

The Family in the Modern World

Familiaris Consortio

Apostolic Exhortation of
His Holiness
Pope John Paul II
November 22, 1981

with an Introduction by Carl A. Anderson
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INTRODUCTION

In *Familiaris Consortio*, Pope John Paul II asks us to be realistic about the situation of families in our time. Not every new development has been a positive one, nor has every social change had a negative effect upon family life. Instead, writes the pope, it is a time of “bright spots and shadows.” Surely in many ways family life has improved as measured by the situation of women and children, and developments in health, education and welfare programs. At the same time, the family faces great threats by the widespread practice of, among others, abortion, divorce and drug abuse. Thus, the first step in strengthening family life is a process of discernment, and one should avoid the temptation to accept or reject everything offered by contemporary culture. One might say that the greatest issue confronting members of the family today is how to exercise their freedom to choose for the good among so many options.

If the first great issue confronting the family is the question of freedom, the second might be understood as an assumption that, at the root of the evils threatening family life such as abortion and divorce, there is a certain inevitability. Granted that abortion and divorce are evils, are they nonetheless necessary evils? To state it another way, in the midst of so many

social pressures, is it still possible for a couple to confidently make a lifelong commitment to each other? Can such a commitment be one that is open to the possibility of new life without conditions?

In order to chart a safe course through these waters, to be able to utilize to their fullest the positive aspects of contemporary society while at the same time avoiding its dangers, John Paul II urges Christian families to “become what you are!”

He uses a paradox, “become what you are,” to encourage us to focus on a mystery—the mystery of family life that God has intended in his creation of Adam and Eve and has redeemed by the saving work of his Son. In other words, Christians must first develop a clearly Christian *perspective* on family life. They must do this in order to responsibly discern a faithful way to exercise their freedom—to “become” what God has intended us to be in the family—a community of life and of love that the Creator has already inscribed within the innermost depth of husband and wife, and parent and child.

Twenty years after the publication of *Familiaris Consortio* it can now be better appreciated how this teaching by the Holy Father marks a truly historic development in the pastoral mission of the Church in our time. *Familiaris Consortio* gives expression to the universal call to holiness made by the Second Vatican Council and tells us how it can be realized within the concrete lives of millions of Catholic families *through* their commitment to marriage and family.

At the same time, *Familiaris Consortio* makes clear the fundamental role of the laity in the work of the new evangelization to renew society by focusing their attention upon the very first society in their lives—the society of their family. As Pope John Paul II has said on so many occasions, the role of the

Christian family in the work of the new evangelization is decisive and irreplaceable. This is in large measure because the Christian family is, in the first instance, a community in which all the members should evangelize and should be evangelized.

As Supreme Knight, it is my hope that as many brother Knights and their families as possible take time to read and meditate upon *Familiaris Consortio*. And may they take up the challenge of the Holy Father that each of our families truly “become what you are”!

Carl A. Anderson
Supreme Knight
Knights of Columbus

APOSTOLIC EXHORTATION
FAMILIARIS CONSORTIO
OF POPE
JOHN PAUL II
TO THE EPISCOPATE
TO THE CLERGY AND TO THE FAITHFUL
OF THE WHOLE CATHOLIC CHURCH
ON THE ROLE
OF THE CHRISTIAN FAMILY
IN THE MODERN WORLD

The Church at the Service of the Family

1. The family in the modern world, as much as and perhaps more than any other institution, has been beset by the many profound and rapid changes that have affected society and culture. Many families are living this situation in fidelity to those values that constitute the foundation of the institution of the family. Others have become uncertain and bewildered over their role or even doubtful and almost unaware of the ultimate meaning and truth of conjugal and family life. Finally, there are others who are hindered by various situations of injustice in the realization of their fundamental rights.

Knowing that marriage and the family constitute one of the most precious of human values, the Church wishes to speak and offer her help to those who are already aware of the value of marriage and the family and seek to live it faithfully, to those who are uncertain and anxious and searching for the truth, and to those who are unjustly impeded from living freely their family lives. Supporting the first, illuminating the second and assisting the others, the Church offers her services to every person who wonders about the destiny of marriage and the family.⁽¹⁾

In a particular way the Church addresses the young, who are

beginning their journey towards marriage and family life, for the purpose of presenting them with new horizons, helping them to discover the beauty and grandeur of the vocation to love and the service of life.

The Synod of 1980 in Continuity with Preceding Synods

2. A sign of this profound interest of the Church in the family was the last Synod of Bishops, held in Rome from September 26 to October 25, 1980. This was a natural continuation of the two preceding Synods⁽²⁾: the Christian family, in fact, is the first community called to announce the Gospel to the human person during growth and to bring him or her, through a progressive education and catechesis, to full human and Christian maturity.

Furthermore, the recent Synod is logically connected in some way as well with that on the ministerial priesthood and on justice in the modern world. In fact, as an educating community, the family must help man to discern his own vocation and to accept responsibility in the search for greater justice, educating him from the beginning in interpersonal relationships, rich in justice and in love.

At the close of their assembly, the Synod Fathers presented me with a long list of proposals in which they had gathered the fruits of their reflections, which had matured over intense days of work, and they asked me unanimously to be a spokesman before humanity of the Church's lively care for the family and to give suitable indications for renewed pastoral effort in this fundamental sector of the life of man and of the Church.

As I fulfill that mission with this Exhortation, thus actuating in a particular matter the apostolic ministry with which I am entrusted, I wish to thank all the members of the Synod for the very valuable contribution of teaching and experience that they made especially through the *propositiones*, the text of

which I am entrusting to the Pontifical Council for the Family with instructions to study it so as to bring out every aspect of its rich content.

The Precious Value of Marriage and of the Family

3. Illuminated by the faith that gives her an understanding of all the truth concerning the great value of marriage and the family and their deepest meaning, the Church once again feels the pressing need to proclaim the Gospel, that is the “good news,” to all people without exception, in particular to all those who are called to marriage and are preparing for it, to all married couples and parents in the world.

The Church is deeply convinced that only by the acceptance of the Gospel are the hopes that man legitimately places in marriage and in the family capable of being fulfilled.

Willed by God in the very act of creation,⁽³⁾ marriage and the family are interiorly ordained to fulfillment in Christ⁽⁴⁾ and have need of His graces in order to be healed from the wounds of sin⁽⁵⁾ and restored to their “beginning,”⁽⁶⁾ that is, to full understanding and the full realization of God’s plan.

At a moment of history in which the family is the object of numerous forces that seek to destroy it or in some way to deform it, and aware that the well-being of society and her own good are intimately tied to the good of the family,⁽⁷⁾ the Church perceives in a more urgent and compelling way her mission of proclaiming to all people the plan of God for marriage and the family, ensuring their full vitality and human and Christian development, and thus contributing to the renewal of society and of the People of God.

PART ONE

BRIGHT SPOTS AND SHADOWS FOR THE FAMILY TODAY

The Need To Understand the Situation

4. Since God's plan for marriage and the family touches men and women in the concreteness of their daily existence in specific social and cultural situations, the Church ought to apply herself to understanding the situations within which marriage and the family are lived today, in order to fulfill her task of serving.⁽⁸⁾

This understanding is, therefore, an inescapable requirement of the work of evangelization. It is, in fact, to the families of our times that the Church must bring the unchangeable and ever new Gospel of Jesus Christ, just as it is the families involved in the present conditions of the world that are called to accept and to live the plan of God that pertains to them. Moreover, the call and demands of the Spirit resound in the very events of history, and so the Church can also be guided to a more profound understanding of the inexhaustible mystery of marriage and the family by the circumstances, the questions and the anxieties and hopes of the young people, married couples and parents of today.⁽⁹⁾

To this ought to be added a further reflection of particular importance at the present time. Not infrequently ideas and solutions which are very appealing, but which obscure in varying degrees the truth and the dignity of the human person, are offered to the men and women of today, in their sincere and deep search for a response to the important daily problems that affect their married and family life. These views are often supported by the powerful and pervasive organization of the means of social communication, which subtly endanger free-

dom and the capacity for objective judgment.

Many are already aware of this danger to the human person and are working for the truth. The Church, with her evangelical discernment, joins with them, offering her own service to the truth, to freedom and to the dignity of every man and every woman.

Evangelical Discernment

5. The discernment effected by the Church becomes the offering of an orientation in order that the entire truth and the full dignity of marriage and the family may be preserved and realized.

This discernment is accomplished through the sense of faith,⁽¹⁰⁾ which is a gift that the Spirit gives to all the faithful,⁽¹¹⁾ and is therefore the work of the whole Church according to the diversity of the various gifts and charisms that, together with and according to the responsibility proper to each one, work together for a more profound understanding and activation of the word of God. The Church, therefore, does not accomplish this discernment only through the Pastors, who teach in the name and with the power of Christ, but also through the laity: Christ “made them His witnesses and gave them understanding of the faith and the grace of speech (cf. Acts 2:17-18; Rv. 19:10), so that the power of the Gospel might shine forth in their daily social and family life.”⁽¹²⁾ The laity, moreover, by reason of their particular vocation have the specific role of interpreting the history of the world in the light of Christ, in as much as they are called to illuminate and organize temporal realities according to the plan of God, Creator and Redeemer.

The “supernatural sense of faith”⁽¹³⁾ however does not consist solely or necessarily in the consensus of the faithful. Following Christ, the Church seeks the truth, which is not always the same as the majority opinion. She listens to conscience and not to

power, and in this way she defends the poor and the down-trodden. The Church values sociological and statistical research, when it proves helpful in understanding the historical context in which pastoral action has to be developed and when it leads to a better understanding of the truth. Such research alone, however, is not to be considered in itself an expression of the sense of faith.

Because it is the task of the apostolic ministry to ensure that the Church remains in the truth of Christ and to lead her ever more deeply into that truth, the Pastors must promote the sense of the faith in all the faithful, examine and authoritatively judge the genuineness of its expressions, and educate the faithful in an ever more mature evangelical discernment.⁽¹⁴⁾

Christian spouses and parents can and should offer their unique and irreplaceable contribution to the elaboration of an authentic evangelical discernment in the various situations and cultures in which men and women live their marriage and their family life. They are qualified for this role by their charism or specific gift, the gift of the sacrament of matrimony.⁽¹⁵⁾

The Situation of the Family in the World Today

6. The situation in which the family finds itself presents positive and negative aspects: the first are a sign of the salvation of Christ operating in the world; the second, a sign of the refusal that man gives to the love of God.

On the one hand, in fact, there is a more lively awareness of personal freedom and greater attention to the quality of interpersonal relationships in marriage, to promoting the dignity of women, to responsible procreation, to the education of children. There is also an awareness of the need for the development of interfamily relationships, for reciprocal spiritual and material assistance, the rediscovery of the ecclesial mission proper to the family and its responsibility for the building of a

more just society. On the other hand, however, signs are not lacking of a disturbing degradation of some fundamental values: a mistaken theoretical and practical concept of the independence of the spouses in relation to each other; serious misconceptions regarding the relationship of authority between parents and children; the concrete difficulties that the family itself experiences in the transmission of values; the growing number of divorces; the scourge of abortion; the ever more frequent recourse to sterilization; the appearance of a truly contraceptive mentality.

At the root of these negative phenomena there frequently lies a corruption of the idea and the experience of freedom, conceived not as a capacity for realizing the truth of God's plan for marriage and the family, but as an autonomous power of self-affirmation, often against others, for one's own selfish well-being.

Worthy of our attention also is the fact that, in the countries of the so-called Third World, families often lack both the means necessary for survival, such as food, work, housing and medicine, and the most elementary freedoms. In the richer countries, on the contrary, excessive prosperity and the consumer mentality, paradoxically joined to a certain anguish and uncertainty about the future, deprive married couples of the generosity and courage needed for raising up new human life: thus life is often perceived not as a blessing, but as a danger from which to defend oneself.

The historical situation in which the family lives therefore appears as an interplay of light and darkness.

This shows that history is not simply a fixed progression towards what is better, but rather an event of freedom, and even a struggle between freedoms that are in mutual conflict, that is, according to the well-known expression of St. Augustine, a conflict between two loves: the love of God to the

point of disregarding self, and the love of self to the point of disregarding God.⁽¹⁶⁾

It follows that only an education for love rooted in faith can lead to the capacity of interpreting “the signs of the times,” which are the historical expression of this twofold love.

The Influence of Circumstances on the Consciences of the Faithful

7. Living in such a world, under the pressures coming above all from the mass media, the faithful do not always remain immune from the obscuring of certain fundamental values, nor set themselves up as the critical conscience of family culture and as active agents in the building of an authentic family humanism.

Among the more troubling signs of this phenomenon, the Synod Fathers stressed the following, in particular: the spread of divorce and of recourse to a new union, even on the part of the faithful; the acceptance of purely civil marriage in contradiction to the vocation of the baptized to “be married in the Lord”; the celebration of the marriage sacrament without living faith, but for other motives; the rejection of the moral norms that guide and promote the human and Christian exercise of sexuality in marriage.

Our Age Needs Wisdom

8. The whole Church is obliged to a deep reflection and commitment, so that the new culture now emerging may be evangelized in depth, true values acknowledged, the rights of men and women defended, and justice promoted in the very structures of society. In this way the “new humanism” will not distract people from their relationship with God, but will lead them to it more fully.

Science and its technical applications offer new and immense possibilities in the construction of such a humanism. Still, as a consequence of political choices that decide the direction of research and its applications, science is often used against its original purpose, which is the advancement of the human person.

It becomes necessary, therefore, on the part of all, to recover an awareness of the primacy of moral values, which are the values of the human person as such. The great task that has to be faced today for the renewal of society is that of recapturing the ultimate meaning of life and its fundamental values. Only an awareness of the primacy of these values enables man to use the immense possibilities given him by science in such a way as to bring about the true advancement of the human person in his or her whole truth, in his or her freedom and dignity. Science is called to ally itself with wisdom.

The following words of the Second Vatican Council can therefore be applied to the problems of the family: “Our era needs such wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser people are forthcoming.”⁽¹⁷⁾

The education of the moral conscience, which makes every human being capable of judging and of discerning the proper ways to achieve self-realization according to his or her original truth, thus becomes a pressing requirement that cannot be renounced.

Modern culture must be led to a more profoundly restored covenant with divine Wisdom. Every man is given a share of such Wisdom through the creating action of God. And it is only in faithfulness to this covenant that the families of today will be in a position to influence positively the building of a more just and fraternal world.

Gradualness and Conversion

9. To the injustice originating from sin—which has profoundly penetrated the structures of today’s world—and often hindering the family’s full realization of itself and of its fundamental rights, we must all set ourselves in opposition through a conversion of mind and heart, following Christ Crucified by denying our own selfishness: such a conversion cannot fail to have a beneficial and renewing influence even on the structures of society.

What is needed is a continuous, permanent conversion which, while requiring an interior detachment from every evil and an adherence to good in its fullness, is brought about concretely in steps which lead us ever forward. Thus a dynamic process develops, one which advances gradually with the progressive integration of the gifts of God and the demands of His definitive and absolute love in the entire personal and social life of man. Therefore an educational growth process is necessary, in order that individual believers, families and peoples, even civilization itself, by beginning from what they have already received of the mystery of Christ, may patiently be led forward, arriving at a richer understanding and a fuller integration of this mystery in their lives.

Inculturation

10. In conformity with her constant tradition, the Church receives from the various cultures everything that is able to express better the unsearchable riches of Christ.⁽¹⁸⁾ Only with the help of all the cultures will it be possible for these riches to be manifested ever more clearly, and for the Church to progress towards a daily more complete and profound awareness of the truth, which has already been given to her in its entirety by the Lord.

