

PART ONE

CAUSES OF DIVISION

OF THE FAMILY

CHAPTER I

SOME CONCRETE OR IMMEDIATE FACTORS OF DIVISION IN TODAY'S FAMILIES

It is important to discern the concrete or immediate factors or causes of division in today's families in order to build family unity intelligently. This is true for the families themselves as well as for those who are pastors of families, including pastoral theologians. In *Familiaris Consortio*, 4, Pope John Paul II speaks of "the need to understand the situation"--"an inescapable requirement of the work of evangelization".

The disorganization or breakup of any particular marriage or family is usually due not only to one particular immediate cause, but to a number of factors. In this regard we can consider the following view of William J. Goode, an American sociologist:

. . . A few marriages doubtless end because of some single large cause, such as the husband's violence or the wife's neurosis, but very likely most modern divorces are the result of many diverse difficulties. These create a continuing cumulative process of conflict, during which both spouses gradually come to reject both the relationship and each other

Today there exist many factors of family disorganization. Some of these factors also affect families and marriages which stay together, including those which manage to grow in unity in spite of everything.

The various factors of family disorganization are not isolated from one another. This is because the various realities of family life (economic, social, political, psychological, moral, etc.) are interdependent.² For example, an economic factor of family disorganization will most likely be related to certain social and political factors.

In this chapter the concrete or immediate factors of division in today's families will be considered under several headings. It seems useful to do this, for the purposes of study, keeping in mind, however, the interdependence of the various factors.

A word of caution should be added here. Many things in themselves can be used either to divide or to unite. For example, the television can be used to foster family

disorganization if the designers of its programs are promoting anti-family values, or if the members of a family use the television as an escape from communicating with each other. If, however, television programs convey true human, family and Christian values, and the members of a family use it prudently, the television can have a unifying effect.

In this chapter I do not intend to treat each and every concrete or immediate factor of division in today's families which exists in the world. I only hope to present some of the most important ones. It seems, however, that other concrete or immediate factors of division could also be listed under the various headings of this Chapter.

1. Physical Factors of Family Disorganization³

Death

Death is the main cause on the physical level of the breakup of marriage,⁴ which is the foundation of the family. With the death of one of the spouses the institution of marriage no longer exists on the "juridical level and on that of the sensible reality".⁵ According to the Apostle Paul, if one of the spouses dies the other is free to marry again. He adds, however, that "it must be in the Lord" (1 Cor 7:39-40).

Pope Pius XII teaches that the physical death of one of the spouses does not destroy "the bonds of human and supernatural love contracted with matrimony", but that "death can perfect and reinforce them". He says that what constitutes the "soul" of the matrimonial institution, "conjugal love", survives.⁶

In line with this, Karol Wojtyla (now Pope John Paul II) writes concerning marriage and the death of a spouse that, "The value of the person is not ephemeral, and the spiritual union can and should endure also when that of the bodies has ceased."⁷

In light of the Christian faith, therefore, the physical death of one or more members of the family does not break the bonds of love or the communion of persons. These can actually be reinforced. Nevertheless, physical death does cause considerable disorganization of a family in this life. For the person without faith in God it can be the greatest of tragedies. For the Christian, too, there is cause for sorrow and grief. But, the Christian can also rejoice in the hope that someone he or she loves is now at "home with the Lord" (2 Cor 5:8).

Besides death, we can consider some other physical factors of family disorganization, such as serious sickness or disablement, severe handicaps, sterility, impotency, and the prolonged physical separation of the spouses and/or other members of the family. Most of these, however, if they are dealt with in mature love, can actually lead to a growth in family unity. Some of these factors are also related to or caused by economic, social, political, psychological or moral

factors.

Serious and Prolonged Illness or Disablement

Serious and prolonged illness or disablement,⁹ especially of one or both of the spouses or parents, can certainly add a great burden to family life. This is even more true of the small conjugal or nuclear family of today, which often is lacking in outside supports, including those of the larger extended family. However, support may be found in such organizations as a local parish, a Christian group, association or movement, etc. Some governmental agencies also provide help. Or, one may still be blessed with a larger kin network or some good friends. In any case, even serious prolonged sickness need not cause the breakup of a family. The immature may be inclined to run from the added responsibilities. The mature, however, in responding with love and sensitivity to the greater needs of another person or persons, can grow in unity.

Handicaps

The same can be true regarding severe mental or physical handicaps. Really, since no one of us is perfect, we are all handicapped in one way or another. For example, Jean Vanier speaks of those who are talented, educated, intelligent, and "though they have developed their abilities and their minds, their atrophied hearts are sorely under-developed."⁹ The greatest handicap is not a physical or mental one, but to have a "hard heart", to be closed to the life and love of God.

Certain handicaps, nevertheless, may render a person incapable of the responsibilities of marriage. He or she may not be able to marry and have a natural family, even though he or she would like to do this. The person in this situation, however, certainly need not be deprived of community or a spiritual family. Jesus and his Church in fact have a certain predilection for "those without a family" (cf. Pope John Paul II, *Familiaris Consortio*, 85).

Parents who have a handicapped child (or children), if they are mature, will find themselves called to a greater love and unity by the special needs of this child. The same is true for other members of the family. Our society finds the severely handicapped a scandal, but they often have special gifts of love and joy themselves. They can often foster the building of true family unity. The Apostle Peter applies the biblical text, "the stone rejected by the builders has proved to be the keystone" (cf. 2 Pet 2:7) to Jesus. Jean Vanier asks, "Can we not say something similar about the handicapped?"¹⁰

Perhaps, in this same line of thought we can also consider sterility and impotency.

Sterility

Physical sterility in some parts of the world (compare some African tribal societies) is considered a reason to set aside one's spouse and seek another.¹¹ This practice goes against the teaching of the Catholic Church. The Second Vatican Council teaches that although marriage by its nature is "ordained toward the begetting and educating of children":

. . . marriage persists as a whole manner and communion of life, and maintains its value and indissolubility, even when offspring are lacking--despite, rather often, the very intense desire of the couple.¹²

This teaching respects the dignity of the human person, not making him or her subservient to the desire for posterity. Thanks to modern medical advances though, many couples who were not able to have children are enabled to have them, according to sound moral practices.¹³ In any case, the couple not able to have children are able to bear witness to a fruitful marital love in other ways, such as by adopting children.

Impotency and Other Sexual Problems

Impotency can also cause certain difficulties regarding marriage. Impotency is the incapacity of a man or woman to perform the conjugal act. Antecedent (that which existed before marriage) and perpetual (that which does not cease by itself or cannot be cured by morally lawful means) impotency invalidates marriage by the very nature of marriage.¹⁴ Temporary impotency does not invalidate a marriage. Neither does subsequent impotency, that which arises after marriage.

Temporary or subsequent impotency may certainly cause frustrations and difficulties in a marriage. This is also true regarding other types of sexual problems in marriage.¹⁵ They need not, however, cause division in the marriage. If they are handled with mature mutual love and patience, with the help of God, the marital union of the spouses can continue to grow. Good counselling and proper medical assistance may also be of help. We will consider sexual anomalies, which are psychological in origin, in section 6 of this chapter.

The Prolonged Physical Separation of Members of a Family

Under the heading of "Physical Factors of Family Disorganization", we can also consider the prolonged physical separation of the spouses and/or other members of a family. This may be due to various reasons such as war, imprisonment, exile, reasons of work, and so on. Since we are people of flesh and blood, physical contact and proximity of the

members of the family, especially of the spouses and of parents with their young children, is important regarding the building of family unity. The prolonged physical separation of the members of a family is often due to other factors such as economic, social, political and moral ones. These can often be rooted in real injustices which violate the natural rights of the family.¹⁶ We will consider these other factors more in following sections of this paper.

Other Physical Factors

Physical abuse or cruelty can also cause real family disorganization. Since physical abuse results from psychological factors or from irresponsibility and immaturity, we will consider this under the respective headings of this chapter which follow below.

Certain other "physical factors" as the lack of adequate food, clothing and shelter will be considered under the next heading of this treatise.

2. Economic Factors of Family Disorganization¹⁷

Economic factors are those related to ". . . how people make their living, how they acquire the food, shelter, clothing, and other material necessities and comforts of this world."¹⁸ The family, composed of people living in this world, requires a certain amount of goods and services, first of all to survive, and secondly to carry on a fully human life. But having more than enough "goods and services" does not guarantee happy and harmonious family life. Many wealthy couples divorce, and many children of wealthy families are not happy. Economic factors of family disorganization vary in different parts of the world. They often vary greatly, too, within the same region or city.

Poverty and Misery

Poverty of various forms and misery are very much realities for millions of families in the world. For example, Pope John Paul II speaks of 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.¹⁹

. . . There are babies dying of hunger under their mother's eyes . . . It still happens that side by side with those who are wealthy and living in plenty there exist those who are living in want, suffering misery and often actually dying of hunger; and their number reaches tens, even hundreds of millions . . .

Poverty and misery, however, do not exist only in "poor" nations. Even in a country such as Canada, considered to be rich and prosperous, "a large number of families live below the poverty line and have great difficulty satisfying basic needs."²¹

Economic problems such as starvation and malnutrition are not simply problems of overpopulation, as certain alarmist propaganda would lead us to believe. In fact, according to Dr. Robert Sassone, most starvation in recent years has been caused by war, not population density. He says, too, that our world "could easily feed everyone well if only man cared for his fellow man."²²

In line with this conclusion, the Second Vatican Council reports:

In many underdeveloped areas there are large or even gigantic rural estates which are only moderately cultivated or lie completely idle for the sake of profit. At the same time the majority of the people are either without land or have only very small holdings, and there is evident and urgent need to increase land productivity.²³

Inadequate food, clothing and shelter can in extreme cases result in death. Economic factors of family disorganization, however, are not limited to this.

. . . Many are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of human beings.²⁴

There also exist certain situations which are so grave that they prevent young people even from exercising their right to marry and to live suitably.²⁵ In some countries many couples wanting to marry find it very difficult, if not impossible, to find a home of their own to begin their family life in independence. Also, many cities do not provide housing or spaces suitable for families of several children.

Many, because of serious economic problems in their region, migrate to other areas hoping to find better prospects. This in itself though often weakens the larger family kin network with the many supports it can provide to young families and needy family members.

Other Economic Problems that Adversly Affect Many Families

While many who do work do not receive an adequate family or living wage, many others are unemployed. Even in countries having developed systems of welfare and unemployment insurance, unemployment can cause various problems for individuals and families.

