatological intimacy that the whole church of Christ will enjoy with Christ her bridegroom.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1. General conclusions

This study was carried out in MUHURA Archdeaconry and focused on the independent variable which was the Christian marriage while Community stability, was the dependent variable of research. Data collected from 30 respondents covered the period between 2020 and 2023. Individuals get married for numerous different reasons: to be happy, have children, establish an intimate relationship, satisfy sexual desires, and meet the expectations of the society but we still have instability in the community.

To achieve our objective of assessing the contribution of Christian marriage to Community stability and testing our hypothesis stating that Christian marriage led to Community stability. The research design that was used was descriptive and analytic whereby both qualitative and quantitative methods were used. The variables were measured qualitatively. Our population was composed by Pastors, mothers' union and fathers' union members selected by using the purposive random sampling. We collected data using the document review, interview and questionnaire.

We did the biblical view of marriage as a God-given, voluntary, sexual and public social union of one man and one woman, from different families, for the purpose of serving God and Community stability as characteristics of a community that support healthy development, including parental mental health, stable relationships, and a supportive, flexible, and nurturing home-based environment.

The carried-out researchers have been an opportunity to explore how Christian marriage contributes to Community stability. After collecting data from 30 respondents the researchers have revealed the following.

Christian marriage contributes to the stability of the community:

- 95% of our respondents affirmed that Christian marriage produces a stable home in the community

- 90% of respondents helps family member to practice the love of God, whereas 89% of them asserted that it affords a stable and fostering environment for offsprings to grow in their conviction.
- The church for Community stability Prepares and delivers pre-marital teachings for the new couples as mentioned by 96% of responses. It also Provides writings and documents for helping couples as mentioned by 95% of respondents and Provide advice and guidance to couples mentioned by 90% of respondents and establishing and empowering family ministry committees mentioned by 77% of respondents.
- The Community stability is got through restoration in values in wedding. The values cited include: Openness and honesty, Forgiveness of partners, couples that serve model to other couples, Mutual assistance, Couple with empathy, intimacy and companionship mentioned by the percentage of respondents that does not go below 85%.
- Married couples should practice the companionship and live with mutual service character. Their lives should be found on priority, acceptance and respect of God.
- Many factors are needed in order to establish and maintain the stability through Christian marriage. Among these factors it includes Love within the family, cooperation of couples, trust and peace among the couples as mentioned by 90% of respondents. Those are backed by mutual care of couples and respect and good behavior of family members mentioned by 96% of respondents.
- Some challenges affect Community stability even though there are Christian marriage practices including infidelity, drug abuse, Living in Dissimilar life stages, domestic violence, lack of communication, Disrespecting boundaries.

We may conclude stating that Community stability occurs when Christian marriage plays its great role. All strong marriages have high levels of attachment and emotional connection at their foundation. people in great marriages typically think of their mate as a nearby and intimate associate. Spouses who are very emotionally connected as friends know each other especially well. They share multiple points of connection. Couple intimacy within marriage

is designed to serve God by building a relationship of God-honoring delight and faithfulness, an intimacy that portrays the eschatological intimacy that the whole church of Christ will enjoy with Christ her bridegroom. Basing on the data collected the researcher concludes that Christian marriage impacted the community stability in Muhura Archdeaconry.

5.2. Recommendations

5.2.1. Recommendation to the church

The researchers recommended some activities that should be cared for including:

- Teaching Christian values, organize teachings and seminars of couples, organize couple parenting mentioned.
- They should organize many field visits aiming at Pastoral care and counselling of couples in conflict as mentioned by 90% of respondents.
- They should involve the model family program to support and care conflicting families
- The church should instill the model family and parenting program.

5.2.2. Recommendation to the Mother's Union and Father's union

- Mother's Union and Father's union should not be bounded only to its members but it should extend its activities in the whole community even to those who are non-Christian.

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APPENDICES

APPENDIX 1:QUESTIONNAIRE

Research questionnaire

1.IDENTIFICATION OF RESPONDENTS

1.Gender:

Male: ☐

Female: ☐

2.Position in the church ☐

Member of Fathers'union ☐

member of Mothers'union ☐

Pastor ☐

Member of Parish committee ☐

3.Does Christian marriage contribute to Community stability.?

Yes ☐

No ☐

4.What are the contribution of Christian marriage on Community stabilityin Muhura Archdeaconry?

Christian marriage led to Community stabilityin Muhura Archdeaconry ☐

Christian marriage creates a stable home in the community ☐

provides a stable and nurturing environment for children to grow in their faith ☐

helps family member to experience the love of God. ☐

How does the church contribute in the way of having happy and stable community? ☐

☐

Providing writings and documents for helping couples

preparing the documents that can guide and teach the new couples and families.

☐

Prepare and deliver pre-marital teachings for the new couples.

☐

Provide advice and guidance to couples

☐

The church prepares seminars, trainings, retreats, counseling, teachings, and visiting couples

☐

Establishing and empowering family ministry committees.

5.What do you think are the characteristics of a successful marriage

Intentionality

☐

Empathy

☐

Forgiveness

☐

Intimacy

☐

Shared Values

☐

Openness

☐

1. what brings Community stabilityamong Christian couples

Love within the family

☐

mutual care of couples

☐

cooperation of couples

☐

respect and good behavior of family members

☐

trust and peace among the couples

☐

7.How do christian couples brings Community stability?

.....
.....

.....
.....
They sit and resolve issues together

☐

they model in strong foundation of trust building

☐

they are best friend first

☐

they compromise for one another

☐

they respect each other

☐

they forgive each other

☐

they grow together

☐

they appreciate each other

☐

8. What are the three key elements that bring a very successful relationship?

Trust

☐

Mutual respect

☐

Communication

☐

Care

☐

9.Enumerate challenges facing married couples today

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

10.How can the church solve these challenges in the community?

.....
.....

Thank you?