Holding fast to the two principles of the compatibility with the

Gospel of the various cultures to be taken up, and of communion with the universal Church, there must be further study, particularly by the Episcopal Conferences and the appropriate departments of the Roman Curia, and greater pastoral diligence so that this “inculturation” of the Christian faith may come about ever more extensively, in the context of marriage and the family as well as in other fields.

It is by means of “inculturation” that one proceeds towards the full restoration of the covenant with the Wisdom of God, which is Christ Himself. The whole Church will be enriched also by the cultures which, though lacking technology, abound in human wisdom and are enlivened by profound moral values.

So that the goal of this journey might be clear and consequently the way plainly indicated, the Synod was right to begin by considering in depth the original design of God for marriage and the family: it “went back to the beginning,” in deference to the teaching of Christ.⁽¹⁹⁾

PART TWO

THE PLAN OF GOD FOR MARRIAGE AND THE FAMILY

Man, the Image of the God Who Is Love

11. God created man in His own image and likeness⁽²⁰⁾: calling him to existence through love, He called him at the same time for love.

God is love⁽²¹⁾ and in Himself He lives a mystery of personal loving communion. Creating the human race in His own image and continually keeping it in being, God inscribed in the humanity of man and woman the vocation, and thus the capacity and responsibility, of love and communion.⁽²²⁾ Love is therefore the fundamental and innate vocation of every human being.

As an incarnate spirit, that is, a soul which expresses itself in a body and a body informed by an immortal spirit, man is called to love in his unified totality. Love includes the human body, and the body is made a sharer in spiritual love.

Christian revelation recognizes two specific ways of realizing the vocation of the human person in its entirety, to love: marriage and virginity or celibacy. Either one is, in its own proper form, an actuation of the most profound truth of man, of his being “created in the image of God.”

Consequently, sexuality, by means of which man and woman give themselves to one another through the acts which are proper and exclusive to spouses, is by no means something purely biological, but concerns the innermost being of the human person as such. It is realized in a truly human way only if it is an integral part of the love by which a man and a woman commit themselves totally to one another until death. The total

physical self-giving would be a lie if it were not the sign and fruit of a total personal self-giving, in which the whole person, including the temporal dimension, is present: if the person were to withhold something or reserve the possibility of deciding otherwise in the future, by this very fact he or she would not be giving totally.

This totality which is required by conjugal love also corresponds to the demands of responsible fertility. This fertility is directed to the generation of a human being, and so by its nature it surpasses the purely biological order and involves a whole series of personal values. For the harmonious growth of these values a persevering and unified contribution by both parents is necessary.

The only “place” in which this self-giving in its whole truth is made possible is marriage, the covenant of conjugal love freely and consciously chosen, whereby man and woman accept the intimate community of life and love willed by God Himself⁽²³⁾ which only in this light manifests its true meaning. The institution of marriage is not an undue interference by society or authority, nor the extrinsic imposition of a form. Rather it is an interior requirement of the covenant of conjugal love which is publicly affirmed as unique and exclusive, in order to live in complete fidelity to the plan of God, the Creator. A person’s freedom, far from being restricted by this fidelity, is secured against every form of subjectivism or relativism and is made a sharer in creative Wisdom.

Marriage and Communion Between God and People

12. The communion of love between God and people, a fundamental part of the Revelation and faith experience of Israel, finds a meaningful expression in the marriage covenant which is established between a man and a woman.

For this reason the central word of Revelation, “God loves His

people,” is likewise proclaimed through the living and concrete word whereby a man and a woman express their conjugal love. Their bond of love becomes the image and the symbol of the covenant which unites God and His people.⁽²⁴⁾ And the same sin which can harm the conjugal covenant becomes an image of the infidelity of the people to their God: idolatry is prostitution,⁽²⁵⁾ infidelity is adultery, disobedience to the law is abandonment of the spousal love of the Lord. But the infidelity of Israel does not destroy the eternal fidelity of the Lord, and therefore the ever faithful love of God is put forward as the model of the faithful love which should exist between spouses.⁽²⁶⁾

Jesus Christ, Bridegroom of the Church, and the Sacrament of Matrimony

13. The communion between God and His people finds its definitive fulfillment in Jesus Christ, the Bridegroom who loves and gives Himself as the Savior of humanity, uniting it to Himself as His body.

He reveals the original truth of marriage, the truth of the “beginning,”⁽²⁷⁾ and, freeing man from his hardness of heart, He makes man capable of realizing this truth in its entirety. This revelation reaches its definitive fullness in the gift of love which the Word of God makes to humanity in assuming a human nature, and in the sacrifice which Jesus Christ makes of Himself on the Cross for His bride, the Church. In this sacrifice there is entirely revealed that plan which God has imprinted on the humanity of man and woman since their creation⁽²⁸⁾; the marriage of baptized persons thus becomes a real symbol of that new and eternal covenant sanctioned in the blood of Christ. The Spirit which the Lord pours forth gives a new heart, and renders man and woman capable of loving one another as Christ has loved us. Conjugal love reaches that fullness to which it is interiorly ordained, conjugal charity, which is the

proper and specific way in which the spouses participate in and are called to live the very charity of Christ who gave Himself on the Cross.

In a deservedly famous page, Tertullian has well expressed the greatness of this conjugal life in Christ and its beauty: "How can I ever express the happiness of the marriage that is joined together by the Church, strengthened by an offering, sealed by a blessing, announced by angels and ratified by the Father? ...How wonderful the bond between two believers with a single hope, a single desire, a single observance, a single service! They are both brethren and both fellow-servants; there is no separation between them in spirit or flesh; in fact they are truly two in one flesh and where the flesh is one, one is the spirit."⁽²⁹⁾

Receiving and meditating faithfully on the word of God, the Church has solemnly taught and continues to teach that the marriage of the baptized is one of the seven sacraments of the New Covenant.⁽³⁰⁾

Indeed, by means of baptism, man and woman are definitively placed within the new and eternal covenant, in the spousal covenant of Christ with the Church. And it is because of this indestructible insertion that the intimate community of conjugal life and love, founded by the Creator,⁽³¹⁾ is elevated and assumed into the spousal charity of Christ, sustained and enriched by His redeeming power.

By virtue of the sacramentality of their marriage, spouses are bound to one another in the most profoundly indissoluble manner. Their belonging to each other is the real representation, by means of the sacramental sign, of the very relationship of Christ with the Church.

Spouses are therefore the permanent reminder to the Church of what happened on the Cross; they are for one another and for the children witnesses to the salvation in which the sacrament makes them sharers. Of this salvation event marriage, like

every sacrament, is a memorial, actuation and prophecy: “As a memorial, the sacrament gives them the grace and duty of commemorating the great works of God and of bearing witness to them before their children. As actuation, it gives them the grace and duty of putting into practice in the present, towards each other and their children, the demands of a love which forgives and redeems. As prophecy, it gives them the grace and duty of living and bearing witness to the hope of the future encounter with Christ.”⁽³²⁾

Like each of the seven sacraments, so also marriage is a real symbol of the event of salvation, but in its own way.

“The spouses participate in it as spouses, together, as a couple, so that the first and immediate effect of marriage (*res et sacramentum*) is not supernatural grace itself, but the Christian conjugal bond, a typically Christian communion of two persons because it represents the mystery of Christ’s incarnation and the mystery of His covenant. The content of participation in Christ’s life is also specific: conjugal love involves a totality, in which all the elements of the person enter—appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, the unity that, beyond union in one flesh, leads to forming one heart and soul; it demands indissolubility and faithfulness in definitive mutual giving; and it is open to fertility (cf. *Humanae vitae*, 9). In a word it is a question of the normal characteristics of all natural conjugal love, but with a new significance which not only purifies and strengthens them, but raises them to the extent of making them the expression of specifically Christian values.”⁽³³⁾

Children, the Precious Gift of Marriage

14. According to the plan of God, marriage is the foundation of the wider community of the family, since the very institution of marriage and conjugal love are ordained to the procreation

and education of children, in whom they find their crowning.⁽³⁴⁾

In its most profound reality, love is essentially a gift; and conjugal love, while leading the spouses to the reciprocal “knowledge” which makes them “one flesh,”⁽³⁵⁾ does not end with the couple, because it makes them capable of the greatest possible gift, the gift by which they become cooperators with God for giving life to a new human person. Thus the couple, while giving themselves to one another, give not just themselves but also the reality of children, who are a living reflection of their love, a permanent sign of conjugal unity and a living and inseparable synthesis of their being a father and a mother.

When they become parents, spouses receive from God the gift of a new responsibility. Their parental love is called to become for the children the visible sign of the very love of God, “from whom every family in heaven and on earth is named.”⁽³⁶⁾

It must not be forgotten however that, even when procreation is not possible, conjugal life does not for this reason lose its value. Physical sterility in fact can be for spouses the occasion for other important services to the life of the human person, for example, adoption, various forms of educational work, and assistance to other families and to poor or handicapped children.

The Family, a Communion of Persons

15. In matrimony and in the family a complex of interpersonal relationships is set up—married life, fatherhood and motherhood, filiation and fraternity—through which each human person is introduced into the “human family” and into the “family of God,” which is the Church.

Christian marriage and the Christian family build up the Church: for in the family the human person is not only brought into being and progressively introduced by means of education into the human community, but by means of the rebirth of bap-

tism and education in the faith the child is also introduced into God's family, which is the Church.

The human family, disunited by sin, is reconstituted in its unity by the redemptive power of the death and Resurrection of Christ.⁽³⁷⁾ Christian marriage, by participating in the salvific efficacy of this event, constitutes the natural setting in which the human person is introduced into the great family of the Church.

The commandment to grow and multiply, given to man and woman in the beginning, in this way reaches its whole truth and full realization.

The Church thus finds in the family, born from the sacrament, the cradle and the setting in which she can enter the human generations, and where these in their turn can enter the Church.

Marriage and Virginity or Celibacy

16. Virginity or celibacy for the sake of the Kingdom of God not only does not contradict the dignity of marriage but presupposes it and confirms it. Marriage and virginity or celibacy are two ways of expressing and living the one mystery of the covenant of God with His people. When marriage is not esteemed, neither can consecrated virginity or celibacy exist; when human sexuality is not regarded as a great value given by the Creator, the renunciation of it for the sake of the Kingdom of Heaven loses its meaning.

Rightly indeed does St. John Chrysostom say: "Whoever denigrates marriage also diminishes the glory of virginity. Whoever praises it makes virginity more admirable and resplendent. What appears good only in comparison with evil would not be particularly good. It is something better than what is admitted to be good that is the most excellent good."⁽³⁸⁾

In virginity or celibacy, the human being is awaiting, also in a bodily way, the eschatological marriage of Christ with the Church, giving himself or herself completely to the Church in the hope that Christ may give Himself to the Church in the full truth of eternal life. The celibate person thus anticipates in his or her flesh the new world of the future resurrection.⁽³⁹⁾

By virtue of this witness, virginity or celibacy keeps alive in the Church a consciousness of the mystery of marriage and defends it from any reduction and impoverishment.

Virginity or celibacy, by liberating the human heart in a unique way,⁽⁴⁰⁾ “so as to make it burn with greater love for God and all humanity,”⁽⁴¹⁾ bears witness that the Kingdom of God and His justice is that pearl of great price which is preferred to every other value no matter how great, and hence must be sought as the only definitive value. It is for this reason that the Church, throughout her history, has always defended the superiority of this charism to that of marriage, by reason of the wholly singular link which it has with the Kingdom of God.⁽⁴²⁾

In spite of having renounced physical fecundity, the celibate person becomes spiritually fruitful, the father and mother of many, cooperating in the realization of the family according to God’s plan.

Christian couples therefore have the right to expect from celibate persons a good example and a witness of fidelity to their vocation until death. Just as fidelity at times becomes difficult for married people and requires sacrifice, mortification and self-denial, the same can happen to celibate persons, and their fidelity, even in the trials that may occur, should strengthen the fidelity of married couples.⁽⁴³⁾

These reflections on virginity or celibacy can enlighten and help those who, for reasons independent of their own will, have been unable to marry and have then accepted their situation in a spirit of service.

PART THREE

THE ROLE OF THE CHRISTIAN FAMILY

Family, Become What You Are

17. The family finds in the plan of God the Creator and Redeemer not only its identity, what it is, but also its mission, what it can and should do. The role that God calls the family to perform in history derives from what the family is; its role represents the dynamic and existential development of what it is. Each family finds within itself a summons that cannot be ignored, and that specifies both its dignity and its responsibility: family, become what you are.

Accordingly, the family must go back to the “beginning” of God’s creative act, if it is to attain self-knowledge and self-realization in accordance with the inner truth not only of what it is but also of what it does in history. And since in God’s plan it has been established as an “intimate community of life and love,”⁽⁴⁴⁾ the family has the mission to become more and more what it is, that is to say, a community of life and love, in an effort that will find fulfillment, as will everything created and redeemed, in the Kingdom of God. Looking at it in such a way as to reach its very roots, we must say that the essence and role of the family are in the final analysis specified by love. Hence the family has the mission to guard, reveal and communicate love, and this is a living reflection of and a real sharing in God’s love for humanity and the love of Christ the Lord for the Church His bride.

Every particular task of the family is an expressive and concrete actuation of that fundamental mission. We must therefore go deeper into the unique riches of the family’s mission and probe its contents, which are both manifold and unified.

Thus, with love as its point of departure and making constant

reference to it, the recent Synod emphasized four general tasks for the family:

- I. forming a community of persons;
- II. serving life;
- III. participating in the development of society;
- IV. sharing in the life and mission of the Church.

I. FORMING A COMMUNITY OF PERSONS

Love as the Principle and Power of Communion

18. The family, which is founded and given life by love, is a community of persons: of husband and wife, of parents and children, of relatives. Its first task is to live with fidelity the reality of communion in a constant effort to develop an authentic community of persons.

The inner principle of that task, its permanent power and its final goal is love: without love the family is not a community of persons and, in the same way, without love the family cannot live, grow and perfect itself as a community of persons. What I wrote in the Encyclical *Redemptor hominis* applies primarily and especially within the family as such: “Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it.”⁽⁴⁵⁾

The love between husband and wife and, in a derivatory and broader way, the love between members of the same family—between parents and children, brothers and sisters and relatives and members of the household—is given life and sustenance by an unceasing inner dynamism leading the family to ever deeper and more intense communion, which is the foundation and soul of the community of marriage and the family.

The Indivisible Unity of Conjugal Communion

19. The first communion is the one which is established and which develops between husband and wife: by virtue of the covenant of married life, the man and woman “are no longer two but one flesh”⁽⁴⁶⁾ and they are called to grow continually in their communion through day-to-day fidelity to their marriage promise of total mutual self-giving.

This conjugal communion sinks its roots in the natural complementarity that exists between man and woman, and is nurtured through the personal willingness of the spouses to share their entire life-project, what they have and what they are: for this reason such communion is the fruit and the sign of a profoundly human need. But in the Lord Christ God takes up this human need, confirms it, purifies it and elevates it, leading it to perfection through the sacrament of matrimony: the Holy Spirit who is poured out in the sacramental celebration offers Christian couples the gift of a new communion of love that is the living and real image of that unique unity which makes of the Church the indivisible Mystical Body of the Lord Jesus.

The gift of the Spirit is a commandment of life for Christian spouses and at the same time a stimulating impulse so that every day they may progress towards an ever richer union with each other on all levels—of the body, of the character, of the heart, of the intelligence and will, of the soul⁽⁴⁷⁾—revealing in this way to the Church and to the world the new communion of love, given by the grace of Christ.