. . . Among others it creates frustration, humiliation and dependence. The more unemployment grows and is prolonged, the greater its disastrous effect on the minds and social relations of those held hostage by it. It creates feelings of uselessness, loss of self-confidence and of the spirit of initiative and a decreased sense of personal and social responsibility.²⁴

High inflation, high interest rates, a rising cost of living, and devaluation of the currency can cause economic difficulties, especially for certain groups as families on low incomes and the elderly on fixed pensions. Serious slumps or unpredictable changes in the economy can also cause serious problems for both big and small businesses. In recent years many have gone bankrupt, or have been forced to layoff many of their employees. Many farmers, too, have gone bankrupt or experienced serious economic hardships. Natural disasters as well can leave many temporarily short of proper housing and food, etc., even if they are insured. These and other economic difficulties cause problems for the many families involved.

Economic problems are often due to other factors, such as social, political or moral ones. Many in the world today are oppressed because of the greed and exploitation, or the irrational pursuit of wealth and power of others, including certain political regimes of various types. Also, many people at various levels of the economy are not contributing their fair share.

Wealth does not Guarantee Family Harmony

Enough, or more than enough, material goods do not, however, guarantee individual happiness or the harmony of a family. Jesus himself says that, ". . . a man's life is not made secure by what he owns, even when he has more than he needs." (Lk 12:15). Many today are deluded into seeking happiness and security only or primarily in temporal goods, rather than in God who is eternal and who alone can satisfy the deep yearnings of man. Jesus, in a parable, speaks of the tragic ending of a rich man bent on increasing his own possessions, while neglecting the needs of his soul (See Lk 12:16-21).

Besides material poverty, there exists another kind of poverty in this world:

. . . the lack of spiritual values, also in material abundance: a poverty of mind and of heart which makes it difficult for men to understand the will of God concerning human life. It renders them anxious of the present and afraid to face the future. Many, therefore, find it difficult to face or to live the definitive commitment of marriage. Their hands are not empty, but their wounded heart awaits the

Good Samaritan who brings relief to their sufferings with the wine and oil of joy and salvation.²⁷

In fact, some of the wealthiest nations in the world face the most serious problems of family disorganization. Note, for example, the many family problems in such countries as the United States of America, Canada, and Sweden.

Some Other Considerations

Another consideration is that while many in the world are suffering a shortage of the basic necessities of life, some others are squandering the earth's resources. Many, for example, eat too much and are suffering from obesity. Much good food, too, is simply discarded by some people, supermarkets and restaurants, etc.²⁸ Also, millions of dollars of clothing that is not worn out is discarded each season simply because it is "out of style".²⁹ There is far too much waste in this world.

In some places a great decline in the birth rate has caused economic imbalances and problems. In some places, for example, schools have been shut down because of a declining number of youth.³⁰ This, of course, means fewer jobs in the teaching profession, etc. When this decline continues over a period of time, we also find proportionally fewer young people and working people to support the growing proportion of older people in the population. One writer, Alfred Sauvy, examining history, has concluded that population stagnation or decline has never had a happy result.³¹ Another author, Dr. Robert Sassone, gives various reasons why population should grow.³²

Pope John Paul II speaks of a certain paradox that one finds in wealthier parts of the world:

. . . In the richer countries . . . 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.³³

This does not deny that in certain parts of the world overcrowding does exist. In many of the larger cities which have grown quickly there are inadequate facilities of housing, recreation and transportation to meet the needs of all the people. At the Synod of Bishops regarding the family, bishops (or archbishops) from Haiti, India, Bangladesh and Brasil spoke of the overpopulation or so-called overpopulation problem in their countries. The bishop of Santa Maria, Brasil, for example, said with reference to the "so-called demographic problem" that:

. . . the great economic and social discriminations

of the third world can not be resolved simply by reducing the population, but rather through the transformation of international relations.³⁴

The Synodal Fathers praised "responsible parenthood", which uses natural and moral methods to regulate births. They, however, denounced the use of artificial means of birth regulation, especially when others, as governments and international societies, try to impose these.³⁵

The Catholic Church promotes a truly "responsible parenthood", not motivated by materialism and selfishness, but in relation to real "physical, economic, psychological and social conditions", and "with due respect for the moral law".³⁶

The Solution of Economic Problems

Economic factors of family disorganization as we have considered above are many and varied. The solution of the various economic problems is often far from easy, especially since they usually involve other factors as social, political and moral ones. The Gospel and the social teachings of the Catholic Church do not propose a "blueprint" for a detailed solution to all the economic problems which exist in our world. Rather, they propose certain principles which, if put into practice by everyone according to his or her sphere of responsibility, would lead to the building of a more just world. Some of these principles will be considered in related parts of Chapter IV of this paper regarding some concrete or immediate ways of building family unity.

Basically though, we can say that many, if not all, of the economic factors of family disorganization would be greatly lessened or eliminated if all men saw all other men as brothers and sisters of one human family, and lived accordingly. To do this it is important to see God as the loving Father of all and to seek his wisdom and help. Also, our heavenly Father wishes to manifest his love and providence through our love and responsible thinking and acting.

It should also be pointed out that many nations [and individuals], poorer in economic goods, are quite rich in wisdom and can offer noteworthy advantages to others.³⁷

While concrete economic solutions may be difficult to achieve, even for people of good will, much progress can be made if people cooperate and are united in purpose and action. Cooperation for the good of all is required between employers and employees, between peoples within a region and country, and between nations and blocks of nations.

Note that in the early Christian community of Jerusalem, "they shared their food gladly and generously", "The whole group of believers was united, heart and soul", and "None of

their members was ever in want . . ." (See Acts 2:42-47 and 4:32-35).

3. Social Factors of Family Disorganization³⁸

Social factors are those ". . . pertaining to group structure or to the interrelationship between individuals in groups. . ." ³⁹ Man is a social being and we all tend to influence one another. Since the family is a living cell of society, the profound and rapid changes of modern society have a profound effect on family life. Attitudes and values regarding the family which are promoted by society can have either beneficial or harmful effects.

Concerning the profound social changes of our era the Second Vatican Council says in part:

The living conditions of modern man have been so profoundly changed in their social and cultural dimensions, that we can speak of a new age in human history . . . ⁴⁰

Concerning these changes the Council speaks of such things as "the enormous growth of natural, human, and social sciences"; "progress in technology"; "industrialization" and "urbanization"; "new and more efficient media of social communication"; the creation of "new forms of culture (mass-culture), from which arise new ways of thinking, acting, and making use of leisure"; and so on. ⁴¹ These changes, on the one hand, have brought "advantages" to many people. On the other hand though, "all these changes beget contradictions and imbalances, or intensify them." ⁴²

In this section we will look at some social factors of family disorganization. In doing so, we do not wish to undervalue in any way the real benefits to mankind which certain social changes have brought.

Certain general social or cultural trends in our society do have a disorganizing affect on families. We can mention, for example, our mobile and short-term society, the widespread rejection of past traditions, secularization, anti-family propaganda, and the proposal of various disorganizing alternatives to wholesome and Christian married and family life.

Our Mobile and Short-term Society

Industrialization and advancing technology have produced a kind of mobile and short-term society. Modern industrialization fosters specialization, efficiency and competency. It provides job training and much economic independence from the larger family network. This enables people to move easily, and jobs often demand this. This moving though often involves "cultural up-rooting", as when

people move from rural regions to cities, or from one region to another. It also "undermines established families based on permanence and continuity".⁴³ Established circles of friends, too, are more or less disrupted.

In this situation, "the elderly are alienated and no longer find their rightful place."⁴⁴ The handicapped and less efficient also tend to be alienated.

The mobility demanded by industrialization favors the smaller conjugal or nuclear family unit. This generally means that the relationships within the family are fewer and more intense than they were in the larger extended family. In the smaller conjugal family relationships are often marked by tensions and emotional strain, especially if good communication and mutual love are lacking.

There has also been in recent years a large increase in the number of households of one person living alone.⁴⁵

The organization of huge cities, including the development of gigantic school campuses and vast industrial complexes, has resulted in many feeling lost in the "lonely crowd". Many live in large anonymous apartments. Relationships of "neighborliness, of helping one another, are replaced by cool and distant behavior. . ."⁴⁶

The members of the family itself in modern society are often all going in different directions. Sometimes spouses themselves live very separate lives. The children usually each have their own activities and circle of friends. In many families today there is very little real love, sharing and communion. The home becomes a kind of "hotel". With regard to this situation, one sociologist, William Goode, speaks of the "empty shell family".⁴⁷

Ours is also a short-term society. Many manufactured goods are not made to last. Technology advances so quickly that many things soon become "obsolete" and "outdated", being replaced by "newer and better". In this kind of society we find:

. . . the proliferation of short-term undertakings to satisfy immediate needs and interests Relations between citizens become economic or functional, whether at home, school, factory, play, or sometimes even at church. Such a society . . . daily threatens long-term relationships of both couples and families

. . . . In this context various regroupings of individuals, affinity groups, special interest groups with no future, are born, and soon die. The idea of durability and of fidelity to others lasts only as long as it accords with some individual good.⁴⁸

The Widespread Rejection of Past Traditions

With the widespread seeking of novelty there is also a corresponding tendency to reject traditions and institutions

of the past. Some even reject the institutions of marriage and the family.

A change in attitudes and in human structures frequently calls accepted values into question. This is especially true of young people As a result, parents and educators frequently experience greater difficulties day by day in discharging their tasks⁴⁷

Young people today are generally much more independent of their families than in the past. Generally they receive their formal education and job training outside the family. Many soon become economically independent of their parents. Most young people, too, are subjected to enormous pressures from peer groups. These pressures often conflict with the values of their parents.

However, it is not only young people that reject traditions and institutions of the past. This tendency has also greatly affected many older people. For example, certain cultural changes are promoting changes in the role definitions of husband and wife. Formerly their respective "places" and responsibilities were more or less clear from traditions. These traditions, too, have been questioned. Sometimes this causes confusion or even sharp disagreement about role obligations within the family.⁵⁰

Today one encounters diverse points of view on just about every issue. Ours is very much a pluralistic society. As a result, many are confused and in a void concerning authentic human values.

Often the rejection of the past is without due discretion. Past traditions often contained authentic human values, wisdom and guidelines regarding social behavior, including how to conduct oneself within the family.

I am not, however, advocating a simple return to the past. Some old traditions contained certain prejudices--anti-human or anti-Christian values. Some new trends do contain genuine human values. Family unity requires a true search for, appreciation, and holding onto authentic human and Christian values (cf. Ph 4:8), whether they come from old traditions, more recently created traditions, or new movements, etc. Family unity also requires the rejection of all anti-human and anti-Christian values, whatever their source.

Concerning traditions we can also note the social question regarding the backgrounds of those who marry. There is a widely accepted folk belief that:

. . . couples of about the same cultural background, education, style of life, or rank will make a more satisfactory marriage. The amount of personal adjustment each has to make to the other will be less under those circumstances, and both political and domestic arguments are likely to be

fewer.⁵¹

In certain old cultures marriages arranged by the fathers or elders, etc., normally resulted in people marrying of relatively similar backgrounds, including similar religious backgrounds. Today, within the system of free dating, there is perhaps more chance of people marrying from different backgrounds. This, no doubt, can be a factor of difficulty in some marriages. But, in no marriage do the partners come from identical backgrounds and have identical interests. Every married couple consists of two unique people who are each different from anyone else.

In every marriage the partners need to make many adjustments if they are to have a truly sharing marriage. Their mutual adjustment also depends on other factors such as psychological ones, and their levels of maturity and responsibility. It should also be noted that many studies have shown that in the free dating and marrying system:

. . . husband and wife are more alike in a wide range of traits, often apparently irrelevant, than could be accounted for by chance

. . . . even when individuals do find spouses in other religious denominations, it is likely that such people feel much less allegiance to their nominal religious affiliation. Thus, they are closer in religious attitudes than their apparent affiliation might suggest.⁵²

In considering traditions, especially from a Catholic perspective, we should also consider the role of the Church and the parish. Church life, too, in recent years has undergone many changes. In the past, even only some 25 years or so ago, the parish "profoundly influenced family life and traditions".⁵³ Many religious traditions, including family religious traditions, which fit every season, helped to maintain "cohesion within the human community while protecting the quality of life."⁵⁴

Today, for a variety of reasons, large numbers of people have abandoned religion in practice, as well as in belief. This in itself is no doubt a major factor of family disorganization. Abandoning Christian faith and practice means depriving oneself of many supports for a healthy wholesome family life. We can mention, for example, how the commercialization of Christmas has dehumanized and deprived this great celebration of much meaning for many families.

The Increase in False and Genuine Conversions

Another very disturbing sign of our times is the increase in occultic literature and practices. The number of various cults has also increased. People turn to these for various reasons such as loneliness, brain-washing techniques, and misguided seeking for self-fulfillment.

According to one estimate, more than 1,800 religious cults exist in North America. One common feature of these cults is that they cut their members off from society and sever personal and family relationships.⁵⁵

On the other hand though, it should be noted that many do return to the Christian faith. In many places there have been significant numbers of genuine and deep conversions. The Fathers of the Synod of Bishops concerning the family pointed out that:

. . . The number of families, in fact, is increasing every day, in every part of the world, who consciously commit themselves to live according to the Gospel, rendering testimony to the fruits of the Spirit . . .⁵⁶

Secularization

Christian and family life often finds itself threatened or eroded by secularization. Secularism, which pervades our contemporary culture, means practical atheism, irreligion, the exclusion of all considerations drawn from belief in God or in the future life.⁵⁷

Important social functions, once filled by family or Church, such as education, health, recreation, work, have now passed into the hands of secular institutions

. . . . The secularization of social functions desacralizes human relations formerly given meaning and lived in the context of Christianity, of proximity and of unity⁵⁸

When God is removed from the life of society and the family, the ultimate foundation for building true unity is ignored. Indeed, the Fathers of the Synod of Bishops concerning the family said that, ". . . . The Fatherhood of God is the only foundation of brotherhood among men."⁵⁹

Concerning the rapid secularization of Western culture, one Catholic author, Ralph Martin, writes that:

. . . . Where most Western societies once identified to at least some extent with Christian beliefs and values, they have now become almost completely secular. Our government institutions, schools and mass media can no longer be expected to support Christian life. Indeed they often prove actively hostile⁶⁰

We will refer to secularism or secular humanism further in the next section of this chapter. Factors of family

disorganization which are more directly related to governments, legislation, and public educational systems, etc., will be examined in the section of this chapter regarding political factors.

Anti-Family Propaganda and the Proposal of Disorganizing Alternatives

Anti-family propaganda and the proposal of various disorganizing alternatives to wholesome and Christian married and family life are very prevalent today. In this regard the media or instruments of social communication are of special concern. These include television, radio, cinema, newspapers, magazines, books, records, tapes, computers and computer programs, etc. These can and do have a powerful influence on individuals, families, the masses, and even on the whole of society. They have potential to be used for great good or great evil. The Catholic Church encourages their use according to moral principles of justice, charity, respect for the dignity of the human person, and for the common good. In our society, however, these means of communication are often used perversely.⁴¹

In our society the communications media are, in fact, often and in various ways used to promote anti-family propaganda and to propose various alternatives to Christian marriage and family life. Many people, not only the young, have experimented with or adopted these alternative lifestyles. As a result of all this, there exists in our society a mentality which contains many anti-family values which promote family disorganization.

Before considering some of the proposed and lived "alternatives", anti-family propaganda and values, let us very briefly consider the Christian view of marriage and family life. The Christian view sees the person and the communion of persons as primary values. In light of God's creative and redemptive purposes, marriage is meant to be monogamous and indissoluble. The purpose of marriage is for the good of the spouses and for the begetting and education of children. Wholesome married and family life involves a true communion of love and life. Faithful Christian marriage is also seen as a sign of Christ's covenant with the Church, the People of God.⁴²

Abortion, Sterilization and Artificial Contraception

With regard to various disorganizing "alternatives" to the integral Christian vision of family life, let us first of all consider abortion, sterilization and artificial contraception.

Pope John Paul II says that abortion constitutes the destruction of the very foundations of the family community because in the family the human person is born and formed.⁴³ Direct and willed or procured abortion constitutes the killing of the unborn child, who is innocent and

defenceless. For whatever reason, it is thus a most grave violation of the primary value of the community of persons.

Direct sterilization, which aims at rendering child-bearing impossible, is morally wrong because it deliberately deprives one of the generative function, a vital human function. It is also a serious violation of the value of the human person. It deprives a man of the ability to be a father or of a woman to be a mother.⁴⁴

Artificial contraception, which attempts to render procreation impossible, separates the two meanings of the conjugal act: the unitive meaning (cf. Gen 2:24) and the procreative meaning (cf. Gen 1:28). God has inscribed these two meanings in the being of man and woman and in the dynamism of their sexual communion. The inseparable connection of these two meanings is willed by God and is not to be broken by man on his own initiative. If a couple uses artificial contraception, separating in an artificial way the two meanings of their conjugal relations, they thereby introduce a profound division into the very heart of their relationship. Pope John Paul II says that when couples have recourse to contraception:

. . . they act as "arbiters" of the divine plan and they "manipulate" and degrade human sexuality--and with it themselves . . . 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.⁴⁵

When couples use contraception they deliberately act against the great good of procreation, a "very good" gift of God (cf. Gen 1:26-31). They also act in an anti-unitive way because in their sexual relations they deliberately refuse to give something that is integral to themselves, their procreative sexuality. Contraceptive behavior fails to respect the profound unity of body and soul, of nature and person in the human being. It thus leads to a lowering of respect for human dignity and it has been a major factor in the general lowering of morality.⁴⁶

By contrast, natural family planning, when motivated by true love, is moral. It promotes respect of the human being and fosters unity of the couple and family. We will consider some of the benefits of responsible natural family planning in Chapter IV, section 2.c, of this treatise.

Abortion, sterilization and artificial contraception, however, which are widely accepted or even promoted in society and practiced, are significant factors of family disorganization today. They violate the values of total personal self-giving, of the human person, and of the communion and true unity of persons.

Our Permissive Society

In this context, too, we can consider other "alternatives" to the Christian vision which are encouraged or accepted in our permissive society. These include various forms of sexual activity outside marriage, easy divorce, and so on. All of these are factors of family disorganization as well.

Sexual activity outside of marriage includes such forms as fornication and unmarried cohabitation, adultery, prostitution, homosexual activity, incest, and masturbation. These are all abuses of the sexual faculty which God intended to be used only within the context of true married love. They violate the unitive and procreative meanings of the sexual act which are inscribed in the very nature of man and woman. Some of these types of abuse of the sexual faculty often involve the use of contraceptives, or even of sterilization and abortion. Failing this there is the possibility of a child being born outside the stable institution of marriage.

Concerning permissive relationships, Chiara Lubich, a prominent Catholic laywoman says in part:

Among the young people the idea has penetrated that marriage is something that belongs to the past, and that only a free, common-law relationship between man and woman has sense: A relationship, therefore, which lasts for as long as they feel like it, and is interrupted if their feelings for one another change.

We know how this transitory nature of the life of the couple, causing insecure relationships, leads many to despair after various experiences of this kind. And the suicide rate is very high among the young.

In this context, children find themselves without the natural support of their parents, and they grow up in a climate of uncertain and precarious relationships. This leads to desperation, to lack of confidence in life, to psychological insecurity, to drugs, and violence. 47

The communications media often promote sexual permissiveness today. Concerning this Chiara Lubich says:

Every day we can see how the communications media . . . often present the relationship between a man and a woman as one where the self donation characteristic of love is substituted by a momentary possession of the other, where the physical relationship is reduced to an "erotic game". And the very idea of "sin" in this field has lost all meaning. 48

Sexual permissiveness not only violates authentic personal values of the individual and the family. It also

has drastic consequences for society. The anthropologist J. D. Unwin conducted an exhaustive study of the 88 civilizations which have existed in the history of the world. He reports that every society which extended sexual permissiveness to its people was soon to perish. There have been no exceptions.⁶⁹

Concerning the sexual revolution, Dr. James Dobson, a Christian family counselor, writes in part that:

Illegitimate births, heartbreak, shattered personalities, abortions, disease, even death--this is the true vomitus of the sexual revolution, and I am tired of hearing it romanticized and glorified. God has clearly forbidden irresponsible sexual behavior . . . to spare us the disastrous consequences of this festering way of life. Those individuals and those nations choosing to defy His commandments on this issue will pay a dear price for their folly.⁷⁰

The Easy Divorce Mentality

While considering "alternatives" to the Christian vision of marriage and family life, we should also consider here the easy divorce mentality. The Catholic Church considers marriage, especially a Christian sacramental and consummated marriage, to be indissoluble.

The Church does allow separation of the married partners for very serious reasons, and does grant annulments concerning certain broken unions which never were valid or true marriages to begin with.⁷¹ These do not violate Jesus' teaching that "what God has united, man must not divide" (Mt 19:6).

In any case, even from a purely human point of view, divorces, separations and annulments are not happy affairs. There is always much hurt and disappointment. Some divorces especially are carried out with much fighting and bitterness. Children also are often involved. "Often this is a brutal uprooting which affects their self-identity, disturbs the dynamism of their social development and the whole evolution of their personality."⁷² The widespread breakdown of marriages in our society is very tragic indeed.