Such a communion is radically contradicted by polygamy: this, in fact, directly negates the plan of God which was revealed from the beginning, because it is contrary to the equal personal dignity of men and women who in matrimony give themselves with a love that is total and therefore unique and exclusive. As the Second Vatican Council writes: “Firmly established by the Lord, the unity of marriage will radiate from the equal

personal dignity of husband and wife, a dignity acknowledged by mutual and total love.”⁽⁴⁸⁾

An Indissoluble Communion

20. Conjugal communion is characterized not only by its unity but also by its indissolubility: “As a mutual gift of two persons, this intimate union, as well as the good of children, imposes total fidelity on the spouses and argues for an unbreakable oneness between them.”⁽⁴⁹⁾

It is a fundamental duty of the Church to reaffirm strongly, as the Synod Fathers did, the doctrine of the indissolubility of marriage. To all those who, in our times, consider it too difficult, or indeed impossible, to be bound to one person for the whole of life, and to those caught up in a culture that rejects the indissolubility of marriage and openly mocks the commitment of spouses to fidelity, it is necessary to reconfirm the good news of the definitive nature of that conjugal love that has in Christ its foundation and strength.⁽⁵⁰⁾

Being rooted in the personal and total self-giving of the couple, and being required by the good of the children, the indissolubility of marriage finds its ultimate truth in the plan that God has manifested in His revelation: He wills and He communicates the indissolubility of marriage as a fruit, a sign and a requirement of the absolutely faithful love that God has for man and that the Lord Jesus has for the Church.

Christ renews the first plan that the Creator inscribed in the hearts of man and woman, and in the celebration of the sacrament of matrimony offers a “new heart”: thus the couples are not only able to overcome “hardness of heart,”⁽⁵¹⁾ but also and above all they are able to share the full and definitive love of Christ, the new and eternal Covenant made flesh. Just as the Lord Jesus is the “faithful witness,”⁽⁵²⁾ the “yes” of the promises of God⁽⁵³⁾ and thus the supreme realization of the uncondition-

al faithfulness with which God loves His people, so Christian couples are called to participate truly in the irrevocable indissolubility that binds Christ to the Church His bride, loved by Him to the end.⁽⁵⁴⁾

The gift of the sacrament is at the same time a vocation and commandment for the Christian spouses, that they may remain faithful to each other forever, beyond every trial and difficulty, in generous obedience to the holy will of the Lord: “What therefore God has joined together, let not man put asunder.”⁽⁵⁵⁾

To bear witness to the inestimable value of the indissolubility and fidelity of marriage is one of the most precious and most urgent tasks of Christian couples in our time. So, with all my Brothers who participated in the Synod of Bishops, I praise and encourage those numerous couples who, though encountering no small difficulty, preserve and develop the value of indissolubility: thus, in a humble and courageous manner, they perform the role committed to them of being in the world a “sign”—a small and precious sign, sometimes also subjected to temptation, but always renewed—of the unfailing fidelity with which God and Jesus Christ love each and every human being. But it is also proper to recognize the value of the witness of those spouses who, even when abandoned by their partner, with the strength of faith and of Christian hope have not entered a new union: these spouses too give an authentic witness to fidelity, of which the world today has a great need. For this reason they must be encouraged and helped by the pastors and the faithful of the Church.

The Broader Communion of the Family

21. Conjugal communion constitutes the foundation on which is built the broader communion of the family, of parents and children, of brothers and sisters with each other, of relatives and other members of the household.

This communion is rooted in the natural bonds of flesh and blood, and grows to its specifically human perfection with the establishment and maturing of the still deeper and richer bonds of the spirit: the love that animates the interpersonal relationships of the different members of the family constitutes the interior strength that shapes and animates the family communion and community.

The Christian family is also called to experience a new and original communion which confirms and perfects natural and human communion. In fact the grace of Jesus Christ, “the first-born among many brethren” ⁽⁵⁶⁾ is by its nature and interior dynamism “a grace of brotherhood,” as St. Thomas Aquinas calls it. ⁽⁵⁷⁾ The Holy Spirit, who is poured forth in the celebration of the sacraments, is the living source and inexhaustible sustenance of the supernatural communion that gathers believers and links them with Christ and with each other in the unity of the Church of God. The Christian family constitutes a specific revelation and realization of ecclesial communion, and for this reason too it can and should be called “the domestic Church.” ⁽⁵⁸⁾

All members of the family, each according to his or her own gift, have the grace and responsibility of building, day by day, the communion of persons, making the family “a school of deeper humanity” ⁽⁵⁹⁾: this happens where there is care and love for the little ones, the sick, the aged; where there is mutual service every day; when there is a sharing of goods, of joys and of sorrows.

A fundamental opportunity for building such a communion is constituted by the educational exchange between parents and children, ⁽⁶⁰⁾ in which each gives and receives. By means of love, respect and obedience towards their parents, children offer their specific and irreplaceable contribution to the construction of an authentically human and Christian family. ⁽⁶¹⁾ They will be aided in this if parents exercise their unrenounceable authority as a true and proper “ministry,” that is, as a service to

the human and Christian well-being of their children, and in particular as a service aimed at helping them acquire a truly responsible freedom, and if parents maintain a living awareness of the “gift” they continually receive from their children.

Family communion can only be preserved and perfected through a great spirit of sacrifice. It requires, in fact, a ready and generous openness of each and all to understanding, to forbearance, to pardon, to reconciliation. There is no family that does not know how selfishness, discord, tension and conflict violently attack and at times mortally wound its own communion: hence there arise the many and varied forms of division in family life. But, at the same time, every family is called by the God of peace to have the joyous and renewing experience of “reconciliation,” that is, communion reestablished, unity restored. In particular, participation in the sacrament of Reconciliation and in the banquet of the one Body of Christ offers to the Christian family the grace and the responsibility of overcoming every division and of moving towards the fullness of communion willed by God, responding in this way to the ardent desire of the Lord: “that they may be one.”⁽⁶²⁾

The Rights and Role of Women

22. In that it is, and ought always to become, a communion and community of persons, the family finds in love the source and the constant impetus for welcoming, respecting and promoting each one of its members in his or her lofty dignity as a person, that is, as a living image of God. As the Synod Fathers rightly stated, the moral criterion for the authenticity of conjugal and family relationships consists in fostering the dignity and vocation of the individual persons, who achieve their fullness by sincere self-giving.⁽⁶³⁾

In this perspective the Synod devoted special attention to women, to their rights and role within the family and society. In the same perspective are also to be considered men as hus-

bands and fathers, and likewise children and the elderly.

Above all it is important to underline the equal dignity and responsibility of women with men. This equality is realized in a unique manner in that reciprocal self-giving by each one to the other and by both to the children which is proper to marriage and the family. What human reason intuitively perceives and acknowledges is fully revealed by the word of God: the history of salvation, in fact, is a continuous and luminous testimony of the dignity of women.

In creating the human race “male and female,”⁽⁶⁴⁾ God gives man and woman an equal personal dignity, endowing them with the inalienable rights and responsibilities proper to the human person. God then manifests the dignity of women in the highest form possible, by assuming human flesh from the Virgin Mary, whom the Church honors as the Mother of God, calling her the new Eve and presenting her as the model of redeemed woman. The sensitive respect of Jesus towards the women that He called to His following and His friendship, His appearing on Easter morning to a woman before the other disciples, the mission entrusted to women to carry the good news of the Resurrection to the apostles—these are all signs that confirm the special esteem of the Lord Jesus for women. The Apostle Paul will say: “In Christ Jesus you are all children of God through faith.... There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”⁽⁶⁵⁾

Women and Society

23. Without intending to deal with all the various aspects of the vast and complex theme of the relationships between women and society, and limiting these remarks to a few essential points, one cannot but observe that in the specific area of family life a widespread social and cultural tradition has considered women’s role to be exclusively that of wife and mother,

without adequate access to public functions which have generally been reserved for men.

There is no doubt that the equal dignity and responsibility of men and women fully justifies women's access to public functions. On the other hand the true advancement of women requires that clear recognition be given to the value of their maternal and family role, by comparison with all other public roles and all other professions. Furthermore, these roles and professions should be harmoniously combined, if we wish the evolution of society and culture to be truly and fully human.

This will come about more easily if, in accordance with the wishes expressed by the Synod, a renewed "theology of work" can shed light upon and study in depth the meaning of work in the Christian life and determine the fundamental bond between work and the family, and therefore the original and irreplaceable meaning of work in the home and in rearing children.⁽⁶⁶⁾ Therefore the Church can and should help modern society by tirelessly insisting that the work of women in the home be recognized and respected by all in its irreplaceable value. This is of particular importance in education: for possible discrimination between the different types of work and professions is eliminated at its very root once it is clear that all people, in every area, are working with equal rights and equal responsibilities. The image of God in man and in woman will thus be seen with added luster.

While it must be recognized that women have the same right as men to perform various public functions, society must be structured in such a way that wives and mothers are not in practice compelled to work outside the home, and that their families can live and prosper in a dignified way even when they themselves devote their full time to their own family.

Furthermore, the mentality which honors women more for their work outside the home than for their work within the

family must be overcome. This requires that men should truly esteem and love women with total respect for their personal dignity, and that society should create and develop conditions favoring work in the home.

With due respect to the different vocations of men and women, the Church must in her own life promote as far as possible their equality of rights and dignity: and this for the good of all, the family, the Church and society.

But clearly all of this does not mean for women a renunciation of their femininity or an imitation of the male role, but the fullness of true feminine humanity which should be expressed in their activity, whether in the family or outside of it, without disregarding the differences of customs and cultures in this sphere.

Offenses Against Women's Dignity

24. Unfortunately the Christian message about the dignity of women is contradicted by that persistent mentality which considers the human being not as a person but as a thing, as an object of trade, at the service of selfish interest and mere pleasure: the first victims of this mentality are women.

This mentality produces very bitter fruits, such as contempt for men and for women, slavery, oppression of the weak, pornography, prostitution—especially in an organized form—and all those various forms of discrimination that exist in the fields of education, employment, wages, etc.

Besides, many forms of degrading discrimination still persist today in a great part of our society that affect and seriously harm particular categories of women, as for example childless wives, widows, separated or divorced women, and unmarried mothers.

The Synod Fathers deplored these and other forms of discrim-

ination as strongly as possible. I therefore ask that vigorous and incisive pastoral action be taken by all to overcome them definitively so that the image of God that shines in all human beings without exception may be fully respected.

Men as Husbands and Fathers

25. Within the conjugal and family communion-community, the man is called upon to live his gift and role as husband and father.

In his wife he sees the fulfillment of God's intention: "It is not good that the man should be alone, I will make him a helper fit for him,"⁽⁶⁷⁾ and he makes his own the cry of Adam, the first husband: "This at last is bone of my bones and flesh of my flesh."⁽⁶⁸⁾

Authentic conjugal love presupposes and requires that a man have a profound respect for the equal dignity of his wife: "You are not her master," writes St. Ambrose, "but her husband; she was not given to you to be your slave, but your wife.... Reciprocate her attentiveness to you and be grateful to her for her love."⁽⁶⁹⁾ With his wife a man should live "a very special form of personal friendship."⁽⁷⁰⁾ As for the Christian, he is called upon to develop a new attitude of love, manifesting towards his wife a charity that is both gentle and strong like that which Christ has for the Church.⁽⁷¹⁾

Love for his wife as mother of their children and love for the children themselves are for the man the natural way of understanding and fulfilling his own fatherhood. Above all where social and cultural conditions so easily encourage a father to be less concerned with his family or at any rate less involved in the work of education, efforts must be made to restore socially the conviction that the place and task of the father in and for the family is of unique and irreplaceable importance.⁽⁷²⁾ As experience teaches, the absence of a father causes psychological and moral imbalance and notable difficulties in family relation-

ships, as does, in contrary circumstances, the oppressive presence of a father, especially where there still prevails the phenomenon of “machismo,” or a wrong superiority of male prerogatives which humiliates women and inhibits the development of healthy family relationships.

In revealing and in reliving on earth the very fatherhood of God,⁽⁷³⁾ a man is called upon to ensure the harmonious and united development of all the members of the family: he will perform this task by exercising generous responsibility for the life conceived under the heart of the mother, by a more solicitous commitment to education, a task he shares with his wife,⁽⁷⁴⁾ by work which is never a cause of division in the family but promotes its unity and stability, and by means of the witness he gives of an adult Christian life which effectively introduces the children into the living experience of Christ and the Church.

The Rights of Children

26. In the family, which is a community of persons, special attention must be devoted to the children by developing a profound esteem for their personal dignity, and a great respect and generous concern for their rights. This is true for every child, but it becomes all the more urgent the smaller the child is and the more it is in need of everything, when it is sick, suffering or handicapped.

By fostering and exercising a tender and strong concern for every child that comes into this world, the Church fulfills a fundamental mission: for she is called upon to reveal and put forward anew in history the example and the commandment of Christ the Lord, who placed the child at the heart of the Kingdom of God: “Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven.”⁽⁷⁵⁾

I repeat once again what I said to the General Assembly of the United Nations on October 2, 1979: “I wish to express the joy

that we all find in children, the springtime of life, the anticipation of the future history of each of our present earthly homelands. No country on earth, no political system can think of its own future otherwise than through the image of these new generations that will receive from their parents the manifold heritage of values, duties and aspirations of the nation to which they belong and of the whole human family. Concern for the child, even before birth, from the first moment of conception and then throughout the years of infancy and youth, is the primary and fundamental test of the relationship of one human being to another. And so, what better wish can I express for every nation and for the whole of mankind, and for all the children of the world than a better future in which respect for human rights will become a complete reality throughout the third millennium, which is drawing near?"⁽⁷⁶⁾

Acceptance, love, esteem, many-sided and united material, emotional, educational and spiritual concern for every child that comes into this world should always constitute a distinctive, essential characteristic of all Christians, in particular of the Christian family: thus children, while they are able to grow "in wisdom and in stature, and in favor with God and man,"⁽⁷⁷⁾ offer their own precious contribution to building up the family community and even to the sanctification of their parents.⁽⁷⁸⁾

The Elderly in the Family

27. There are cultures which manifest a unique veneration and great love for the elderly: far from being outcasts from the family or merely tolerated as a useless burden, they continue to be present and to take an active and responsible part in family life, though having to respect the autonomy of the new family; above all they carry out the important mission of being a witness to the past and a source of wisdom for the young and for the future.

Other cultures, however, especially in the wake of disordered

industrial and urban development, have both in the past and in the present set the elderly aside in unacceptable ways. This causes acute suffering to them and spiritually impoverishes many families.

The pastoral activity of the Church must help everyone to discover and to make good use of the role of the elderly within the civil and ecclesial community, in particular within the family. In fact, “the life of the aging helps to clarify a scale of human values; it shows the continuity of generations and marvelously demonstrates the interdependence of God’s people. The elderly often have the charism to bridge generation gaps before they are made: how many children have found understanding and love in the eyes and words and caresses of the aging! And how many old people have willingly subscribed to the inspired word that the ‘crown of the aged is their children’s children’ (Prv. 17:6)!”⁽⁷⁹⁾

II. SERVING LIFE

A. The Transmission of Life

Cooperators in the Love of God the Creator

28. With the creation of man and woman in His own image and likeness, God crowns and brings to perfection the work of His hands: He calls them to a special sharing in His love and in His power as Creator and Father, through their free and responsible cooperation in transmitting the gift of human life: “God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it.’”⁽⁸⁰⁾

Thus the fundamental task of the family is to serve life, to actualize in history the original blessing of the Creator—that of transmitting by procreation the divine image from person to person.⁽⁸¹⁾

Fecundity is the fruit and the sign of conjugal love, the living testimony of the full reciprocal self-giving of the spouses: “While not making the other purposes of matrimony of less account, the true practice of conjugal love, and the whole meaning of the family life which results from it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior, who through them will enlarge and enrich His own family day by day.”⁽⁸²⁾

However, the fruitfulness of conjugal love is not restricted solely to the procreation of children, even understood in its specifically human dimension: it is enlarged and enriched by all those fruits of moral, spiritual and supernatural life which the father and mother are called to hand on to their children, and through the children to the Church and to the world.