One contemporary sociologist, Amitar Etzioni, says that, "If the nuclear family continues to be dismembered at the same accelerating rate, by the year 2008 there would not be a single American family left." Since no complex society has ever survived without a nuclear family, he thinks that we need to "sweep aside the antifamily propaganda" including the idea that children are so resilient that divorce rarely harms them.⁷³

Another contemporary sociologist of the family, William J. Goode, with reference to the rise in the divorce rate (in all countries that permit divorce), concludes that it is based upon:

(1) changes in the value system, (2) lessened emphasis by the circles of friends and kin on the necessity for marital stability, and (3) new alternatives to the existing marriage.⁷⁴

This conclusion is very much in line with the social factors of family disorganization that we have considered briefly in this section of the paper. These social factors of family disorganization, however, do not only affect families where marriages end in divorce. They also often have profound negative consequences on families that stay together.

Other Social Factors of Family Disorganization

Besides the factors that we have considered briefly here, there are some other social factors of family disorganization. These include the international drug trade, violence and the growth of crime in society. These, too, threaten the peace and happiness of many families in the world.

4. The Confusion and Distortion of Truth

Various forms of confusion and distortion of the truth, which abound today, regarding the realities of the human being, marriage and the family, are also factors of family disorganization.⁷⁵ These various misconceptions or deceptions prevent many people today from seeing the full dignity and truth regarding the human person, marriage and the family. They also lead many to act or behave in ways that do not respect the full dignity of the human person.

Pope John Paul II says:

. . . 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 freedom and the capacity for objective judgment . . .

. 76

The question of truth is a very vital question. Jesus himself says that he is the Truth (cf. Jn 14:6), and that the truth will make us free (cf. Jn 8:32). When the truth of the human person is obscured, as Pope John Paul II says, freedom is endangered. Indeed, confusion or distortion concerning the truth gives rise to, or is used to justify, many forms of

slavery--various forms of economic and political oppression; various forms of social, psychological and spiritual slavery; etc. Many of the factors of family disorganization considered in the previous and following sections of this Chapter indicate this clearly.

According to the Catholic Christian view God himself is Truth itself, he is omniscient or knows all truth, and he cannot deceive.⁷⁷ Thus, what God has revealed to man about himself and man, including truths about marriage and the family, is true without the slightest doubt.

Catholic philosophy also holds that man, by the use of his reason, ". . . is capable of attaining with complete certainty most sublime truths of the natural order, but with difficulty" and only when his reason is "duly disciplined."⁷⁸ Man is thus capable, even without divine revelation, of discovering many truths concerning the family.

In Part Two of this thesis we will consider many truths regarding marriage and the family which are known to us by reason and divine revelation. It is the deep conviction of the writer that strong and enduring family unity can only be built on the foundation of truth. When basic truths regarding the family are undermined by confusion or distortion, the unity of the family is weakened or even destroyed.

In this section of this Chapter we will consider some of the major forms of confusion and distortion of the truth which are significant factors of family disorganization today. We will consider especially relativism and reductionist ideologies.

a) Relativism

Relativism means:

. . . the denial of all norms and standards, leading to the total undermining of truth in pragmatism. Relativism also shows itself in the tendency to value persons as things, whose worth is only in their utility and function and not inherent.⁷⁹

The norm of truth that is valid for all subjects (persons) is the object (the being or objective reality being considered). For example, the reality of the family is a norm of truth for all people. Relativism attempts falsely to make something else than the object being judged the norm of truth. This "something else" may be the make-up of the knowing subject, special cultural conditions, etc.⁸⁰ It leads, however, to indifference to or even a denial of objective reality.

With regard to morality, relativism denies that there are any objective moral norms. We, however, consider the objective values of the person and communion of persons (and above all God who is a loving communion of three divine

Persons) as the objective foundation of moral norms. For example, you should not lie, not only because you happen to think or feel today that lying is wrong, but because lying really harms the integrity of the person lying and the communion of persons.^{e1}

Moral relativism is often used today to condone or justify irresponsible behavior or even the most heinous of crimes. For example, compare some of the popular but false attitudes of today: "Do your own thing", "If it feels good do it", "The decision to have an abortion should involve only the woman and her physician", etc. This last statement expresses a false relativistic view, because procured abortion is, in fact, the deliberate killing of the innocent and unborn child, who is a human being entitled to the right to life like anyone of us.^{e2} We should all, therefore, strongly oppose the legalization of abortion or so-called "legal" abortion.^{e3}

Moral relativism, however, was also used in the past to condone or justify the most heinous of crimes. For example, when Jesus Christ told the Roman procurator, Pontius Pilate, that he came "to bear witness to the truth", Pilate responded weakly, "Truth? What is that?" Pilate knew that Jesus was innocent, saying, "I can find no case against him," but he cowardly ordered Jesus to be tortured (scourged) and permitted his execution (crucifixion) in the face of opposition (cf. Jn 18:28 to 19:16). This torturing and execution of the most innocent Son of God and Son of Man was the worst crime in history.

Relativism is related to such views as positivism, agnosticism, subjectivism, and a false kind of pluralism. These produce various forms of ambiguity, vagueness, uncertainty, confusion and skepticism. Let us consider briefly these positions which are common today, and which tend to undermine wholesome family life.

Positivism and Agnosticism

Positivism is the system that maintains that "valid knowledge can be attained only through the methods of the natural sciences". It holds that "no knowledge is genuine unless it is based on observable facts". It is thus "solely interested in "know-how", in means; it denies the possibility of objective knowledge about ends or meaning or purpose of any kind."^{e4} Positivism is thus a kind of exaggerated empiricism. With regard to positivism, compare much of the literature on sex today which is overly preoccupied with means or techniques, but which ignores the whole purpose and meaning of human sexuality in light of the communion of persons.^{e5}

True science in itself is good and should be used to serve the human person. The Second Vatican Council acknowledges the positive values of "scientific study and strict fidelity toward truth in scientific research".^{e6} But, when the method or importance of science is exaggerated to

the point of excluding a true wholistic philosophy and faith in divine revelation, the result is a kind of agnosticism. In this regard The Second Vatican Council points out that:

. . . . today's progress in science and technology can foster a certain exclusive emphasis on observable data, and an agnosticism about everything else. For the methods of investigation which these sciences use can be wrongly considered as the supreme rule for discovering the whole truth. By virtue of their methods, however, these sciences cannot penetrate to the intimate meaning of things. Yet the danger exists that man, confiding too much in modern discoveries, may even think that he is sufficient unto himself and no longer seek any higher realities
e7

Subjectivism

Concerning subjectivism Karol Wojtyla (now Pope John Paul II) writes that the subjectivism of values in the area of love and sex results in the confusion of orientation regarding living and acting. It destroys the essence of love. Concerning this he writes in part:

. . . . The subjectivism of values is always equivalent to an orientation toward only pleasure; this becomes the end while all the rest, the person, his or her body, her femininity or his masculinity, becomes only a meanse8

The subjectivism of values, which is very common today, is thus very harmful to married and family life. It destroys love or care for the person, the primary objective value, and thus seriously harms a genuine communion of persons.

False Pluralism

Any type of false pluralism, too, is to be rejected which:

. . . . seeks to justify a multiplicity of philosophies by affirming that all truth is relative and which considers all philosophical and religious convictions in the sense of a pure relativism as personal opinions which all have the same value. Apart from error, which is always possible, the multiplicity of philosophies of life is better explained by the fact that man does not enjoy an immediate, spiritual vision of reality as such and so different men look at the same thing from different points of view.e9

Ours tends to be a pluralistic society because many

people move and travel, and because modern means of social communication enable many to see and hear how other peoples think and live. Because unity does not mean uniformity, but allows and is enriched by a healthy diversity and variety, there can be a legitimate kind of pluralism. But, for true unity to be built, both in the family and among peoples, objectivity must be sought, both in truth and in morality.

A false kind of theological pluralism which proposes principles contrary to the teaching of the Catholic Church also needs to be rejected. Today not a few so-called "Catholic" theologians teach a doctrine contrary to the Church's clear teaching in the field of conjugal and family morality. No good can come from such false theological pluralism. On the contrary, it creates confusion and divisions in both the Church and the family.¹⁰

Relativism produces many negative fruits, including confusion, skepticism, and despair. As we have pointed out here, relativism regarding the truth and morality is a serious threat to healthy marital and family life, peace, stability and unity today.

b) Reductionist Ideologies

Concerning the confusion and distortion of truth, let us also consider reductionist ideologies. An ideology, in its most developed form:

. . . constitutes an explanation of the nature of man in the universe, a critique of existing society from the standpoint thus established, and a description and justification of the good or legitimate political and social order.¹¹

A reductionist ideology attempts falsely to reduce reality (in all the fullness of its many aspects, dimensions and levels) to less than it actually is. It is a false interpretation of reality--an oversimplification and a distortion of truth. Many, many reductionist ideologies exist--far too many even to name here.

In our modern age which requires so much specialization, including the acquiring of specialized knowledge, we especially need to be on our guard regarding reductionist views. The Second Vatican Council points out that "specialization in any human activity can at length deprive a man of a comprehensive view of reality."¹²

Reductionist ideologies have a disorganizing affect on marital and family life. They contain biases or intellectual prejudices. They tend to overemphasize some dimension or dimensions of reality to the exclusion of others. In line with this, concerning certain reductionist interpretations of the conjugal reality, Pope John Paul II says:

. . . . From many parts are proposed "models" of

interpretation of the conjugal reality, which exclude any reference to the superior values of ethics and religion. The behavior in real life which they infer reveals itself consequently not only in contrast with the Christian message, but also with an authentically human vision of that "intimate community of life and love, which marriage is"

Family life includes many dimensions (cf. Section 2 of the "Introduction" of this treatise). These many dimensions should be seen, appreciated and loved according to their proper worth. To build family unity and harmony, we need a proper hierarchy of values which is related to the objective hierarchy of being. God is the Supreme Being or Good or Value. The human person, created in the image of God (cf. Gen 1:27), is also a primary value in subordination to God. Other created goods or values including external goods as houses, cars, clothing, food, etc., should be ordered to the good of the human person and the communion of persons. Secondary goods or values of the person as his or her talents, attributes, sexual values, etc., should be integrated in and subordinated to the primary value of the person.⁷⁴ Ultimately, everything and everyone should be subordinated to God--ordered in love to his praise and service.

Reductionist ideologies, in various ways, contain an improper or distorted scale or hierarchy of values. They thus harm personal happiness. They create imbalances in the individual, the family and society.

Some Reductionist Ideologies

Some of the reductionist ideologies which are affecting negatively many individuals, families, and even whole peoples today, are the following: atheism and atheistic philosophies, materialism, collectivism (cf. countries and individuals adhering to the Marxist-Leninist ideologies, for example); totalitarianism (cf. the various political regimes of the past and present which considered or consider that the individual should be totally subject to an absolute state authority); scientific rationalism which is characterized by positivism, relativism, reductionism, and evolutionism⁷⁵; process philosophy (which absolutizes "becoming" and sees everything including God as in process or changing); utilitarianism (the theory that conduct should be determined by its usefulness, directed toward the greatest happiness for the greatest number of people or aimed at the largest possible balance of pleasure over pain--this ethical position is not in accord with Catholic Christian morality because it allows the use of evil means and it reduces the value of the person to his or her usefulness for pleasure, the state, etc.); hedonism and neo-paganism; various kinds of determinism (mechanistic conceptions of man which do not see human beings as capable of free choice or responsibility);

individualism and secular humanism (these last two are held in whole or in part by many people in countries having free democracies today); etc. All these and other reductionist ideologies falsely attempt to make something to be absolute in place of God, who alone is the Absolute or Supreme Being. They are thus really various forms of idolatry.⁷⁶

Individualism and Secular Humanism

Because individualism and secular humanism are so prevalent today, it seems that these two reductionist ideologies should be noted here in particular.

Concerning individualism, Pollster Daniel Yankelovich found that 17% of Americans are deeply committed to a philosophy of self-fulfillment--a feeling that ego needs, sensation and excitement take priority over work and the needs of others including spouse and children. Another 63% embrace the self-centered philosophy in varying degrees. Sociologist Amitar Etzioni sees that this widespread search for self-fulfillment (or "culture of narcissism" or individualism) is crippling the family, the schools and other institutions that mediate between the individual and the state.⁷⁷ Individualism when widespread also tends to cause anarchy.

James Hitchcock thinks that individualism and the concentration on self-gratification on the part of many people in recent years has changed their expectations with respect to marriage. He argues that conditions regarding marriage have been made worse by ". . . expectations which in the nature of human relationships few people are likely to fulfill."⁷⁸

Secular humanism is a kind of "blind faith" or ill-founded optimism which contrary to evidence asserts a kind of self-salvation, holding that man by himself is able to fulfill and perfect himself. It rejects God's salvation and is anti-Christian. Some humanist intellectuals published their secular humanistic views in 1933 in the first Humanist Manifesto, and again in 1973 in Humanist Manifesto II.⁷⁹ When family members accept secular humanism and reject faith in the true God, they are accepting an illusory hope and not opening themselves to God's realistic plan of salvation and family unity. In Chapter IV, section 1.a, of this treatise we will consider an integral Christian humanism.

In this section we have considered briefly some of the forms of the confusion and distortion of truth today. We have looked especially at relativism and reductionist ideologies which confuse and distort the truth. These various forms of the confusion and distortion of truth are very significant factors of family disorganization today. They also give rise to other factors of family disorganization such as economic, social, political, psychological and moral ones.

Often today because of the widespread confusion and distortion of truth, many (including some so-called "Catholic" theologians) hope for certain changes in the Catholic Church's teaching regarding marriage and the family. As it was made clear at the recent Synod of Bishops concerning the family, this is a false hope. Some also seek to "reinterpret" the Gospel of Jesus Christ, falsely trying to fit the Gospel and Church teaching to their reductionist ideology. Only the Magisterium of the Catholic Church can give an authentic and authoritative interpretation of the Word of God, of the Sacred Scripture and Sacred Tradition of the Church.¹⁰⁰

Pope John Paul II has stated that the "Church will never water down and will never change her teaching concerning marriage and the family."¹⁰¹ In Part Two of this study we will consider much of the Catholic Church's teaching regarding marriage and the family.

5. Political Factors of Family Disorganization

Political factors of family disorganization are those related to politics and government. Therefore, in this section we will consider some factors of family disorganization which are related to governments and their policies, state legislation, public education, political pressure groups, and certain international societies.¹⁰²

Some of the economic and social factors of family disorganization which we considered earlier in this chapter are related, at least in part, to political factors. For example, many governments have some unjust economic policies. Also, many governments, political pressure groups, and international societies, promote certain kinds of anti-family propaganda.

When governments or other groups or societies, at least to some extent, are not fostering wholesome stable family life, or even violating certain basic family rights,¹⁰³ they are being falsely inspired by certain reductionist ideologies.¹⁰⁴ Some of these ideologies which are particularly significant today regarding political factors of family disorganization are various forms of totalitarianism, communism, secular humanism, and individualism.

The Violation of Basic Family Rights

In their "Message to Christian Families in the Modern World", 5, the Fathers of the Synod of Bishops regarding the family state:

There are not lacking governments and international societies which often exercise a true and proper violence against families.

Family privacy is violated and the rights of the family to religious liberty, to responsible

procreation and to education are not recognized.

Thus many families feel deprived of their responsibility and victims of these situations, rather than true protagonists in the exercise of their duties.

The solution of social, economic and demographic problems is thrown at families, so as to be compelled to use methods of which we decisively disapprove--such are contraception, or even sterilization, abortion, euthanasia.

The Synod, therefore, strongly demands that there be published a "Charter of Family Rights" which will establish and render secure in the whole world its fundamental rights.¹⁰⁵

With regard to the violence often exercised against families we can mention wars, terrorism, and certain very unjust and so-called security measures. Many innocent people have been killed, or members of families have gone missing, due to the unjust and immoral actions of those seeking to gain or to hold on to power. Some have even committed the horrendous crime of trying to exterminate an entire people or segment of the population (for example, the millions of people executed under Hitler, Stalin and Mao).

Wars, including civil wars, not only result in many innocent people being killed. The homes of many families are also usually destroyed. The economic order is often thrown into chaos. During and after wars many often die due to a lack of the necessities of life: food, clothing and shelter. Today, as a result of the arms race, we all live under the threat of the possible partial or complete destruction of the whole human family. While extravagant sums are spent on the arms race, not enough attention is given to the serious miseries afflicting many people, nor to the correcting of injustices. ". . . feelings of hostility, contempt, distrust, as well as racial hatred and unbending ideologies, continue to divide men and place them in opposing camps."¹⁰⁶

Pope John Paul II in *Familiaris Consortio*, 46, speaks of the ideal of mutual support and development between the family and society which should exist. He points out, however, that in reality the family and society are often separated or in opposition. He says in part that

. . . 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 injustice107

Society should never attempt to usurp responsibilities which by nature belong to parents and families. Rather, society should help the family to fulfill its responsibilities, without violating objective moral norms. For example, the question of how many children should be born belongs to the judgement of parents. This decision can in no way be committed to government. Parents should judge according to a rightly formed conscience which respects the divine law and takes account of circumstances and the times.¹⁰⁸

Violation of the Principle of Subsidiarity

Some governments violate the principle of subsidiarity with regard to families. This principle, The "principle of subsidiary function", was formulated by Pope Pius XI in *Quadragesimo Anno* (1931). This fundamental principle of social philosophy, which is unchangeable, states that:

. . . . Just as it is wrong to withdraw from the individual and commit to a group what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order, for a larger and higher association to arrogate to itself functions which can be performed efficiently by smaller and lower societies. Of its very nature the true aim of all social activity should be to help members of the social body, but never to destroy or absorb them.¹⁰⁹

An example of the violation of the principle of subsidiarity with regard to families is when a revolutionary or utopian society entrusts one or more family tasks or functions to another agency. This change can only be made with the support of much ideological fervor, and usually political pressure as well. Attempts of this kind were made on the Israeli *kibbutz*, the Russian *kolkhoz*, and Chinese communes. Their ideal was that each individual was to contribute his or her best skills to the cooperative unit without regard to family ties. Parents were to be relieved of child care. These attempts, however, are characterized by a gradual return to the more traditional type of family.¹¹⁰

Unjust State Legislation

The legislation of many nations includes laws which contribute towards weakening the stability of the family. Concerning this Chiara Lubich says in part:

Thus, we have divorce easily obtained, widely granted legal abortion, euthanasia, contraception, male and female sterilization, inadequate economic

aid for workers with large families, and so on.¹¹¹

A case in point of this is Canada. The federal Law Reform Commission and its provincial counterparts in Canada have overwhelmingly written reports and drafted legislation ". . . not about the *maintenance* of marriage and the family but about the *dissolution* of marriage and about family problems flowing from this."¹¹²

One sociologist, William J. Goode, says that "more liberal divorce laws "cause" higher divorce rates . . ." He says though that they are passed ". . . because more people want to get a divorce."¹¹³

Laws of governments, human positive laws, should be in harmony with the law of God--both the commandments that he has revealed and the natural law which he as Creator has engraved on the hearts of all men (cf. Rom 2:14-15). God is the supreme legislator. He wants married couples and families to enjoy a healthy, united, stable life. Family law of governments should, therefore, protect and foster the integrity and stability of married and family life. It should foster enduring marriages and ensure that faltering marriages are helped to overcome their difficulties. It should also protect the real rights of all persons, including those of the unborn child.¹¹⁴

Poor Law Enforcement

Another consideration with regard to legislation is its enforcement or lack of enforcement. A sociologist, Amitar Etzioni, insists that carelessness about rules and mores can shred the social contract. When the rate of violations is high those who still obey the laws begin to feel foolish. One common political game, he says, must be stopped: keeping laws on the books to please conservatives, and ignoring enforcement to please others. Even minor rules and mores, when routinely unenforced, promote disrespect and social disintegration.¹¹⁵ This can be applied not only to good and fair governmental legislation regarding families and their rights and duties. It can also be applied to sound rules made by parents and teachers.

Manipulated Public Education

Public education, when it is manipulated to promote some reductionist ideology or ideologies, can also contribute to family disorganization. Public education should serve the truth, the universal common good of the human family, and the wholistic formation of the human person. It should also promote "genuine unity and peace on earth."¹¹⁶ Public education, however, especially in totalitarian regimes, is often made, to a greater or lesser extent, to falsely serve a divisive ideology or combination of such ideologies, and the narrow interests of empire builders. Even in free democratic nations though, public education may promote certain

reductionist ideologies as well, such as secular humanism and individualism.