The Church's Teaching and Norm, Always Old Yet Always New

29. Precisely because the love of husband and wife is a unique participation in the mystery of life and of the love of God Himself, the Church knows that she has received the special mission of guarding and protecting the lofty dignity of marriage and the most serious responsibility of the transmission of human life.

Thus, in continuity with the living tradition of the ecclesial community throughout history, the recent Second Vatican Council and the Magisterium of my predecessor Paul VI, expressed above all in the Encyclical *Humanae vitae*, have handed on to our times a truly prophetic proclamation, which reaffirms and repropose with clarity the Church's teaching and norm, always old yet always new, regarding marriage and regarding the transmission of human life.

For this reason the Synod Fathers made the following declaration at their last assembly: “This Sacred Synod, gathered

together with the Successor of Peter in the unity of faith, firmly holds what has been set forth in the Second Vatican Council (cf. *Gaudium et spes*, 50) and afterwards in the Encyclical *Humanae vitae*, particularly that love between husband and wife must be fully human, exclusive and open to new life (*Humanae vitae*, 11; cf. 9, 12).”⁽⁸³⁾

The Church Stands for Life

30. The teaching of the Church in our day is placed in a social and cultural context which renders it more difficult to understand and yet more urgent and irreplaceable for promoting the true good of men and women.

Scientific and technical progress, which contemporary man is continually expanding in his dominion over nature, not only offers the hope of creating a new and better humanity, but also causes ever greater anxiety regarding the future. Some ask themselves if it is a good thing to be alive or if it would be better never to have been born; they doubt therefore if it is right to bring others into life when perhaps they will curse their existence in a cruel world with unforeseeable terrors. Others consider themselves to be the only ones for whom the advantages of technology are intended and they exclude others by imposing on them contraceptives or even worse means. Still others, imprisoned in a consumer mentality and whose sole concern is to bring about a continual growth of material goods, finish by ceasing to understand, and thus by refusing, the spiritual riches of a new human life. The ultimate reason for these mentalities is the absence in people’s hearts of God, whose love alone is stronger than all the world’s fears and can conquer them.

Thus an anti-life mentality is born, as can be seen in many current issues: one thinks, for example, of a certain panic deriving from the studies of ecologists and futurologists on population growth, which sometimes exaggerate the danger of demographic increase to the quality of life.

But the Church firmly believes that human life, even if weak and suffering, is always a splendid gift of God's goodness. Against the pessimism and selfishness which cast a shadow over the world, the Church stands for life: in each human life she sees the splendor of that "Yes," that "Amen," who is Christ Himself.⁽⁸⁴⁾ To the "No" which assails and afflicts the world, she replies with this living "Yes," thus defending the human person and the world from all who plot against and harm life.

The Church is called upon to manifest anew to everyone, with clear and stronger conviction, her will to promote human life by every means and to defend it against all attacks, in whatever condition or state of development it is found.

Thus the Church condemns as a grave offense against human dignity and justice all those activities of governments or other public authorities which attempt to limit in any way the freedom of couples in deciding about children. Consequently, any violence applied by such authorities in favor of contraception or, still worse, of sterilization and procured abortion, must be altogether condemned and forcefully rejected. Likewise to be denounced as gravely unjust are cases where, in international relations, economic help given for the advancement of peoples is made conditional on programs of contraception, sterilization and procured abortion.⁽⁸⁵⁾

That God's Design May Be Ever More Completely Fulfilled

31. The Church is certainly aware of the many complex problems which couples in many countries face today in their task of transmitting life in a responsible way. She also recognizes the serious problem of population growth in the form it has taken in many parts of the world and its moral implications.

However, she holds that consideration in depth of all the aspects of these problems offers a new and stronger confirmation of the importance of the authentic teaching on birth regu-

lation repropounded in the Second Vatican Council and in the Encyclical *Humanae vitae*.

For this reason, together with the Synod Fathers I feel it is my duty to extend a pressing invitation to theologians, asking them to unite their efforts in order to collaborate with the hierarchical Magisterium and to commit themselves to the task of illustrating ever more clearly the biblical foundations, the ethical grounds and the personalistic reasons behind this doctrine. Thus it will be possible, in the context of an organic exposition, to render the teaching of the Church on this fundamental question truly accessible to all people of good will, fostering a daily more enlightened and profound understanding of it: in this way God's plan will be ever more completely fulfilled for the salvation of humanity and for the glory of the Creator.

A united effort by theologians in this regard, inspired by a convinced adherence to the Magisterium, which is the one authentic guide for the People of God, is particularly urgent for reasons that include the close link between Catholic teaching on this matter and the view of the human person that the Church proposes: doubt or error in the field of marriage or the family involves obscuring to a serious extent the integral truth about the human person, in a cultural situation that is already so often confused and contradictory.

In fulfillment of their specific role, theologians are called upon to provide enlightenment and a deeper understanding, and their contribution is of incomparable value and represents a unique and highly meritorious service to the family and humanity.

In an Integral Vision of the Human Person and of His or Her Vocation

32. In the context of a culture which seriously distorts or entirely misinterprets the true meaning of human sexuality, because

it separates it from its essential reference to the person, the Church more urgently feels how irreplaceable is her mission of presenting sexuality as a value and task of the whole person, created male and female in the image of God.

In this perspective the Second Vatican Council clearly affirmed that “when there is a question of harmonizing conjugal love with the responsible transmission of life, the moral aspect of any procedure does not depend solely on sincere intentions or on an evaluation of motives. It must be determined by objective standards. These, based on the nature of the human person and his or her acts, preserve the full sense of mutual self-giving and human procreation in the context of true love. Such a goal cannot be achieved unless the virtue of conjugal chastity is sincerely practiced.”⁽⁸⁶⁾

It is precisely by moving from “an integral vision of man and of his vocation, not only his natural and earthly, but also his supernatural and eternal vocation,”⁽⁸⁷⁾ that Paul VI affirmed that the teaching of the Church “is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two meanings of the conjugal act: the unitive meaning and the procreative meaning.”⁽⁸⁸⁾ And he concluded by re-emphasizing that there must be excluded as intrinsically immoral “every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible.”⁽⁸⁹⁾

When couples, by means of recourse to contraception, separate these two meanings that God the Creator has inscribed in the being of man and woman and in the dynamism of their sexual communion, they act as “arbiters” of the divine plan and they “manipulate” and degrade human sexuality—and with it themselves and their married partner—by altering its value of “total” self-giving. Thus the innate language that expresses the total reciprocal self-giving of husband and wife is overlaid,

through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other. This leads not only to a positive refusal to be open to life but also to a falsification of the inner truth of conjugal love, which is called upon to give itself in personal totality.

When, instead, by means of recourse to periods of infertility, the couple respect the inseparable connection between the unitive and procreative meanings of human sexuality, they are acting as “ministers” of God’s plan and they “benefit from” their sexuality according to the original dynamism of “total” self-giving, without manipulation or alteration.⁽⁹⁰⁾

In the light of the experience of many couples and of the data provided by the different human sciences, theological reflection is able to perceive and is called to study further the difference, both anthropological and moral, between contraception and recourse to the rhythm of the cycle: it is a difference which is much wider and deeper than is usually thought, one which involves in the final analysis two irreconcilable concepts of the human person and of human sexuality. The choice of the natural rhythms involves accepting the cycle of the person, that is the woman, and thereby accepting dialogue, reciprocal respect, shared responsibility and self-control. To accept the cycle and to enter into dialogue means to recognize both the spiritual and corporal character of conjugal communion and to live personal love with its requirement of fidelity. In this context the couple comes to experience how conjugal communion is enriched with those values of tenderness and affection which constitute the inner soul of human sexuality, in its physical dimension also. In this way sexuality is respected and promoted in its truly and fully human dimension, and is never “used” as an “object” that, by breaking the personal unity of soul and body, strikes at God’s creation itself at the level of the deepest interaction of nature and person.

The Church as Teacher and Mother for Couples in Difficulty

33. In the field of conjugal morality the Church is Teacher and Mother and acts as such.

As Teacher, she never tires of proclaiming the moral norm that must guide the responsible transmission of life. The Church is in no way the author or the arbiter of this norm. In obedience to the truth which is Christ, whose image is reflected in the nature and dignity of the human person, the Church interprets the moral norm and proposes it to all people of good will, without concealing its demands of radicalness and perfection.

As Mother, the Church is close to the many married couples who find themselves in difficulty over this important point of the moral life: she knows well their situation, which is often very arduous and at times truly tormented by difficulties of every kind, not only individual difficulties but social ones as well; she knows that many couples encounter difficulties not only in the concrete fulfillment of the moral norm but even in understanding its inherent values.

But it is one and the same Church that is both Teacher and Mother. And so the Church never ceases to exhort and encourage all to resolve whatever conjugal difficulties may arise without ever falsifying or compromising the truth: she is convinced that there can be no true contradiction between the divine law on transmitting life and that on fostering authentic married love.⁽⁹¹⁾ Accordingly, the concrete pedagogy of the Church must always remain linked with her doctrine and never be separated from it. With the same conviction as my predecessor, I therefore repeat: “To diminish in no way the saving teaching of Christ constitutes an eminent form of charity for souls.”⁽⁹²⁾

On the other hand, authentic ecclesial pedagogy displays its realism and wisdom only by making a tenacious and courageous effort to create and uphold all the human conditions—psychological, moral and spiritual—indispensable for under-

standing and living the moral value and norm.

There is no doubt that these conditions must include persistence and patience, humility and strength of mind, filial trust in God and in His grace, and frequent recourse to prayer and to the sacraments of the Eucharist and of Reconciliation.⁽⁹³⁾ Thus strengthened, Christian husbands and wives will be able to keep alive their awareness of the unique influence that the grace of the sacrament of marriage has on every aspect of married life, including therefore their sexuality: the gift of the Spirit, accepted and responded to by husband and wife, helps them to live their human sexuality in accordance with God's plan and as a sign of the unitive and fruitful love of Christ for His Church.

But the necessary conditions also include knowledge of the bodily aspect and the body's rhythms of fertility. Accordingly, every effort must be made to render such knowledge accessible to all married people and also to young adults before marriage, through clear, timely and serious instruction and education given by married couples, doctors and experts. Knowledge must then lead to education in self-control: hence the absolute necessity for the virtue of chastity and for permanent education in it. In the Christian view, chastity by no means signifies rejection of human sexuality or lack of esteem for it: rather it signifies spiritual energy capable of defending love from the perils of selfishness and aggressiveness, and able to advance it towards its full realization.

With deeply wise and loving intuition, Paul VI was only voicing the experience of many married couples when he wrote in his Encyclical: "To dominate instinct by means of one's reason and free will undoubtedly requires ascetical practices, so that the affective manifestations of conjugal life may observe the correct order, in particular with regard to the observance of periodic continence. Yet this discipline which is proper to the purity of married couples, far from harming conjugal love, rather

confers on it a higher human value. It demands continual effort, yet, thanks to its beneficent influence, husband and wife fully develop their personalities, being enriched with spiritual values. Such discipline bestows upon family life fruits of serenity and peace, and facilitates the solution of other problems; it favors attention for one's partner, helps both parties to drive out selfishness, the enemy of true love, and deepens their sense of responsibility. By its means, parents acquire the capacity of having a deeper and more efficacious influence in the education of their offspring.”⁽⁹⁴⁾

The Moral Progress of Married People

34. It is always very important to have a right notion of the moral order, its values and its norms; and the importance is all the greater when the difficulties in the way of respecting them become more numerous and serious.

Since the moral order reveals and sets forth the plan of God the Creator, for this very reason it cannot be something that harms man, something impersonal. On the contrary, by responding to the deepest demands of the human being created by God, it places itself at the service of that person's full humanity with the delicate and binding love whereby God Himself inspires, sustains and guides every creature towards its happiness.

But man, who has been called to live God's wise and loving design in a responsible manner, is an historical being who day by day builds himself up through his many free decisions; and so he knows, loves and accomplishes moral good by stages of growth.

Married people too are called upon to progress unceasingly in their moral life, with the support of a sincere and active desire to gain ever better knowledge of the values enshrined in and fostered by the law of God. They must also be supported by an

upright and generous willingness to embody these values in their concrete decisions. They cannot however look on the law as merely an ideal to be achieved in the future: they must consider it as a command of Christ the Lord to overcome difficulties with constancy. “And so what is known as ‘the law of gradualness’ or step-by-step advance cannot be identified with ‘gradualness of the law,’ as if there were different degrees or forms of precept in God’s law for different individuals and situations. In God’s plan, all husbands and wives are called in marriage to holiness, and this lofty vocation is fulfilled to the extent that the human person is able to respond to God’s command with serene confidence in God’s grace and in his or her own will.”⁽⁹⁵⁾ On the same lines, it is part of the Church’s pedagogy that husbands and wives should first of all recognize clearly the teaching of *Humanae vitae* as indicating the norm for the exercise of their sexuality, and that they should endeavor to establish the conditions necessary for observing that norm.

As the Synod noted, this pedagogy embraces the whole of married life. Accordingly, the function of transmitting life must be integrated into the overall mission of Christian life as a whole, which without the Cross cannot reach the Resurrection. In such a context it is understandable that sacrifice cannot be removed from family life, but must in fact be wholeheartedly accepted if the love between husband and wife is to be deepened and become a source of intimate joy.

This shared progress demands reflection, instruction and suitable education on the part of the priests, religious and lay people engaged in family pastoral work: they will all be able to assist married people in their human and spiritual progress, a progress that demands awareness of sin, a sincere commitment to observe the moral law, and the ministry of reconciliation. It must also be kept in mind that conjugal intimacy involves the wills of two persons, who are however called to harmonize

their mentality and behavior: this requires much patience, understanding and time. Uniquely important in this field is unity of moral and pastoral judgment by priests, a unity that must be carefully sought and ensured, in order that the faithful may not have to suffer anxiety of conscience.⁽⁹⁶⁾

It will be easier for married people to make progress if, with respect for the Church's teaching and with trust in the grace of Christ, and with the help and support of the pastors of souls and the entire ecclesial community, they are able to discover and experience the liberating and inspiring value of the authentic love that is offered by the Gospel and set before us by the Lord's commandment.

Instilling Conviction and Offering Practical Help

35. With regard to the question of lawful birth regulation, the ecclesial community at the present time must take on the task of instilling conviction and offering practical help to those who wish to live out their parenthood in a truly responsible way.

In this matter, while the Church notes with satisfaction the results achieved by scientific research aimed at a more precise knowledge of the rhythms of women's fertility, and while it encourages a more decisive and wide-ranging extension of that research, it cannot fail to call with renewed vigor on the responsibility of all—doctors, experts, marriage counselors, teachers and married couples—who can actually help married people to live their love with respect for the structure and finalities of the conjugal act which expresses that love. This implies a broader, more decisive and more systematic effort to make the natural methods of regulating fertility known, respected and applied.⁽⁹⁷⁾

A very valuable witness can and should be given by those husbands and wives who through the joint exercise of periodic continence have reached a more mature personal responsibili-

ty with regard to love and life. As Paul VI wrote: “To them the Lord entrusts the task of making visible to people the holiness and sweetness of the law which unites the mutual love of husband and wife with their cooperation with the love of God, the author of human life.”⁽⁹⁸⁾

B. Education

The Right and Duty of Parents Regarding Education

36. The task of giving education is rooted in the primary vocation of married couples to participate in God’s creative activity: by begetting in love and for love a new person who has within himself or herself the vocation to growth and development, parents by that very fact take on the task of helping that person effectively to live a fully human life. As the Second Vatican Council recalled, “since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and others that a well-rounded personal and social development will be fostered among the children. Hence, the family is the first school of those social virtues which every society needs.”⁽⁹⁹⁾

The right and duty of parents to give education is essential, since it is connected with the transmission of human life; it is original and primary with regard to the educational role of others, on account of the uniqueness of the loving relationship between parents and children; and it is irreplaceable and inalienable, and therefore incapable of being entirely delegated to others or usurped by others.

In addition to these characteristics, it cannot be forgotten that the most basic element, so basic that it qualifies the educational role of parents, is parental love, which finds fulfillment in the task of education as it completes and perfects its service of life: as well as being a source, the parents' love is also the animating principle and therefore the norm inspiring and guiding all concrete educational activity, enriching it with the values of kindness, constancy, goodness, service, disinterestedness and self-sacrifice that are the most precious fruit of love.

Educating in the Essential Values of Human Life

37. Even amid the difficulties of the work of education, difficulties which are often greater today, parents must trustingly and courageously train their children in the essential values of human life. Children must grow up with a correct attitude of freedom with regard to material goods, by adopting a simple and austere life style and being fully convinced that "man is more precious for what he is than for what he has."⁽¹⁰⁰⁾

In a society shaken and split by tensions and conflicts caused by the violent clash of various kinds of individualism and selfishness, children must be enriched not only with a sense of true justice, which alone leads to respect for the personal dignity of each individual, but also and more powerfully by a sense of true love, understood as sincere solicitude and disinterested service with regard to others, especially the poorest and those in most need. The family is the first and fundamental school of social living: as a community of love, it finds in self-giving the law that guides it and makes it grow. The self-giving that inspires the love of husband and wife for each other is the model and norm for the self-giving that must be practiced in the relationships between brothers and sisters and the different generations living together in the family. And the communion and sharing that are part of everyday life in the home at times of joy and at times of difficulty are the most concrete and effec-

tive pedagogy for the active, responsible and fruitful inclusion of the children in the wider horizon of society.

Education in love as self-giving is also the indispensable premise for parents called to give their children a clear and delicate sex education. Faced with a culture that largely reduces human sexuality to the level of something commonplace, since it interprets and lives it in a reductive and impoverished way by linking it solely with the body and with selfish pleasure, the educational service of parents must aim firmly at a training in the area of sex that is truly and fully personal: for sexuality is an enrichment of the whole person—body, emotions and soul—and it manifests its inmost meaning in leading the person to the gift of self in love.

Sex education, which is a basic right and duty of parents, must always be carried out under their attentive guidance, whether at home or in educational centers chosen and controlled by them. In this regard, the Church reaffirms the law of subsidiarity, which the school is bound to observe when it cooperates in sex education, by entering into the same spirit that animates the parents.

In this context education for chastity is absolutely essential, for it is a virtue that develops a person's authentic maturity and makes him or her capable of respecting and fostering the "nuptial meaning" of the body. Indeed Christian parents, discerning the signs of God's call, will devote special attention and care to education in virginity or celibacy as the supreme form of that self-giving that constitutes the very meaning of human sexuality.

In view of the close links between the sexual dimension of the person and his or her ethical values, education must bring the children to a knowledge of and respect for the moral norms as the necessary and highly valuable guarantee for responsible personal growth in human sexuality.

For this reason the Church is firmly opposed to an often widespread form of imparting sex information dissociated from moral principles. That would merely be an introduction to the experience of pleasure and a stimulus leading to the loss of serenity—while still in the years of innocence—by opening the way to vice.

The Mission To Educate and the Sacrament of Marriage

38. For Christian parents the mission to educate, a mission rooted, as we have said, in their participation in God's creating activity, has a new specific source in the sacrament of marriage, which consecrates them for the strictly Christian education of their children: that is to say, it calls upon them to share in the very authority and love of God the Father and Christ the Shepherd, and in the motherly love of the Church, and it enriches them with wisdom, counsel, fortitude and all the other gifts of the Holy Spirit in order to help the children in their growth as human beings and as Christians.

The sacrament of marriage gives to the educational role the dignity and vocation of being really and truly a "ministry" of the Church at the service of the building up of her members. So great and splendid is the educational ministry of Christian parents that Saint Thomas has no hesitation in comparing it with the ministry of priests: "Some only propagate and guard spiritual life by a spiritual ministry: this is the role of the sacrament of Orders; others do this for both corporal and spiritual life, and this is brought about by the sacrament of marriage, by which a man and a woman join in order to beget offspring and bring them up to worship God."⁽¹⁰¹⁾

A vivid and attentive awareness of the mission that they have received with the sacrament of marriage will help Christian parents to place themselves at the service of their children's education with great serenity and trustfulness, and also with a sense of responsibility before God, who calls them and gives

them the mission of building up the Church in their children. Thus in the case of baptized people, the family, called together by word and sacrament as the Church of the home, is both teacher and mother, the same as the worldwide Church.

First Experience of the Church

39. The mission to educate demands that Christian parents should present to their children all the topics that are necessary for the gradual maturing of their personality from a Christian and ecclesial point of view. They will therefore follow the educational lines mentioned above, taking care to show their children the depths of significance to which the faith and love of Jesus Christ can lead. Furthermore, their awareness that the Lord is entrusting to them the growth of a child of God, a brother or sister of Christ, a temple of the Holy Spirit, a member of the Church, will support Christian parents in their task of strengthening the gift of divine grace in their children's souls.

The Second Vatican Council describes the content of Christian education as follows: "Such an education does not merely strive to foster maturity...in the human person. Rather, its principal aims are these: that as baptized persons are gradually introduced into a knowledge of the mystery of salvation, they may daily grow more conscious of the gift of faith which they have received; that they may learn to adore God the Father in spirit and in truth (cf. Jn. 4:23), especially through liturgical worship; that they may be trained to conduct their personal life in true righteousness and holiness, according to their new nature (Eph. 4:22-24), and thus grow to maturity, to the stature of the fullness of Christ (cf. Eph. 4:13), and devote themselves to the upbuilding of the Mystical Body. Moreover, aware of their calling, they should grow accustomed to giving witness to the hope that is in them (cf. 1 Pt. 3:15), and to promoting the Christian transformation of the world."⁽¹⁰²⁾

The Synod too, taking up and developing the indications of the Council, presented the educational mission of the Christian family as a true ministry through which the Gospel is transmitted and radiated, so that family life itself becomes an itinerary of faith and in some way a Christian initiation and a school of following Christ. Within a family that is aware of this gift, as Paul VI wrote, “all the members evangelize and are evangelized.”⁽¹⁰³⁾

By virtue of their ministry of educating, parents are, through the witness of their lives, the first heralds of the Gospel for their children. Furthermore, by praying with their children, by reading the word of God with them and by introducing them deeply through Christian initiation into the Body of Christ—both the Eucharistic and the ecclesial Body—they become fully parents, in that they are begetters not only of bodily life but also of the life that through the Spirit’s renewal flows from the Cross and Resurrection of Christ.

In order that Christian parents may worthily carry out their ministry of educating, the Synod Fathers expressed the hope that a suitable catechism for families would be prepared, one that would be clear, brief and easily assimilated by all. The Episcopal Conferences were warmly invited to contribute to producing this catechism.

Relations with Other Educating Agents

40. The family is the primary but not the only and exclusive educating community. Man’s community aspect itself—both civil and ecclesial—demands and leads to a broader and more articulated activity resulting from well-ordered collaboration between the various agents of education. All these agents are necessary, even though each can and should play its part in accordance with the special competence and contribution proper to itself.⁽¹⁰⁴⁾

The educational role of the Christian family therefore has a very important place in organic pastoral work. This involves a new form of cooperation between parents and Christian communities, and between the various educational groups and pastors. In this sense, the renewal of the Catholic school must give special attention both to the parents of the pupils and to the formation of a perfect educating community.

The right of parents to choose an education in conformity with their religious faith must be absolutely guaranteed.

The State and the Church have the obligation to give families all possible aid to enable them to perform their educational role properly. Therefore both the Church and the State must create and foster the institutions and activities that families justly demand, and the aid must be in proportion to the families' needs. However, those in society who are in charge of schools must never forget that the parents have been appointed by God Himself as the first and principal educators of their children and that their right is completely inalienable.

But corresponding to their right, parents have a serious duty to commit themselves totally to a cordial and active relationship with the teachers and the school authorities.

If ideologies opposed to the Christian faith are taught in the schools, the family must join with other families, if possible through family associations, and with all its strength and with wisdom help the young not to depart from the faith. In this case the family needs special assistance from pastors of souls, who must never forget that parents have the inviolable right to entrust their children to the ecclesial community.

Manifold Service to Life

41. Fruitful married love expresses itself in serving life in many ways. Of these ways, begetting and educating children are the most immediate, specific and irreplaceable. In fact, every act of

true love towards a human being bears witness to and perfects the spiritual fecundity of the family, since it is an act of obedience to the deep inner dynamism of love as self-giving to others.

For everyone this perspective is full of value and commitment, and it can be an inspiration in particular for couples who experience physical sterility.

Christian families, recognizing with faith all human beings as children of the same heavenly Father, will respond generously to the children of other families, giving them support and love not as outsiders but as members of the one family of God's children. Christian parents will thus be able to spread their love beyond the bonds of flesh and blood, nourishing the links that are rooted in the spirit and that develop through concrete service to the children of other families, who are often without even the barest necessities.

Christian families will be able to show greater readiness to adopt and foster children who have lost their parents or have been abandoned by them. Rediscovering the warmth of affection of a family, these children will be able to experience God's loving and provident fatherhood witnessed to by Christian parents, and they will thus be able to grow up with serenity and confidence in life. At the same time the whole family will be enriched with the spiritual values of a wider fraternity.

Family fecundity must have an unceasing "creativity," a marvelous fruit of the Spirit of God, who opens the eyes of the heart to discover the new needs and sufferings of our society and gives courage for accepting them and responding to them. A vast field of activity lies open to families: today, even more preoccupying than child abandonment is the phenomenon of social and cultural exclusion, which seriously affects the elderly, the sick, the disabled, drug addicts, ex-prisoners, etc.

This broadens enormously the horizons of the parenthood of

Christian families: these and many other urgent needs of our time are a challenge to their spiritually fruitful love. With families and through them, the Lord Jesus continues to “have compassion” on the multitudes.

III. PARTICIPATING IN THE DEVELOPMENT OF SOCIETY

The Family as the First and Vital Cell of Society

42. “Since the Creator of all things has established the conjugal partnership as the beginning and basis of human society,” the family is “the first and vital cell of society.”⁽¹⁰⁵⁾

The family has vital and organic links with society, since it is its foundation and nourishes it continually through its role of service to life: it is from the family that citizens come to birth and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself.

Thus, far from being closed in on itself, the family is by nature and vocation open to other families and to society, and undertakes its social role.

Family Life as an Experience of Communion and Sharing

43. The very experience of communion and sharing that should characterize the family’s daily life represents its first and fundamental contribution to society.

The relationships between the members of the family community are inspired and guided by the law of “free giving.” By respecting and fostering personal dignity in each and every one as the only basis for value, this free giving takes the form of heartfelt acceptance, encounter and dialogue, disinterested availability, generous service and deep solidarity.

Thus the fostering of authentic and mature communion between persons within the family is the first and irreplaceable school of social life, and example and stimulus for the broader community relationships marked by respect, justice, dialogue and love.

The family is thus, as the Synod Fathers recalled, the place of origin and the most effective means for humanizing and personalizing society: it makes an original contribution in depth to building up the world, by making possible a life that is properly speaking human, in particular by guarding and transmitting virtues and “values.” As the Second Vatican Council states, in the family “the various generations come together and help one another to grow wiser and to harmonize personal rights with the other requirements of social living.”⁽¹⁰⁶⁾

Consequently, faced with a society that is running the risk of becoming more and more depersonalized and standardized and therefore inhuman and dehumanizing, with the negative results of many forms of escapism—such as alcoholism, drugs and even terrorism—the family possesses and continues still to release formidable energies capable of taking man out of his anonymity, keeping him conscious of his personal dignity, enriching him with deep humanity and actively placing him, in his uniqueness and unrepeatability, within the fabric of society.

The Social and Political Role

44. The social role of the family certainly cannot stop short at procreation and education, even if this constitutes its primary and irreplaceable form of expression.

Families therefore, either singly or in association, can and should devote themselves to manifold social service activities, especially in favor of the poor, or at any rate for the benefit of all people and situations that cannot be reached by the public authorities' welfare organization.

The social contribution of the family has an original character of its own, one that should be given greater recognition and more decisive encouragement, especially as the children grow up, and actually involving all its members as much as possible.⁽¹⁰⁷⁾

In particular, note must be taken of the ever greater importance in our society of hospitality in all its forms, from opening the door of one's home and still more of one's heart to the pleas of one's brothers and sisters, to concrete efforts to ensure that every family has its own home, as the natural environment that preserves it and makes it grow. In a special way the Christian family is called upon to listen to the Apostle's recommendation: "Practice hospitality,"⁽¹⁰⁸⁾ and therefore, imitating Christ's example and sharing in His love, to welcome the brother or sister in need: "Whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward."⁽¹⁰⁹⁾

The social role of families is called upon to find expression also in the form of political intervention: families should be the first to take steps to see that the laws and institutions of the State not only do not offend but support and positively defend the rights and duties of the family. Along these lines, families should grow in awareness of being "protagonists" of what is known as "family politics" and assume responsibility for transforming society; otherwise families will be the first victims of the evils that they have done no more than note with indifference. The Second Vatican Council's appeal to go beyond an individualistic ethic therefore also holds good for the family as such."⁽¹¹⁰⁾

Society at the Service of the Family

45. Just as the intimate connection between the family and society demands that the family be open to and participate in society and its development, so also it requires that society should

never fail in its fundamental task of respecting and fostering the family.

The family and society have complementary functions in defending and fostering the good of each and every human being. But society—more specifically the State—must recognize that “the family is a society in its own original right”⁽¹¹⁾ and so society is under a grave obligation in its relations with the family to adhere to the principle of subsidiarity.

By virtue of this principle, the State cannot and must not take away from families the functions that they can just as well perform on their own or in free associations; instead it must positively favor and encourage as far as possible responsible initiative by families. In the conviction that the good of the family is an indispensable and essential value of the civil community, the public authorities must do everything possible to ensure that families have all those aids—economic, social, educational, political and cultural assistance—that they need in order to face all their responsibilities in a human way.

The Charter of Family Rights

46. The ideal of mutual support and development between the family and society is often very seriously in conflict with the reality of their separation and even opposition.

In fact, as was repeatedly denounced by the Synod, the situation experienced by many families in various countries is highly problematical, if not entirely negative: institutions and laws unjustly ignore the inviolable rights of the family and of the human person; and society, far from putting itself at the service of the family, attacks it violently in its values and fundamental requirements. Thus the family, which in God’s plan is the basic cell of society and a subject of rights and duties before the State or any other community, finds itself the victim of society, of the delays and slowness with which it acts, and even of its

blatant injustice.