Sex Education Programs Lacking Sound Moral Norms

An area of public education that is of special concern to us here regards family life and sex education programs. These programs treat such topics as sexuality, male and female roles and relationships, procreation and contraception. A Catholic review of the federally produced programs for sex and family education in Canada concludes that:

. . . . Students exposed to them will be reinforced in the current emphasis of the physical, of the present, of individualism, of relativism, of immediate gratification. That is, these programs reveal themselves to be inspired by the modern ideology [characterized by positivism, reductionism, relativism and evolutionism]117

One American Catholic author, Ralph Martin, writes that there are some useful sex education curricula available that are respectful of Christian values. But, he says that:

. . . . many are, subtly or blatantly undermining of Christian belief. They seek to break down resistance to sexual activity even among very young children. While often pretending to be "value neutral" programs which simply help students "clarify" their values, these programs are in fact designed to open a wedge between the student and any authority, including the Church and parents, and to encourage them to independent action in the area of sexuality Of course, the "value free" claim is often a hoax. The underlying value is relativism, the belief that truth and morality are what you make them, and what you wish.

The proponents of value clarification programs sometimes reveal their secular humanistic and anti-Christian presuppositions clearly118

Family life and sex education programs of the above types have been becoming increasingly common. Such programs which, in fact, result in an increase in promiscuity, venereal disease, contraception, abortion, and illegitimate births, etc., really contribute to family disorganization in no small part.

The Catholic Church does not oppose sex education. Rather, she teaches that such 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 sexuality119

The Church promotes education for chastity, both for single and married people. She holds that sex education is a basic right and duty of parents, and must always be carried out under their guidance, whether at home or in educational centres chosen and controlled by them. When the school cooperates in sex education it is bound to observe the law of subsidiarity, by entering into the same spirit that animates the parents.¹²⁰

Certain Political Pressure Groups and International Societies

Concerning political factors of family disorganization, we should also consider briefly the adverse activities of certain political pressure groups and international societies. Some of these groups and societies promote reductionist and divisive ideologies. Some of these are also very powerful and violate the rights and dignity of the human person and families.

For example, some radical liberation movements really promote a selfish individualism which does not sufficiently respect the rights of others, including the rights of the unborn child.

Some labor or trade unions, which in themselves are important organizations, abuse their power by promoting a kind of group egoism, struggling against others, rather than seeking the common good of the whole of society. Such abuse of power in the long run also harms workers and their families.

There also exist certain powerful societies of crime on national and international levels. Their activities include such as the drug trade and terrorism.

One group which should be mentioned here regarding our topic is The International Planned Parenthood Federation. Planned Parenthood, whose international headquarters is in London, has local affiliates in more than ninety countries. It is dedicated to freeing sexual experience from any link with procreation or family life. It pursues an active program of promoting contraception, abortion, sterilization, and sex education using blatantly anti-Christian materials. The founder of Planned Parenthood, Margaret Sanger, was a woman dedicated to the overthrow of the Judaeo-Christian morality. She openly advocated and practiced premarital and extra-marital sex.¹²¹

In this section we have considered some of the main political factors of family disorganization which exist today. We have considered certain factors related to governments and their policies, state legislation, public education, and certain political pressure groups and international societies.

6. Psychological Factors of Family Disorganization

Psychological factors of family disorganization are ones relating to "the mind, its functions, structure and behavioral effects."¹²² Psychological problems of any member of the family can certainly add a strain to family life.¹²³ There exists a great variety of psychological problems. They may be related to the functioning of the intellect and/or will, the senses and sensation, the automatic and central nervous systems, perception, judgement, learning, motivation, the appetites and drives, the emotions and affectivity, the imagination, the memory, the identity (including the sexual identity) of the individual, habits, patterns of behavior, temperament, etc.

Canon 1095 of the Code of Canon Law (1983) states that:

The following are incapable of contracting marriage:

- 1) those who lack sufficient use of reason;
- 2) those who suffer from a grave lack of discretionary judgement concerning the essential matrimonial rights and obligations to be mutually given and accepted;
- 3) those who, because of causes of a psychological nature, are unable to assume the essential obligations of marriage.¹²⁴

A certain person, therefore, may not be capable of contracting marriage (of giving true matrimonial consent) because he or she suffers from a serious psychological problem or problems. Catholic matrimonial tribunals, in fact, consider many requests for annulments in light of the types of incapacity described in Canon 1095.¹²⁵

Some people who have a very serious psychological problem or problems thus are not capable of entering a true marriage. There are, however, many other people who are capable of entering a true marriage, but who, nevertheless, have a less serious psychological problem or problems. Although less serious psychological problems on the part of one or both of the spouses will not invalidate a marriage, they can nevertheless cause difficulties in the marriage. Also, if one or more of the children suffer from a problem or problems of a psychological nature, this can cause difficulties for the family.

In this section we will consider only a few of the many kinds of psychological problems which can be factors of family disorganization. However, it should be noted that no matter what kind of psychological problem exists, even if it is very serious, the Christian vision offers hope both to individuals and families. A family with psychological problems on the part of one or more of its members can grow in unity if there is true mutual love. Christian love has a healing power. Good Christian counseling may be advisable. Professional help may also be required, especially if the problem is serious. Sometimes there may even be legitimate

cause for the separation of the spouses, hopefully only temporary, if the well-being of a spouse or the children is seriously threatened.¹²⁴ Even for those who will never be capable of a marital relationship there is hope. They can find love, friendship and understanding in true Christians and in genuine Christian communities, including strong Christian families.¹²⁷

Concerning psychological problems and Christian hope, we can perhaps refer to part of "The Message to Christian Families in the Modern World" by the Fathers of the Synod of Bishops concerning the family. Besides material poverty, they speak of another kind of poverty which is common in the world, also in material abundance:

. . . . a poverty of mind and of heart which makes it difficult for men to understand the will of God concerning human life. It renders them anxious of the present and afraid to face the future.

Many, therefore, find it difficult to face or to live the definitive commitment of marriage.

. . . their wounded heart awaits the Good Samaritan who brings relief to their sufferings with the wine and oil of joy and salvation.¹²⁸

In Part Two of this treatise we will consider further the reasons for hope which the Christian vision offers to all--individuals, married couples, and families.

Psychoses

Concerning some specific psychological problems which can have a disorganizing affect on family life, let us consider here first of all the mental disease called psychosis. A psychosis is "any major mental disorder of organic or emotional origin characterized by extreme derangement or disorganization of the personality."¹²⁹ It is characterized by defective or lost contact with reality.

. . . . Psychoses, considered as cerebral disturbances, may involve hereditary, constitutional, congenital, morbid anomalies and predispositions. They may be also the result of traumas, toxoinfections, debilitating disorders, strong emotional impacts and the like¹³⁰

It is doubtful if a person suffering from any type of psychosis, which involves extreme disorganization of their personality, is capable of making valid marriage vows in this state. The presence of such a person in a marriage, unless this mental illness is cured, frequently leads to an impossible situation where the relationship is one of unilateral or mutual abuse, aggression and total disorganization.¹³¹

One type of psychosis is paranoia, a "general term for

delusions of persecution, *grandiosity*, or both . . ."¹³² If a person in a marriage is suffering from paranoia they may, for example, become convinced in their own mind that their spouse is having an affair, even though there is no real evidence of this and their spouse is, in fact, very faithful.

One of the most serious and widespread of mental diseases is schizophrenia. The word *schizo* in Greek means "I divide, cut, dissociate". Schizophrenic patients suffer disturbances of thought, of emotion, and of volition. They may have difficulty in developing an idea along logical lines. Some will seem to be emotionless and unresponsive; others will fluctuate rapidly in mood for no apparent reason. Some become blunt and callous in attitude. Schizophrenic patients also suffer from vacillation and indecisiveness, hallucinations, delusions, excitement, mannerisms, stereotyped behavior, panic, extreme impulsivity, etc. They may become socially irresponsible and indifferent. They form few goals and pursue none. Alcoholism, vagrancy, petty theft, and prostitution are common.¹³³

People having schizophrenia are often very intelligent. Some attempt to marry. Unless their illness can be controlled, they can be extremely difficult to live with. If their illness can be controlled by medication, mega-vitamin therapy, etc., they can be very creative. There are also people who do not have the disease of schizophrenia but who exhibit schizophrenic tendencies.

Even aside from schizophrenia or schizophrenic tendencies though, man as a weak being suffers from internal divisions. From these flow so many discords in the family and society. Concerning the imbalance rooted in the heart of man, the Second Vatican Council says in part that:

Within the individual person there too often develops an imbalance between an intellect which is modern in practical matters, and a theoretical system of thought which can neither master the sum total of its ideas, nor arrange them adequately into a synthesis. Likewise, an imbalance arises between a concern for practicality and efficiency, and the demands of moral conscience; also very often, between the conditions of collective existence and the requisites of personal thought, and even of contemplation¹³⁴

A few other kinds of mental disorders which can be mentioned here are epilepsy, neurasthenia (an irritable weakness of the nervous centers), and hysteria.

Sociopathy

Because the family is a social unit and because marriage and raising a family require a basic sociability and social responsibility, the mental disorder of sociopathy should also be referred to here.

Sociopathy refers to chronically antisocial individuals who are always in trouble, profiting neither from experience nor punishment, and maintaining no real loyalties to any person, group, or code. They are frequently callous and rude, showing marked emotional immaturity, with lack of sense of responsibility, lack of judgement, and an ability to rationalize their behavior so that it appears warranted, reasonable and justified.¹³⁵

We can also mention here, too, that while many people are not antisocial, they do have certain difficulties in the social area. Many people have difficulty in communicating, especially anything personal. Some people also have difficulty in expressing affection and tenderness. These and other kinds of social difficulties can cause problems especially in the marital relationship. They can also tend to hinder one from being as open, warm and affectionate a parent as one should be. These kinds of difficulties though can and should be handled in a responsible and mature way.

Lack of Impulse Control

Concerning mental illness and the family we should also consider briefly the lack of impulse control. This is the most common type of problem that people bring to a psychiatrist today. Dr. Armand Nicholi, a Christian psychiatrist affiliated with the Harvard Medical School, predicts that in our increasingly de-Christianized society that the quality of family life will continue to deteriorate, producing a society with a higher incidence of mental illness than ever before. He says this illness will be characterized primarily by a lack of self-control. Violence, the incidence of which has risen steadily in society and in the home, he predicts will continue to rise. He says the failure to control sexual impulses is even more prevalent in our society.¹³⁶

Concerning violence in the home, compare the rising incidence of wife (and husband) and child beating. These have become serious problems even in so-called civilized countries.

A lack of impulse control or self-control, to a lesser or greater degree, is a kind of slavery of the person. According to a Catholic Christian view we should act or behave in all areas according to right reason enlightened by faith in what God has objectively revealed. Christian and authentic human behavior is always reasonable--it always respects the full dignity of the human person and promotes the community of persons in justice and love.