For this reason, the Church openly and strongly defends the rights of the family against the intolerable usurpations of society and the State. In particular, the Synod Fathers mentioned the following rights of the family:

- the right to exist and progress as a family, that is to say, the right of every human being, even if he or she is poor, to found a family and to have adequate means to support it;
- the right to exercise its responsibility regarding the transmission of life and to educate children;
- the right to the intimacy of conjugal and family life;
- the right to the stability of the bond and of the institution of marriage;
- the right to believe in and profess one's faith and to propagate it;
- the right to bring up children in accordance with the family's own traditions and religious and cultural values, with the necessary instruments, means and institutions;
- the right, especially of the poor and the sick, to obtain physical, social, political and economic security;
- the right to housing suitable for living family life in a proper way;
- the right to expression and to representation, either directly or through associations, before the economic, social and cultural public authorities and lower authorities;
- the right to form associations with other families and institutions, in order to fulfill the family's role suitably and expeditiously;
- the right to protect minors by adequate institutions and

legislation from harmful drugs, pornography, alcoholism, etc.;

- the right to wholesome recreation of a kind that also fosters family values;
- the right of the elderly to a worthy life and a worthy death;
- the right to emigrate as a family in search of a better life.⁽¹¹²⁾

Acceding to the Synod's explicit request, the Holy See will give prompt attention to studying these suggestions in depth and to the preparation of a Charter of Rights of the Family, to be presented to the quarters and authorities concerned.

The Christian Family's Grace and Responsibility

47. The social role that belongs to every family pertains by a new and original right to the Christian family, which is based on the sacrament of marriage. By taking up the human reality of the love between husband and wife in all its implications, the sacrament gives to Christian couples and parents a power and a commitment to live their vocation as lay people and therefore to "seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God."⁽¹¹³⁾

The social and political role is included in the kingly mission of service in which Christian couples share by virtue of the sacrament of marriage, and they receive both a command which they cannot ignore and a grace which sustains and stimulates them.

The Christian family is thus called upon to offer everyone a witness of generous and disinterested dedication to social matters, through a "preferential option" for the poor and disadvantaged. Therefore, advancing in its following of the Lord by special love for all the poor, it must have special concern for the hungry, the poor, the old, the sick, drug victims and those who have no family.

For a New International Order

48. In view of the worldwide dimension of various social questions nowadays, the family has seen its role with regard to the development of society extended in a completely new way: it now also involves cooperating for a new international order, since it is only in worldwide solidarity that the enormous and dramatic issues of world justice, the freedom of peoples and the peace of humanity can be dealt with and solved.

The spiritual communion between Christian families, rooted in a common faith and hope and given life by love, constitutes an inner energy that generates, spreads and develops justice, reconciliation, fraternity and peace among human beings. Insofar as it is a “small-scale Church,” the Christian family is called upon, like the “large-scale Church,” to be a sign of unity for the world and in this way to exercise its prophetic role by bearing witness to the Kingdom and peace of Christ, towards which the whole world is journeying.

Christian families can do this through their educational activity—that is to say by presenting to their children a model of life based on the values of truth, freedom, justice and love—both through active and responsible involvement in the authentically human growth of society and its institutions, and by supporting in various ways the associations specifically devoted to international issues.

IV. SHARING IN THE LIFE AND MISSION OF THE CHURCH

The Family, Within the Mystery of the Church

49. Among the fundamental tasks of the Christian family is its ecclesial task: the family is placed at the service of the building up of the Kingdom of God in history by participating in the life and mission of the Church.

In order to understand better the foundations, the contents and the characteristics of this participation, we must examine the many profound bonds linking the Church and the Christian family and establishing the family as a “church in miniature” (*Ecclesia domestica*),⁽¹¹⁴⁾ in such a way that in its own way the family is a living image and historical representation of the mystery of the Church.

It is, above all, the Church as Mother that gives birth to, educates and builds up the Christian family, by putting into effect in its regard the saving mission which she has received from her Lord. By proclaiming the word of God, the Church reveals to the Christian family its true identity, what it is and should be according to the Lord’s plan; by celebrating the sacraments, the Church enriches and strengthens the Christian family with the grace of Christ for its sanctification to the glory of the Father; by the continuous proclamation of the new commandment of love, the Church encourages and guides the Christian family to the service of love, so that it may imitate and relive the same self-giving and sacrificial love that the Lord Jesus has for the entire human race.

In turn, the Christian family is grafted into the mystery of the Church to such a degree as to become a sharer, in its own way, in the saving mission proper to the Church: by virtue of the sacrament, Christian married couples and parents “in their state and way of life have their own special gift among the People of God.”⁽¹¹⁵⁾ For this reason they not only receive the love of Christ and become a saved community, but they are also called upon to communicate Christ’s love to their brethren, thus becoming a saving community. In this way, while the Christian family is a fruit and sign of the supernatural fecundity of the Church, it stands also as a symbol, witness and participant of the Church’s motherhood.⁽¹¹⁶⁾

A Specific and Original Ecclesial Role

50. The Christian family is called upon to take part actively and responsibly in the mission of the Church in a way that is original and specific, by placing itself, in what it is and what it does as an “intimate community of life and love,” at the service of the Church and of society.

Since the Christian family is a community in which the relationships are renewed by Christ through faith and the sacraments, the family’s sharing in the Church’s mission should follow a community pattern: the spouses together as a couple, the parents and children as a family, must live their service to the Church and to the world. They must be “of one heart and soul”⁽¹¹⁷⁾ in faith, through the shared apostolic zeal that animates them, and through their shared commitment to works of service to the ecclesial and civil communities.

The Christian family also builds up the Kingdom of God in history through the everyday realities that concern and distinguish its state of life. It is thus in the love between husband and wife and between the members of the family—a love lived out in all its extraordinary richness of values and demands: totality, oneness, fidelity and fruitfulness⁽¹¹⁸⁾ that the Christian family’s participation in the prophetic, priestly and kingly mission of Jesus Christ and of His Church finds expression and realization. Therefore, love and life constitute the nucleus of the saving mission of the Christian family in the Church and for the Church.

The Second Vatican Council recalls this fact when it writes: “Families will share their spiritual riches generously with other families too. Thus the Christian family, which springs from marriage as a reflection of the loving covenant uniting Christ with the Church, and as a participation in that covenant will manifest to all people the Savior’s living presence in the world, and the genuine nature of the Church. This the family will do by the

mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness, and by the loving way in which all the members of the family work together.”⁽¹¹⁹⁾

Having laid the foundation of the participation of the Christian family in the Church’s mission, it is now time to illustrate its substance in reference to Jesus Christ as Prophet, Priest and King—three aspects of a single reality—by presenting the Christian family as (A) a believing and evangelizing community, (B) a community in dialogue with God, and (C) a community at the service of man.

A. The Christian Family as a Believing and Evangelizing Community

Faith as the Discovery and Admiring Awareness of God’s Plan for the Family

51. As a sharer in the life and mission of the Church, which listens to the word of God with reverence and proclaims it confidently,⁽¹²⁰⁾ the Christian family fulfills its prophetic role by welcoming and announcing the word of God: it thus becomes more and more each day a believing and evangelizing community.

Christian spouses and parents are required to offer “the obedience of faith.”⁽¹²¹⁾ They are called upon to welcome the word of the Lord which reveals to them the marvelous news—the Good News—of their conjugal and family life sanctified and made a source of sanctity by Christ Himself. Only in faith can they discover and admire with joyful gratitude the dignity to which God has deigned to raise marriage and the family, making them a sign and meeting place of the loving covenant between God and man, between Jesus Christ and His bride, the Church.

The very preparation for Christian marriage is itself a journey

of faith. It is a special opportunity for the engaged to rediscover and deepen the faith received in Baptism and nourished by their Christian upbringing. In this way they come to recognize and freely accept their vocation to follow Christ and to serve the Kingdom of God in the married state.

The celebration of the sacrament of marriage is the basic moment of the faith of the couple. This sacrament, in essence, is the proclamation in the Church of the Good News concerning married love. It is the word of God that “reveals” and “fulfills” the wise and loving plan of God for the married couple, giving them a mysterious and real share in the very love with which God Himself loves humanity. Since the sacramental celebration of marriage is itself a proclamation of the word of God, it must also be a “profession of faith” within and with the Church, as a community of believers, on the part of all those who in different ways participate in its celebration.

This profession of faith demands that it be prolonged in the life of the married couple and of the family. God, who called the couple to marriage, continues to call them in marriage.⁽¹²²⁾ In and through the events, problems, difficulties and circumstances of everyday life, God comes to them, revealing and presenting the concrete “demands” of their sharing in the love of Christ for His Church in the particular family, social and ecclesial situation in which they find themselves.

The discovery of and obedience to the plan of God on the part of the conjugal and family community must take place in “togetherness,” through the human experience of love between husband and wife, between parents and children, lived in the Spirit of Christ.

Thus the little domestic Church, like the greater Church, needs to be constantly and intensely evangelized: hence its duty regarding permanent education in the faith.

The Christian Family's Ministry of Evangelization

52. To the extent in which the Christian family accepts the Gospel and matures in faith, it becomes an evangelizing community. Let us listen again to Paul VI: "The family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates. In a family which is conscious of this mission, all the members evangelize and are evangelized. The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them. And such a family becomes the evangelizer of many other families, and of the neighborhood of which it forms part."⁽¹²³⁾

As the Synod repeated, taking up the appeal which I launched at Puebla, the future of evangelization depends in great part on the Church of the home.⁽¹²⁴⁾ This apostolic mission of the family is rooted in Baptism and receives from the grace of the sacrament of marriage new strength to transmit the faith, to sanctify and transform our present society according to God's plan.

Particularly today, the Christian family has a special vocation to witness to the paschal covenant of Christ by constantly radiating the joy of love and the certainty of the hope for which it must give an account: "The Christian family loudly proclaims both the present virtues of the Kingdom of God and the hope of a blessed life to come."⁽¹²⁵⁾

The absolute need for family catechesis emerges with particular force in certain situations that the Church unfortunately experiences in some places: "In places where anti-religious legislation endeavors even to prevent education in the faith, and in places where widespread unbelief or invasive secularism makes real religious growth practically impossible, 'the Church of the home' remains the one place where children and young people can receive an authentic catechesis."⁽¹²⁶⁾

Ecclesial Service

53. The ministry of evangelization carried out by Christian parents is original and irreplaceable. It assumes the characteristics typical of family life itself, which should be interwoven with love, simplicity, practicality and daily witness.⁽¹²⁷⁾

The family must educate the children for life in such a way that each one may fully perform his or her role according to the vocation received from God. Indeed, the family that is open to transcendent values, that serves its brothers and sisters with joy, that fulfills its duties with generous fidelity, and is aware of its daily sharing in the mystery of the glorious Cross of Christ, becomes the primary and most excellent seed-bed of vocations to a life of consecration to the Kingdom of God.

The parents' ministry of evangelization and catechesis ought to play a part in their children's lives also during adolescence and youth, when the children, as often happens, challenge or even reject the Christian faith received in earlier years. Just as in the Church the work of evangelization can never be separated from the sufferings of the apostle, so in the Christian family parents must face with courage and great interior serenity the difficulties that their ministry of evangelization sometimes encounters in their own children.

It should not be forgotten that the service rendered by Christian spouses and parents to the Gospel is essentially an ecclesial service. It has its place within the context of the whole Church as an evangelized and evangelizing community. In so far as the ministry of evangelization and catechesis of the Church of the home is rooted in and derives from the one mission of the Church and is ordained to the upbuilding of the one Body of Christ,⁽¹²⁸⁾ it must remain in intimate communion and collaborate responsibly with all the other evangelizing and catechetical activities present and at work in the ecclesial community at the diocesan and parochial levels.

To Preach the Gospel to the Whole Creation

54. Evangelization, urged on within by irrepressible missionary zeal, is characterized by a universality without boundaries. It is the response to Christ's explicit and unequivocal command: "Go into all the world and preach the Gospel to the whole creation."⁽¹²⁹⁾

The Christian family's faith and evangelizing mission also possesses this Catholic missionary inspiration. The sacrament of marriage takes up and reposes the task of defending and spreading the faith, a task that has its roots in Baptism and Confirmation,⁽¹³⁰⁾ and makes Christian married couples and parents witnesses of Christ "to the end of the earth,"⁽¹³¹⁾ missionaries, in the true and proper sense, of love and life.

A form of missionary activity can be exercised even within the family. This happens when some member of the family does not have the faith or does not practice it with consistency. In such a case the other members must give him or her a living witness of their own faith in order to encourage and support him or her along the path towards full acceptance of Christ the Savior.⁽¹³²⁾

Animated in its own inner life by missionary zeal, the Church of the home is also called to be a luminous sign of the presence of Christ and of His love for those who are "far away," for families who do not yet believe, and for those Christian families who no longer live in accordance with the faith that they once received. The Christian family is called to enlighten "by its example and its witness...those who seek the truth."⁽¹³³⁾

Just as at the dawn of Christianity Aquila and Priscilla were presented as a missionary couple,⁽¹³⁴⁾ so today the Church shows forth her perennial newness and fruitfulness by the presence of Christian couples and families who dedicate at least a part of their lives to working in missionary territories, proclaiming the Gospel and doing service to their fellowman in the love of Jesus Christ.

Christian families offer a special contribution to the missionary cause of the Church by fostering missionary vocations among their sons and daughters⁽¹³⁵⁾ and, more generally, “by training their children from childhood to recognize God’s love for all people.”⁽¹³⁶⁾

B. The Christian Family as a Community in Dialogue with God

The Church’s Sanctuary in the Home

55. The proclamation of the Gospel and its acceptance in faith reach their fullness in the celebration of the sacraments. The Church which is a believing and evangelizing community is also a priestly people invested with the dignity and sharing in the power of Christ the High Priest of the New and Eternal Covenant.⁽¹³⁷⁾

The Christian family too is part of this priestly people which is the Church. By means of the sacrament of marriage, in which it is rooted and from which it draws its nourishment, the Christian family is continuously vivified by the Lord Jesus and called and engaged by Him in a dialogue with God through the sacraments, through the offering of one’s life, and through prayer.

This is the priestly role which the Christian family can and ought to exercise in intimate communion with the whole Church, through the daily realities of married and family life. In this way the Christian family is called to be sanctified and to sanctify the ecclesial community and the world.

Marriage as a Sacrament of Mutual Sanctification and an Act of Worship

56. The sacrament of marriage is the specific source and original means of sanctification for Christian married couples and families. It takes up again and makes specific the sanctifying

grace of Baptism. By virtue of the mystery of the death and Resurrection of Christ, of which the spouses are made part in a new way by marriage, conjugal love is purified and made holy: “This love the Lord has judged worthy of special gifts, healing, perfecting and exalting gifts of grace and of charity.”⁽¹³⁸⁾

The gift of Jesus Christ is not exhausted in the actual celebration of the sacrament of marriage, but rather accompanies the married couple throughout their lives. This fact is explicitly recalled by the Second Vatican Council when it says that Jesus Christ “abides with them so that, just as He loved the Church and handed Himself over on her behalf, the spouses may love each other with perpetual fidelity through mutual self-bestowal.... For this reason, Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state. By virtue of this sacrament, as spouses fulfill their conjugal and family obligations, they are penetrated with the Spirit of Christ, who fills their whole lives with faith, hope and charity. Thus they increasingly advance towards their own perfection, as well as towards their mutual sanctification, and hence contribute jointly to the glory of God.”⁽¹³⁹⁾

Christian spouses and parents are included in the universal call to sanctity. For them this call is specified by the sacrament they have celebrated and is carried out concretely in the realities proper to their conjugal and family life.⁽¹⁴⁰⁾ This gives rise to the grace and requirement of an authentic and profound conjugal and family spirituality that draws its inspiration from the themes of creation, covenant, cross, resurrection, and sign, which were stressed more than once by the Synod.

Christian marriage, like the other sacraments, “whose purpose is to sanctify people, to build up the body of Christ, and finally, to give worship to God,”⁽¹⁴¹⁾ is in itself a liturgical action glorifying God in Jesus Christ and in the Church. By celebrating it, Christian spouses profess their gratitude to God for the sub-

lime gift bestowed on them of being able to live in their married and family lives the very love of God for people and that of the Lord Jesus for the Church, His bride.