Neuroses

Besides psychosis, which is a serious mental disorder or

disease, we should also consider here briefly neurosis or psychoneurosis which is less serious.

Psychoneurosis or Neurosis can be described as a category of conduct disorders in a person who is judged by a consensus of his colleagues to be behaving in ways that, although they do not completely disable him or alienate him from society, nevertheless impair his health, efficiency and usefulness. Psychoneuroses are minor personality disorders compared to psychoses. Neurotic patients suffer from anxiety caused by certain apprehensions. This is often manifested by strong palpitation, trembling, fainting, etc. They may be subject to dissociative reactions which may include escapist wandering or other impulsive or dramatic behavior patterns. Some neurotic patients are subject to phobic reactions including obsessions--repetitive, insistent ideas recognized by the subject himself as unreasonable and their expression in compulsive acts.¹³⁷

One widespread form of neurosis today is depression. This is an

Emotional state marked by great sadness and apprehension, feelings of worthlessness and guilt; withdrawal from others, loss of sleep, appetite, and sexual desire, or interest and pleasure in usual activities; and either lethargy or agitation.¹³⁸

In extreme forms depression can also be a psychosis. Despair and suicide have been on the increase in our society.

Milder forms of depression, however, can often be related to a failure to love and accept oneself in a properly ordered way. We should care for our own true good and happiness, as well as the true good and happiness of others (cf. the commandment to love one's neighbour as oneself--Mt 22:39). The Christian vision gives one a true perspective in terms of one's self-image. God loves each of us with an infinite and eternal love. He created us and sent his Son to lay down his life for us to win our salvation. In the light of this love we can each see how special we are. We can also honestly face our limits and failures, including our failures to love. In this regard, too, we can see how important it is to show our appreciation and love for each other, especially in our family and to those close to us. People who have a very poor image of themselves may have been belittled, ridiculed or rejected by their own parents or others. Often a person with a poor self-image will brag or criticize other people in an unhealthy attempt to build up themselves.¹³⁹

Sexual Anomalies

Another area of psychological problems that can affect married and family life is the various forms of sexual anomalies which are psychological in origin. These can have a disorganizing effect, especially if they are not handled with responsible and mature love. Certain sexual anomalies such as a serious and permanent homosexual (or lesbian) orientation can also prevent one from marrying.

We can note here that nine out of ten cases of sexual impotency are psychological in origin.¹⁴⁰ Two other kinds of sexual problems which can be of psychological origin are premature ejaculation in the male and frigidity in the female.¹⁴¹

Addictions

One other major area that can cause very serious family disorganization is the area of various kinds of addictions. Addiction to drugs or alcohol can especially damage family life. In a certain sense one can also be addicted to other things such as gambling or work. For example, a workaholic (a compulsive worker) can fail to meet other obligations to his or her family, such as meeting their need for his or her time and loving presence. Let us consider here briefly alcoholism which has ruined many a family.

Alcoholism is a disease of excessive and compulsive drinking. It is distinguished from social drinking and the deliberate abuse of alcohol. Alcoholism is easier to cure in the earlier stages. The World Health Organization divides alcoholism into four groups:

- Beginning--Without severe neurotic signs
- Middle--With neurotic characteristics
- Chronic--Without psychotic involvement
- Irreversible--With permanent damage¹⁴²

In the later stages the services of a psychiatrist may be helpful. The association of Alcoholics Anonymous has helped many alcoholics to stop drinking and to salvage themselves, their marriages and families.

Alcoholism also tends to cause many other problems. It often causes a financial burden on the family. The alcoholic becomes more and more irresponsible, often losing his (or her) job, lying, blaming others, and becoming cruel, verbally and physically. The alcoholic may also turn to acts of sexual perversion. Alcoholism is a form of self-destruction. The alcoholic often manages to destroy his (or her) health, home, marriage and family. The children of an alcoholic parent or parents usually suffer. The alcoholic himself (or herself) if not cured may end up dying from organic damage produced by alcohol, commit suicide or become insane.¹⁴³

Ingrained Bad Habits and Weaknesses of Temperament

Two other areas that we should briefly consider as well under psychological factors of family disorganization are certain ingrained bad habits¹⁴⁴ and weaknesses of temperament. Certain bad habits as negative or irrational ways of thinking, negative patterns of speaking and acting, and so on, can contribute to marital and family problems. Especially if these bad habits or vices are deeply ingrained in an individual, from childhood or over many years, they can be difficult to correct. But, if the person cooperates with divine and human assistance, and he or she perseveres, and other members of the family are supportive and patient, usually much progress can be made to overcome bad habits. The same thing can also be said regarding certain weaknesses of temperament, such as an overly quick temper, which can cause family problems if they are not properly regulated.

In this section of this chapter we have considered some of the main psychological factors of family disorganization including psychoses, sociopathy, lack of impulse control, neuroses, sexual anomalies, addictions, certain ingrained bad habits and weaknesses of temperament. We have also pointed out that whatever the nature of a problem or problems of a psychological nature, Christianity offers hope. As a final word we should note, too, that while poor socialization (especially in the family) contributes to psychological problems in people, good socialization (especially in the family) contributes to the psychological health and well-being of people.

7. Irresponsibility and Immaturity

Irresponsibility and immaturity are the most significant of the concrete or immediate factors or causes of family divisions. Many of the factors of family disorganization which we have considered in previous sections of this chapter are related to various kinds or levels of irresponsibility and immaturity. For example, the economic and political oppression of some is often related to the immature greed and power seeking of others. When means of social communication are abused to promote anti-family values, this does not just happen. It is the result of irresponsible song and film writers, producers, etc., who are more interested in profit, promoting some reductionist ideology or something else other than the true well-being of people. Or, irresponsible scientists, teachers, theologians, journalists, etc., can contribute to the confusion and distortion of truth, rather than to fostering clarity and the growth of wisdom as they should. Again, physical and psychological factors are often blown out of proportion when they are not handled with true responsibility and maturity by doctors, spouses, parents, children, and so on.

The irresponsibility and immaturity of one or both of the spouses and parents can especially contribute to division in a given marriage and family. Children should be raised so that they can become responsible and mature adults. In this section of this chapter let us first consider briefly what responsibility and maturity are. Then, let us consider some of the more common kinds of irresponsibility and immaturity which contribute to the disorganization of many families today.

Responsibility

Responsibility means answerability, accountability, dependability, reliability, trustworthiness. It is:

. . . the conscious ability of people to assume a task or commitment, to fulfill duties or obligations, and to account for and accept the consequences of these obligations.¹⁴⁵

. . . [Responsibility is] a necessary consequence of human free will and the imputability based on it. Because of this imputability the moral person as the decisive cause of his good and evil deeds must answer for them before his own conscience, before the moral judgement of others and especially before the divine judge; he must also accept the inevitable consequences of his actions. The bearer of responsibility is the person who is capable of a moral act¹⁴⁶

Man, male and female, created in the image of God (cf. Gen 1:27), is endowed with a certain freedom. Scripture teaches that God "himself made man in the beginning, and then left him free to make his own decisions." (Sir 15:14). Scripture also calls man to be responsible--to love God and one's neighbor as oneself (cf. Mt 22:37-40), to govern the earth (cf. Gen 1:28), and so on.

The dignity of the human person is revealed in his or her personal responsibility. Personal responsibility requires the free choice of the will and previous moral knowledge or awareness of the intellect or understanding of the person. If this freedom and/or knowledge is diminished through no fault of one's own, one's moral responsibility is lessened. Personal responsibility can be lessened or sometimes even eliminated by various factors as irresistible force or fear, invincible ignorance, mental disturbances of various kinds, and other psychological or physical factors, etc.¹⁴⁷

A person is obliged to follow his or her conscience, but one's conscience can be in error. We have an obligation to form our consciences correctly according to objective truth, according to the demands of the unchanging divine law which is engraved in our nature or beings or hearts (cf. Rom

2:14-15). The Second Vatican Council teaches that:

. . . . all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth¹⁴⁸

The Catholic Church believes that she is authoritatively endowed by the will of Christ to teach the Truth which is Christ Himself. She also has the duty to "declare and confirm by her authority those principles of the moral order which have their origin in human nature itself."¹⁴⁹

There are various levels of human responsibility. One is first of all responsible before God to whom one is totally answerable. One also has responsibility towards oneself and other people, and towards things in relation to persons.

. . . . the essence of responsibility consists in the ordaining of the free action to the good of those affected by it. Hence the ground of responsibility is the respect due to the dignity of the person
 . 150

To be responsible means to truly love and respect the person. It means to care for the authentic good and happiness of the person. We thus have an obligation to be socially responsible, to respect the rights of others and to seek the common good. The members of a family, therefore, should care for the true good and happiness of themselves and each other, respect the rights of each other, and seek the common good of the family. Because of universal human solidarity, we also have a universal responsibility to all our brothers and sisters in the human family, as well as a responsibility to the history of mankind.

Maturity

Human maturity is more related to how responsible one is than how old one is. One can be adult in years yet very immature and irresponsible. Maturity is a complex reality which is not easy to define fully. In general though we can judge as mature the man (or woman) who:

. . . . has brought to reality his vocation as a man; in other words, a person who has acquired a ready and habitual capacity to act freely; a man who has integrated his developed human potential with habits of virtue; a man who has acquired an easy and habitual emotional self-control by integrating his emotional drives and placing them at the service of his reason; a man who enjoys community living because of his willingness to give himself to serve others,

one who devotes himself to his profession steadily and calmly; one whose conduct obviously follows his conscience, a man who uses freedom to explore, investigate and develop; one who can mould events and bring them to fruition; finally, a man who has succeeded in bringing all his specifically human possibilities and potentialities to their due development. 151

The mature person thus makes decisions, lives, acts, speaks, and conducts his affairs and relationships with others in a reasonable way. He or she has a proper hierarchy of values and set of priorities. The mature person is characterized by stability, adaptability, balance and common sense. In conflict reason prevails. He or she is ready to forgive and ask forgiveness when these are due. Kindness, understanding and true caring for others are marks of maturity. The mature person faces problems rationally.

Family Unity Requires Responsibility and Maturity

To have a good and growing marriage relationship both the spouses need to be sufficiently mature and responsible. When both the husband and wife are mature and responsible, they will grow together in mutual love and unity through both the good times and the bad or difficult times. Parents also need to be mature and responsible in order to raise their children well. The children of mature and responsible parents are more likely to grow into mature and responsible adults themselves. Maturity and responsibility, and the education and growth in these, are, therefore, very important for family unity.