Just as husbands and wives receive from the sacrament the gift and responsibility of translating into daily living the sanctification bestowed on them, so the same sacrament confers on them the grace and moral obligation of transforming their whole lives into a “spiritual sacrifice.”⁽¹⁴²⁾ What the Council says of the laity applies also to Christian spouses and parents, especially with regard to the earthly and temporal realities that characterize their lives: “As worshippers leading holy lives in every place, the laity consecrate the world itself to God.”⁽¹⁴³⁾

Marriage and the Eucharist

57. The Christian family’s sanctifying role is grounded in Baptism and has its highest expression in the Eucharist, to which Christian marriage is intimately connected. The Second Vatican Council drew attention to the unique relationship between the Eucharist and marriage by requesting that “marriage normally be celebrated within the Mass.”⁽¹⁴⁴⁾ To understand better and live more intensely the graces and responsibilities of Christian marriage and family life, it is altogether necessary to rediscover and strengthen this relationship.

The Eucharist is the very source of Christian marriage. The Eucharistic Sacrifice, in fact, represents Christ’s covenant of love with the Church, sealed with His Blood on the Cross.⁽¹⁴⁵⁾ In this Sacrifice of the New and Eternal Covenant, Christian spouses encounter the source from which their own marriage covenant flows, is interiorly structured and continuously renewed. As a representation of Christ’s sacrifice of love for the Church, the Eucharist is a fountain of charity. In the Eucharistic gift of charity the Christian family finds the foundation and soul of its “communion” and its “mission”: by partaking in the Eucharistic Bread, the different members of the

Christian family become one body, which reveals and shares in the wider unity of the Church. Their sharing in the Body of Christ that is “given up” and in His Blood that is “shed” becomes a never-ending source of missionary and apostolic dynamism for the Christian family.

The Sacrament of Conversion and Reconciliation

58. An essential and permanent part of the Christian family’s sanctifying role consists in accepting the call to conversion that the Gospel addresses to all Christians, who do not always remain faithful to the “newness” of the Baptism that constitutes them “saints.” The Christian family too is sometimes unfaithful to the law of baptismal grace and holiness proclaimed anew in the sacrament of marriage.

Repentance and mutual pardon within the bosom of the Christian family, so much a part of daily life, receive their specific sacramental expression in Christian Penance. In the Encyclical *Humanae vitae*, Paul VI wrote of married couples: “And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is abundantly poured forth in the sacrament of Penance.”⁽¹⁴⁶⁾

The celebration of this sacrament acquires special significance for family life. While they discover in faith that sin contradicts not only the covenant with God, but also the covenant between husband and wife and the communion of the family, the married couple and the other members of the family are led to an encounter with God, who is “rich in mercy,”⁽¹⁴⁷⁾ who bestows on them His love which is more powerful than sin,⁽¹⁴⁸⁾ and who reconstructs and brings to perfection the marriage covenant and the family communion.

Family Prayer

59. The Church prays for the Christian family and educates the family to live in generous accord with the priestly gift and role received from Christ the High Priest. In effect, the baptismal priesthood of the faithful, exercised in the sacrament of marriage, constitutes the basis of a priestly vocation and mission for the spouses and family by which their daily lives are transformed into “spiritual sacrifices acceptable to God through Jesus Christ.”⁽¹⁴⁹⁾ This transformation is achieved not only by celebrating the Eucharist and the other sacraments and through offering themselves to the glory of God, but also through a life of prayer, through prayerful dialogue with the Father, through Jesus Christ, in the Holy Spirit.

Family prayer has its own characteristic qualities. It is prayer offered in common, husband and wife together, parents and children together. Communion in prayer is both a consequence of and a requirement for the communion bestowed by the sacraments of Baptism and Matrimony. The words with which the Lord Jesus promises His presence can be applied to the members of the Christian family in a special way: “Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them.”⁽¹⁵⁰⁾

Family prayer has for its very own object family life itself, which in all its varying circumstances is seen as a call from God and lived as a filial response to His call. Joys and sorrows, hopes and disappointments, births and birthday celebrations, wedding anniversaries of the parents, departures, separations and homecomings, important and far-reaching decisions, the death of those who are dear, etc.—all of these mark God’s loving intervention in the family’s history. They should be seen as suitable moments for thanksgiving, for petition, for trusting abandonment of the family into the hands of their common Father in

heaven. The dignity and responsibility of the Christian family as the domestic Church can be achieved only with God's unceasing aid, which will surely be granted if it is humbly and trustingly petitioned in prayer.

Educators in Prayer

60. By reason of their dignity and mission, Christian parents have the specific responsibility of educating their children in prayer, introducing them to gradual discovery of the mystery of God and to personal dialogue with Him: "It is particularly in the Christian family, enriched by the grace and the office of the sacrament of Matrimony, that from the earliest years children should be taught, according to the faith received in Baptism, to have a knowledge of God, to worship Him and to love their neighbor."⁽¹⁵¹⁾

The concrete example and living witness of parents is fundamental and irreplaceable in educating their children to pray. Only by praying together with their children can a father and mother—exercising their royal priesthood—penetrate the innermost depths of their children's hearts and leave an impression that the future events in their lives will not be able to efface.

Let us again listen to the appeal made by Paul VI to parents: "Mothers, do you teach your children the Christian prayers? Do you prepare them, in conjunction with the priests, for the sacraments that they receive when they are young: Confession, Communion and Confirmation? Do you encourage them when they are sick to think of Christ suffering, to invoke the aid of the Blessed Virgin and the saints? Do you say the family rosary together? And you, fathers, do you pray with your children, with the whole domestic community, at least sometimes? Your example of honesty in thought and action, joined to some common prayer, is a lesson for life, an act of worship of singular value. In this way you bring peace to your homes: *Pax huic*

domui. Remember, it is thus that you build up the Church.”⁽¹⁵²⁾

Liturgical Prayer and Private Prayer

61. There exists a deep and vital bond between the prayer of the Church and the prayer of the individual faithful, as has been clearly reaffirmed by the Second Vatican Council.⁽¹⁵³⁾ An important purpose of the prayer of the domestic Church is to serve as the natural introduction for the children to the liturgical prayer of the whole Church, both in the sense of preparing for it and of extending it into personal, family and social life. Hence the need for gradual participation by all the members of the Christian family in the celebration of the Eucharist, especially on Sundays and feast days, and of the other sacraments, particularly the sacraments of Christian initiation of the children. The directives of the Council opened up a new possibility for the Christian family when it listed the family among those groups to whom it recommends the recitation of the Divine Office in common.⁽¹⁵⁴⁾ Likewise, the Christian family will strive to celebrate at home, and in a way suited to the members, the times and feasts of the liturgical year.

As preparation for the worship celebrated in church, and as its prolongation in the home, the Christian family makes use of private prayer, which presents a great variety of forms. While this variety testifies to the extraordinary richness with which the Spirit vivifies Christian prayer, it serves also to meet the various needs and life situations of those who turn to the Lord in prayer. Apart from morning and evening prayers, certain forms of prayer are to be expressly encouraged, following the indications of the Synod Fathers, such as reading and meditating on the word of God, preparation for the reception of the sacraments, devotion and consecration to the Sacred Heart of Jesus, the various forms of veneration of the Blessed Virgin Mary, grace before and after meals, and observance of popular devotions.

While respecting the freedom of the children of God, the Church has always proposed certain practices of piety to the faithful with particular solicitude and insistence. Among these should be mentioned the recitation of the rosary: “We now desire, as a continuation of the thought of our predecessors, to recommend strongly the recitation of the family rosary.... There is no doubt that... the rosary should be considered as one of the best and most efficacious prayers in common that the Christian family is invited to recite. We like to think, and sincerely hope, that when the family gathering becomes a time of prayer the rosary is a frequent and favored manner of praying.”⁽¹⁵⁵⁾ In this way authentic devotion to Mary, which finds expression in sincere love and generous imitation of the Blessed Virgin’s interior spiritual attitude, constitutes a special instrument for nourishing loving communion in the family and for developing conjugal and family spirituality. For she who is the Mother of Christ and of the Church is in a special way the Mother of Christian families, of domestic churches.

Prayer and Life

62. It should never be forgotten that prayer constitutes an essential part of Christian life, understood in its fullness and centrality. Indeed, prayer is an important part of our very humanity: it is “the first expression of man’s inner truth, the first condition for authentic freedom of spirit.”⁽¹⁵⁶⁾

Far from being a form of escapism from everyday commitments, prayer constitutes the strongest incentive for the Christian family to assume and comply fully with all its responsibilities as the primary and fundamental cell of human society. Thus the Christian family’s actual participation in the Church’s life and mission is in direct proportion to the fidelity and intensity of the prayer with which it is united with the fruitful vine that is Christ the Lord.⁽¹⁵⁷⁾

The fruitfulness of the Christian family in its specific service to

human advancement, which of itself cannot but lead to the transformation of the world, derives from its living union with Christ, nourished by Liturgy, by self-oblation and by prayer.⁽¹⁵⁸⁾

C. The Christian Family

The New Commandment of Love

63. The Church, a prophetic, priestly and kingly people, is endowed with the mission of bringing all human beings to accept the word of God in faith, to celebrate and profess it in the sacraments and in prayer, and to give expression to it in the concrete realities of life in accordance with the gift and new commandment of love.

The law of Christian life is to be found not in a written code, but in the personal action of the Holy Spirit who inspires and guides the Christian. It is the “law of the Spirit of life in Christ Jesus.”⁽¹⁵⁹⁾ “God’s love has been poured into our hearts through the Holy Spirit who has been given to us.”⁽¹⁶⁰⁾

This is true also for the Christian couple and family. Their guide and rule of life is the Spirit of Jesus poured into their hearts in the celebration of the sacrament of Matrimony. In continuity with Baptism in water and the Spirit, marriage sets forth anew the evangelical law of love, and with the gift of the Spirit engraves it more profoundly on the hearts of Christian husbands and wives. Their love, purified and saved, is a fruit of the Spirit acting in the hearts of believers and constituting, at the same time, the fundamental commandment of their moral life to be lived in responsible freedom.

Thus, the Christian family is inspired and guided by the new law of the Spirit and, in intimate communion with the Church, the kingly people, it is called to exercise its “service” of love towards God and towards its fellow human beings.

Just as Christ exercises His royal power by serving us,⁽¹⁶¹⁾ so also the Christian finds the authentic meaning of his participation in the kingship of his Lord in sharing His spirit and practice of service to man. “Christ has communicated this power to his disciples that they might be established in royal freedom and that by self-denial and a holy life they might conquer the reign of sin in themselves (cf. Rom. 6:12). Further, He has shared this power so that by serving Him in their fellow human beings they might through humility and patience lead their brothers and sisters to that King whom to serve is to reign. For the Lord wishes to spread His kingdom by means of the laity also, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. In this kingdom, creation itself will be delivered out of its slavery to corruption and into the freedom of the glory of the children of God (cf. Rom. 8:21).”⁽¹⁶²⁾

To Discover the Image of God in Each Brother and Sister

64. Inspired and sustained by the new commandment of love, the Christian family welcomes, respects and serves every human being, considering each one in his or her dignity as a person and as a child of God.

It should be so especially between husband and wife and within the family, through a daily effort to promote a truly personal community, initiated and fostered by an inner communion of love. This way of life should then be extended to the wider circle of the ecclesial community of which the Christian family is a part.

Thanks to love within the family, the Church can and ought to take on a more homelike or family dimension, developing a more human and fraternal style of relationships.

Love, too, goes beyond our brothers and sisters of the same faith since “everybody is my brother or sister.” In each individ-

ual, especially in the poor, the weak, and those who suffer or are unjustly treated, love knows how to discover the face of Christ, and discover a fellow human being to be loved and served.

In order that the family may serve man in a truly evangelical way, the instructions of the Second Vatican Council must be carefully put into practice: “That the exercise of such charity may rise above any deficiencies in fact and even in appearance, certain fundamentals must be observed. Thus, attention is to be paid to the image of God in which our neighbor has been created, and also to Christ the Lord to whom is really offered whatever is given to a needy person.”⁽¹⁶³⁾

While building up the Church in love, the Christian family places itself at the service of the human person and the world, really bringing about the “human advancement” whose substance was given in summary form in the Synod’s Message to families: “Another task for the family is to form persons in love and also to practice love in all its relationships, so that it does not live closed in on itself, but remains open to the community, moved by a sense of justice and concern for others, as well as by a consciousness of its responsibility towards the whole of society.”⁽¹⁶⁴⁾

In this text, Part IV is omitted. For information, the paragraph titles are here listed.

PART FOUR

PASTORAL CARE OF THE FAMILY: STAGES, STRUCTURES, AGENTS AND SITUATIONS

I - STAGES OF PASTORAL CARE OF THE FAMILY

- 65. The Church Accompanies the Christian Family on Its Journey Through Life*
- 66. Preparation for Marriage*
- 67. The Celebration*
- 68. Celebration of Marriage and Evangelization of Non-believing Baptized Persons*
- 69. Pastoral Care After Marriage*

II - STRUCTURES OF FAMILY PASTORAL CARE

- 70. The Ecclesial Community and in Particular the Parish*
- 71. The Family*
- 72. Associations of Families for Families*

III - AGENTS OF THE PASTORAL CARE OF THE FAMILY

- 73. Bishops and Priests*
- 74. Men and Women Religious*
- 75. Lay Specialists*
- 76. Recipients and Agents of Social Communications*

IV - PASTORAL CARE OF THE FAMILY IN DIFFICULT CASES

- 77. Particular Circumstances*
- 78. Mixed Marriages*
- 79. Pastoral Action in Certain Irregular Situations*

- 80. a) *Trial Marriages*
- 81. b) *De Facto Free Unions*
- 82. c) *Catholics in Civil Marriages*
- 83. d) *Separated or Divorced Persons Who Have Not Remarried*
- 84. e) *Divorced Persons Who Have Remarried*
- 85. *Those Without a Family*

CONCLUSION

86. At the end of this Apostolic Exhortation my thoughts turn with earnest solicitude:

To you, married couples, to you, fathers and mothers of families;

To you, young men and women, the future and the hope of the Church and the world, destined to be the dynamic central nucleus of the family in the approaching third millennium;

To you, venerable and dear Brothers in the Episcopate and in the priesthood, beloved sons and daughters in the religious life, souls consecrated to the Lord, who bear witness before married couples to the ultimate reality of the love of God;

To you, upright men and women, who for any reason whatever give thought to the fate of the family.

The future of humanity passes by way of the family.

It is therefore indispensable and urgent that every person of good will should endeavor to save and foster the values and requirements of the family.

I feel that I must ask for a particular effort in this field from the sons and daughters of the Church. Faith gives them full knowledge of God's wonderful plan: they therefore have an extra reason for caring for the reality that is the family in this time of trial and of grace.

They must show the family special love. This is an injunction that calls for concrete action.

Loving the family means being able to appreciate its values and capabilities, fostering them always. Loving the family means identifying the dangers and the evils that menace it, in order to overcome them. Loving the family means endeavoring to create for it an environment favorable for its development. The modern Christian family is often tempted to be discouraged

and is distressed at the growth of its difficulties; it is an eminent form of love to give it back its reasons for confidence in itself, in the riches that it possesses by nature and grace, and in the mission that God has entrusted to it. "Yes indeed, the families of today must be called back to their original position. They must follow Christ."⁽¹⁸²⁾

Christians also have the mission of proclaiming with joy and conviction the Good News about the family, for the family absolutely needs to hear ever anew and to understand ever more deeply the authentic words that reveal its identity, its inner resources and the importance of its mission in the City of God and in that of man.

The Church knows the path by which the family can reach the heart of the deepest truth about itself. The Church has learned this path at the school of Christ and the school of history interpreted in the light of the Spirit. She does not impose it but she feels an urgent need to propose it to everyone without fear and indeed with great confidence and hope, although she knows that the Good News includes the subject of the Cross. But it is through the Cross that the family can attain the fullness of its being and the perfection of its love.

Finally, I wish to call on all Christians to collaborate cordially and courageously with all people of good will who are serving the family in accordance with their responsibilities. The individuals and groups, movements and associations in the Church which devote themselves to the family's welfare, acting in the Church's name and under her inspiration, often find themselves side by side with other individuals and institutions working for the same ideal. With faithfulness to the values of the Gospel and of the human person and with respect for lawful pluralism in initiatives this collaboration can favor a more rapid and integral advancement of the family.

And now, at the end of my pastoral message, which is intended to draw everyone's attention to the demanding yet fascinating

roles of the Christian family, I wish to invoke the protection of the Holy Family of Nazareth.

Through God's mysterious design, it was in that family that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families. It was unique in the world. Its life was passed in anonymity and silence in a little town in Palestine. It underwent trials of poverty, persecution and exile. It glorified God in an incomparably exalted and pure way. And it will not fail to help Christian families—indeed, all the families in the world—to be faithful to their day-to-day duties, to bear the cares and tribulations of life, to be open and generous to the needs of others, and to fulfill with joy the plan of God in their regard.

St. Joseph was “a just man,” a tireless worker, the upright guardian of those entrusted to his care. May he always guard, protect and enlighten families.

May the Virgin Mary, who is the Mother of the Church, also be the Mother of “the church of the home.” Thanks to her motherly aid, may each Christian family really become a “little church” in which the mystery of the Church of Christ is mirrored and given new life. May she, the Handmaid of the Lord, be an example of humble and generous acceptance of the will of God. May she, the Sorrowful Mother at the foot of the Cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families.

May Christ the Lord, the Universal King, the King of Families, be present in every Christian home as He was at Cana, bestowing light, joy, serenity and strength. On the solemn day dedicated to His Kingship I beg of Him that every family may generously make its own contribution to the coming of His Kingdom in the world—“a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace,”⁽¹⁸³⁾ towards which history is journeying.

I entrust each family to Him, to Mary, and to Joseph. To their hands and their hearts I offer this Exhortation: may it be they who present it to you, venerable Brothers and beloved sons and daughters, and may it be they who open your hearts to the light that the Gospel sheds on every family.

I assure you all of my constant prayers and I cordially impart the apostolic blessing to each and every one of you, in the name of the Father, and of the Son, and of the Holy Spirit.

Given in Rome, at St. Peter's, on the twenty-second day of November, the Solemnity of our Lord Jesus Christ, Universal King, in the year 1981, the fourth of the Pontificate.

NOTES

1. Cf. Second Vatican Council, *Gaudium et spes*, 52.
2. Cf. John Paul II, Homily for the Opening of the Sixth Synod of Bishops (Sept. 26, 1980), 2: AAS 72 (1980), 1008.
3. Cf. Gn. 1-2.
4. Cf. Eph. 5.
5. Cf. Second Vatican Council, *Gaudium et spes*, 47; Pope John Paul II, Letter *Appropinquat iam* (Aug 15, 1980), 1: AAS 72 (1980), 791.
6. Cf. Mt. 19:4.
7. Cf. Second Vatican Council, *Gaudium et spes*, 47.
8. Cf. John Paul II, Address to the Council of the General Secretariat of the Synod of Bishops (Feb. 23, 1980): *Insegnamenti di Giovanni Paolo II* III, 1 (1980), 472-6.
9. Cf. Second Vatican Council, *Gaudium et spes*, 4.
10. Cf. Second Vatican Council, *Lumen gentium*, 12.
11. Cf. 1 Jn. 2:20.
12. Second Vatican Council, *Lumen gentium*, 35.
13. Cf. Second Vatican Council, *Lumen gentium*, 12; Congregation for the Doctrine of the Faith, Declaration *Mysterium Ecclesiae*, 2: AAS 65 (1973), 398-400.
14. Cf. Second Vatican Council, *Lumen gentium*, 12; *Dei verbum*, 10.
15. Cf. John Paul II, Homily for the Opening of the Sixth Synod of Bishops, 3.
16. Cf. St. Augustine, *De civitate Dei*, XIV, 28; CSEL 40, II, 56-7.
17. Second Vatican Council, *Gaudium et spes*, 15.
18. Cf. Eph. 3:8; Second Vatican Council, *Gaudium et spes*, 44; *Ad gentes*, 15, 22.
19. Cf. Mt. 19:4-6.
20. Cf. Gn. 1:26-7.
21. Cf. 1 Jn. 4:8.
22. Cf. Second Vatican Council, *Gaudium et spes*, 12.
23. Cf. *Ibid.*, 48.

24. Cf. e.g., Hos. 2:21; Jer. 3:6-13; Is. 54.
25. Ez. 16:25.
26. Cf. Hos. 3.
27. Cf. Gn. 2:24; Mt. 19:5.
28. Cf. Eph. 5:32-33.
29. Tertullian, *Ad uxorem*, II, VIII, 6-8: CCL, I, 393.
30. Cf. Council of Trent, Session XXIV, Canon 1: I. D. Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, 33, 149-150.
31. Cf. Second Vatican Council, *Gaudium et spes*, 48.
32. John Paul II, Address to the delegates of the *Centre de Liaison des Équipes de Recherche* (Nov. 3, 1979), 3: *Insegnamenti* II, 2 (1979), 1038.
33. *Ibid.*, 4; loc. cit., 1032.
34. Cf. Second Vatican Council, *Gaudium et spes*, 50.
35. Cf. Gn. 2:24.
36. Eph. 3:15.
37. Cf. Second Vatican Council, *Gaudium et spes*, 78.
38. St. John Chrysostom, *De virginitate*, X: PG 48: 540.
39. Cf. Mt. 22:30.
40. Cf. 1 Cor. 7:32-35.
41. Second Vatican Council, *Perfectae caritatis*, 12.
42. Cf. Pius XII, Encyclical *Sacra virginitas*, II: AAS 46 (1954), 174ff.
43. Cf. John Paul II, Letter *Novo incipiente* (April 8, 1979), 9: AAS 71 (1979), 410-1.
44. Second Vatican Council, *Gaudium et spes*, 48.
45. Encyclical *Redemptor hominis*, 10: AAS 71 (1979), 274.
46. Mt. 19:6; cf. Gn. 2:24.
47. Cf. John Paul II, Letter *Novo incipiente* (April 8, 1979), 9: AAS 71 (1979), 274.
48. Second Vatican Council, *Gaudium et spes*, 49; cf. John Paul II, Address at Kinshasa 4: loc. cit.
49. Second Vatican Council, *Gaudium et spes*, 48.
50. Cf. Eph. 5:25.

51. Mt. 19:8.
52. Rv. 3:14.
53. Cf. 2 Cor. 1:20.
54. Cf. Jn. 13:1.
55. Mt. 19:6.
56. Rom. 8:29.
57. St. Thomas Aquinas, *Summa Theologiae*, II-II, q. 14, art. 2, ad 4.
58. Second Vatican Council, *Lumen gentium*, 11; cf. *Apostolicam actuositatem*, 11.
59. Second Vatican Council, *Gaudium et spes*, 52.
60. Cf. Eph. 6:1-4.
61. Cf. Second Vatican Council, *Gaudium et spes*, 48.
62. Jn. 17:21.
63. Cf. Second Vatican Council, *Gaudium et spes*, 24.
64. Gn. 1:27.
65. Gal. 3:26, 28.
66. Cf. John Paul II, Encyclical *Laborem exercens*, 19: AAS 73 (1981), 625.
67. Gn. 2:18.
68. Gn. 2:23.
69. St. Ambrose, *On the Hexameron*, V 7, 19: CSEL 32, I, 154.
70. Paul VI, Encyclical *Humanae vitae*, 9: AAS 60 (1968), 486.
71. Cf. Eph. 5:25.
72. Cf. John Paul II, Homily to the faithful of Terni: (Mar. 19, 1981), 3-5: AAS 73 (1981), 268-271.
73. Cf. Eph. 3:15.
74. Cf. Second Vatican Council, *Gaudium et spes*, 52.
75. Lk. 18:16; cf. Mt. 19:14; Mk. 18:16.
76. John Paul II, Address to the General Assembly of the United Nations (Oct. 2, 1979), 21: AAS 71 (1979), 1159.
77. Lk. 2:52.
78. Cf. Lk. 2:52.
79. John Paul II, Address to the Participants in the International Forum on Active Aging (Sept. 5, 1980), 5: *Insegnamenti* III (1980), 539.

80. Gn. 1:28.
81. Cf. Gn. 5:1-3.
82. Second Vatican Council, *Gaudium et spes*, 48.
83. *Propositio* 21. Section 11 of the Encyclical *Humanae vitae* ends with the statement: “The Church, calling people back to the observance of the norms of the natural law, as interpreted by her constant doctrine, teaches that each and every marriage act must remain open to the transmission of life (*ut quilibet matrimonii usus ad vitam humanam procreandam per se destinatus permaneat*)”: AAS 60 (1968), 488.
84. Cf. 2 Cor. 1:19; Rv. 3:14.
85. Cf. The Sixth Synod of Bishops’ Message to Christian Families in the Modern World (Oct. 24, 1980), 5.
86. Second Vatican Council, *Gaudium et spes*, 51.
87. Paul VI, Encyclical *Humanae vitae*, 7: AAS 60 (1968), 485.
88. *Ibid.*, 12: loc. cit. 488-9.
89. *Ibid.*, 14: loc. cit. 490.
90. *Ibid.*, 13: loc. cit. 489.
91. Cf. Second Vatican Council, *Gaudium et spes*, 51.
92. Paul VI, Encyclical *Humanae vitae*, 29: AAS 60 (1968), 501.
93. Cf. *Ibid.*, 25: loc. cit. 498-9.
94. *Ibid.*, 21: loc. cit. 496.
95. John Paul II, Homily at the Close of the Sixth Synod of Bishops (Oct. 25, 1980), 8: AAS 72 (1980), 1083.
96. Cf. Paul VI, Encyclical *Humanae vitae*, 28: AAS 60 (1968), 501.
97. Cf. John Paul II, Address to the Delegates of the *Centre de Liaison des Équipes de Recherche* (Nov. 3, 1979), 9: *Insegnamenti* II, 2 (1979), 1035; and cf. Address to the Participants in the First Congress for the Family of Africa and Europe (Jan. 15, 1981): *L’Osservatore Romano*, Jan. 16, 1981.
98. Paul VI, Encyclical *Humanae vitae*, 25: AAS 60 (1968), 499.
99. Second Vatican Council, *Gravissimum educationis*, 3.

100. Second Vatican Council, *Gaudium et spes*, 35.
101. St. Thomas Aquinas, *Summa contra Gentiles*, IV, 58.
102. Second Vatican Council, *Gravissimum educationis*, 2.
103. Paul VI, Apostolic Exhortation *Evangelii nuntiandi*, 71: AAS 68 (1976), 60-1.
104. Cf. Second Vatican Council, *Gravissimum educationis*, 3.
105. Second Vatican Council, *Apostolicam actuositatem*, 11.
106. Second Vatican Council, *Gaudium et spes*, 52.
107. Cf. Second Vatican Council, *Dignitatis humanae*, 5.
108. Rom. 12:13.
109. Mt. 10:42.
110. Cf. Second Vatican Council, *Gaudium et spes*, 30.
111. Second Vatican Council, *Dignitatis humanae*, 5.
112. Cf. *Propositio* 42.
113. Second Vatican Council, *Lumen gentium*, 31.
114. Cf. Second Vatican Council, *Lumen gentium*, 11; *Apostolicam actuositatem*, 11; Pope John Paul II, Homily for the Opening of the Sixth Synod of Bishops (Sept. 26, 1980), 3: AAS 72 (1980) 1008.
115. Second Vatican Council, *Lumen gentium*, 11.
116. Cf. *Ibid.*, 41.
117. Acts 4:32.
118. Cf. Paul VI, Encyclical *Humanae vitae*, 9.
119. Second Vatican Council, *Gaudium et spes*, 48.
120. Cf. Second Vatican Council, *Dei verbum*, 1.
121. Rom. 16:26.
122. Cf. Paul VI, Encyclical *Humanae vitae*, 25.
123. Paul VI, Apostolic Exhortation *Evangelii nuntiandi*, 71.
124. Cf. John Paul II, Address to the Third General Assembly of the Bishops of Latin America (Jan. 28, 1979), IV A: AAS 71 (1979), 204.
125. Second Vatican Council, *Lumen gentium*, 35.
126. John Paul II, Apostolic Exhortation, *Catechesi tradendae*, 68: AAS 71 (1979), 1334.
127. Cf. *Ibid.*, 36, loc. cit. 1308.

128. Cf. 1 Cor. 12:4-6; Eph. 4:12-13.
129. Mk. 16:15.
130. Cf. Second Vatican Council, *Lumen gentium*, 11.
131. Acts 1:8.
132. Cf. 1 Pt. 3:1-2.
133. Second Vatican Council, *Lumen gentium*, 35; cf. *Apostolicam actuositatem*, 11.
134. Cf. Acts 18; Rom. 16:3-4.
135. Cf. Second Vatican Council, *Ad gentes*, 39.
136. Second Vatican Council, *Apostolicam actuositatem*, 30.
137. Cf. Second Vatican Council, *Lumen gentium*, 10.
138. Second Vatican Council, *Gaudium et spes*, 49.
139. *Ibid.*, 48.
140. Cf. Second Vatican Council, *Lumen gentium*, 41.
141. Second Vatican Council, *Sacrosanctum concilium*, 59.
142. Cf. 1 Pt. 2:5; Second Vatican Council, *Lumen gentium*, 34.
143. Second Vatican Council, *Lumen gentium*, 34.
144. Second Vatican Council *Sacrosanctum concilium*, 78.
145. Cf. Jn. 19:34.
146. Section 25: AAS (1968), 499.
147. Eph. 2:4.
148. Cf. John Paul II, Encyclical *Dives in misericordia*, 13: AAS 72 (1980), 1218-9.
149. 1 Pt. 2:5.
150. Mt. 18:19-20.
151. Second Vatican Council, *Gravissimum educationis*, 3; cf. Pope John Paul II, Apostolic Exhortation *Catechesi tradendae*, 36: AAS 71 (1979), 1308.
152. Paul VI, General Audience Address, Aug. 11, 1976: *Insegnamenti di Paolo VI*, XIV (1976), 640.
153. Cf. Second Vatican Council, *Sacrosanctum concilium*, 12.
154. Cf. *Institutio Generalis de Liturgia Horarum*, 27.
155. Paul VI, Apostolic Exhortation *Marialis cultus*, 52, 54: AAS 66 (1974), 160-1.
156. John Paul II, Address at the Mentorella Shrine (Oct. 28,

- 1978): *Insegnamenti*, I (1978), 78-9.
157. Cf. Second Vatican Council, *Apostolicam actuositatem*, 4.
158. Cf. John Paul I, Address to the Bishops of the 12th Pastoral Region of the United States (Sept. 21, 1978): AAS, 70 (1978), 767.
159. Rom. 8:2.
160. Rom. 5:5.
161. Cf. Mk. 10:45.
162. Second Vatican Council, *Lumen gentium*, 36.
163. Second Vatican Council, *Apostolicam actuositatem*, 8.
164. Cf. Synod of Bishops' Message to Christian Families (Oct. 24, 1980), 12.
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182. John Paul II, Letter *Appropinquat iam* (Aug. 15, 1980), 1: AAS 72 (1980), 791.
183. The Roman Missal, Preface of Christ the King.