Irresponsibility and Immaturity Contribute to Family Disorganization

There are many kinds of irresponsibility and immaturity which can contribute to or cause disorganization or division in the family. If any of the qualities of responsibility and maturity considered above is lacking, to a lesser or greater extent, there will be a corresponding degree of irresponsibility and immaturity. Here, we will only be able to consider some of the more common types of irresponsibility and immaturity which harm family life.

Irresponsibility to God

Since we are called to be responsible first of all before God, irresponsibility with regard to God will especially have negative repercussions on family life. If one does not give God the first place in one's life and seek to do his Will, how can one have a true hierarchy of values or proper set of priorities, especially when we consider man's eternal destiny? We have a responsibility to pray

regularly to God. When the members of a family do not pray, they do not open themselves to the love of God. He wants to give them all the help and wisdom that they need in order to have a healthy family life, and to responsibly face life's many difficulties. Here, we can refer to something Mother Theresa of Calcutta has said:

*. . . . The suffering which is in the world today is very great: I have the impression that so much restlessness and so much suffering has its origin from the family, because the family begins to be less united; to not pray together, to disintegrate.*¹⁵²

Many married couples and families today have never prayed together or stopped praying together, to their great loss.

Concerning God's will for human behavior and his design for marriage and the family, many individuals and couples, both not married and married, have been irresponsible in various ways and varying degrees. Many have not even sought to discover God's will and plan. Others may have even deliberately avoided doing so. Some have learned God's will and plan for marriage and the family and human behavior, but have in grave irresponsibility rejected them.

But, family members have not been the only ones irresponsible in this area. Often it is difficult for them to know the fundamental truths concerning God's will and plan for them, because of the many and various confused and distorted ideas and teachings that have been presented to them. Even some Catholic priests, theologians, teachers, and publications have been irresponsible in this area.¹⁵³

Many family members--spouses, parents, children--as well as single youth and adults, are today acting or living in violation of God's objective will and plan for them. They suffer the negative consequences of this disregard for the law written in their hearts (cf. Rom 2:14-15), even if they are blinded to this reality in varying degrees. The violation of God's will and plan harms the human person, the communion or community of persons, and thus also family unity.

There exist too many kinds of irresponsibility regarding the violation of God's will and plan for the family to mention here. Some of the widespread forms that do much harm to family life today include adultery and divorce, fornication, prostitution, masturbation, abortion, pornography, immodesty, lust, incest, homosexual activity and other sexual perversions, artificial contraception, physical and verbal abuse including lying, gossip and slander, spiritual sloth, stealing, laziness, gluttony, alcohol and drug abuse, wastefulness, miserliness, greed, stinginess, pride, stubbornness, jealousy, presumption, false ambition, vanity, envy, inordinate anger, hatred, vengeance, unwarranted suspicion, rash judgement, lack of true and healthy discipline, lack of healthy self-control, various forms of injustice, and so on.¹⁵⁴ In this list one could

include every kind of failure or neglect to love God, oneself, one's spouse, children, parents, brothers and sisters, relatives, friends and fellow men and women, as one should.

A Few Specific Forms of Irresponsibility and Immaturity

Although it is impossible to go into all the many and various forms of irresponsibility and immaturity today which harm families, we should consider further a few specific forms of them which are especially common today and harmful to marriages and families. Let us briefly consider selfishness, possessiveness, excessive independence or dependence, lack of commitment, failure to communicate properly, irresponsibility regarding finances and other duties, and lacking a proper set of priorities.

Selfishness

Selfishness or

An immoderate love of self tends to turn everything and everyone to one's own utility and satisfaction, with no regard for God's glory and the welfare of others.¹⁵⁵

One should love oneself in an ordered way (e.g., see the commandment to love one's neighbor as oneself--Mt 22:39). Selfishness, however, is a kind of disordered self-love. The selfish person tries to use others including his or her spouse, children and parents. He or she may be seeking in a disordered way pleasure, self-gratification, power, social and/or economic advantages, etc. Related to selfishness are egoism, individualism, narcissism, and unhealthy competition. Concerning egoism and the man/woman relationship, Karol Wojtyla (now Pope John Paul II) writes in part that:

. . . . True reciprocity can not be born from two egoisms: in this case there can only result an illusion of reciprocity, a momentaneous illusion, or at least one of brief duration¹⁵⁶

Concerning selfishness and marriage, the Second Vatican Council says that "married love is too often profaned by excessive self-love, the worship of pleasure, and illicit practices against human generation"; and "mere erotic inclination" when "selfishly pursued, soon enough fades wretchedly away."¹⁵⁷

Possessiveness

Possessiveness denotes a desire to own, control or dominate another person or persons. It is really treating

the other as an object rather than fully respecting his or her dignity and freedom as a person created in the image of God. Possessiveness towards one's spouse in varying degrees is common. It tends to make the other feel resentful. Possessiveness towards children, which can harm them psychologically, is also common.¹⁵⁸

With regard to possessiveness we can also consider infatuation, an immature self-centered "love" which is preoccupied with oneself and feelings rather than truly caring for one's beloved and his or her true well-being. Infatuation tends to relate to the other as an object to manipulate, control or use. It tends to be short-lived whereas true love endures.¹⁵⁹

Infatuation can result in an idealization of the other, seeing values in the other person that he or she does not really have. This leads to disillusionment and sometimes the "love" for the other is transformed into hate.¹⁶⁰ Both possessiveness and infatuation are forms of immaturity.

Excessive Independence or Dependence

Being overly independent or dependent can harm marital and family relationships. Our society often promotes an excessive independence of the spouses, and of the parents and their young and adolescent children. Pope John Paul II says that at the root of the negative phenomena which affect the family:

. . . there frequently lies a corruption of the idea and 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.¹⁶¹

In some families, however, there exists an excessive dependency. This can exist between the spouses where one looks at the other more as a father or mother than as a husband or wife in an adult manner. Young children are very dependent on their parents. But, they should grow into responsible and mature adults. Some marriages are harmed or even ruined when one (or both) of the partners is too dependent on his or her parents, allowing or wanting them to run their marriage.¹⁶²

Both being overly independent or dependent are forms of immaturity. Healthy family life requires a healthy balanced interdependence which adapts to the age and state in life of the various members of the family during the various phases of the family cycle.

Lack of Commitment

Today a lack of commitment is common in human relationships. Where there is a lack of commitment there is

also a lack of stability, permanence, and security in relationships. Bonds of pleasure and emotion in themselves are too weak to hold people together. Commitment to love and care for people is necessary for people to grow in true love and unity, through good and difficult times. The widespread lack of commitment today results in many broken marriages, irregular unions, broken hearts, despair and sometimes even suicide, and psychologically damaged children.¹⁴³

Failure to Communicate Properly

Also, very common today in marriages and families is a failure to communicate properly. Many families have problems with regard to communication and mutual understanding between parents and their children, especially when they are in the adolescent stage. Many married couples, too, experience difficulties in communicating with and understanding each other. In most marriages which fail today one or both of the parties complain of poor communication.¹⁴⁴

There also exists the tragedy of those spouses living together almost as strangers. Pope Pius XII gives a number of reasons for this including natural timidity, a lack of simplicity hidden by vanity and pride, perhaps unconsciously, and a defective education.¹⁴⁵ A failure to communicate properly can thus be the result of psychological factors and/or a lack of responsibility and maturity.

Even if there are difficulties, responsible love strongly motivates one to communicate the truth in love and to really listen to other people. Sometimes people talk, but they are not responsible enough to change the areas in their lives that need changing. Good communication is very important in a family, especially between the spouses, in order that each person's thoughts, ideas and feelings can be heard; decisions can be made responsibly; and the members of a family can truly know and love each other in a deep, personal and mature way. We will consider communication further in Chapter IV of this treatise.¹⁴⁶

Irresponsibility Regarding Finances and Other Duties

Financial irresponsibility, especially on the part of one or both of the marriage partners, has caused serious problems in not a few families. Poor money management including uncontrolled or extravagant spending can cause hardship and strain even in families earning an adequate or more than adequate income. Other forms of financial irresponsibility include greed and miserliness which can also cause family problems.¹⁴⁷

Irresponsibility regarding other fundamental duties can also cause serious family problems. Some basic and common areas of irresponsibility are regarding work, personal hygiene and appearance, health care, sexual relations, family planning, the raising and education of children, cooking, house cleaning, home and car maintenance, and decision

making.

Lacking a Proper Set of Priorities

Not having a properly ordered set of priorities can also cause serious family problems. God should be given the first place in everyone's life. Other relationships and values should be ordered according to God's will, including his plan for marriage and the family. When people do not give the true God the first place in their lives and care for the true good and happiness of people, they lose their perspective and tend to go to extremes, creating all kinds of other idols or gods--they may worship themselves, pleasure, sex, power, success, their careers, money, sports, music, possessions, some reductionist ideology, some hero or heroine, alcohol, drugs, and so on. Having an improper set of priorities also includes the case where a husband and wife stop working at their own love for each other when they begin having children. Whatever the nature of an improper set of priorities, the true good and happiness of people and the communion of persons will always suffer. It will always be to the detriment of marital and family life.¹⁴⁰

In this section of this chapter we have considered some of the more common forms of irresponsibility and immaturity which cause family disorganization or divisions. The treatment here is not meant to be exhaustive. It is meant to show that much of the disorganization of family life today could be mitigated or overcome if people at all levels acted more responsibly and maturely.

* * * * *

In this Chapter we have considered many and various concrete or immediate factors or causes of division in today's families. Many other factors could be considered. Also, the causes or factors that have been considered could be treated in much more detail, but it is beyond the purpose and limits of this study to do so here. It is hoped that the treatment here shows the importance of having a comprehensive and balanced view of the many and varied concrete difficulties which families experience today. Hopefully, by considering some of the many and various concrete or immediate factors of divisions in today's families, we will be better equipped to discern in real life situations and to build "family unity" more intelligently, solidly and constructively. In the next Chapter we will look more deeply into the causes of division of the family and consider from a theological perspective the sources of family divisions.

Chapter I Notes:

1. William J. Goode, *The Family*, 2nd ed. (Englewood

Cliffs, New Jersey: Prentice-Hall, Inc., 1982), p. 162.

2. Cf. Pastoral Team (of the CCCB), *Marriage and the Family*, Working Paper (Ottawa: Publications Service, CCCB, June 1980), p.24.

3. Concerning some physical problems which families encounter see for example, David B. Shires, *Family Medicine: A Guidebook for Practitioner's of the Art* (New York: McGraw-Hill, 1980); and David F. Coulter and Derek J. Llewellyn, eds., *The Practice of Family Medicine* (London: E. and S. Livingstone, 1971).

4. Cf. Goode, *The Family*, p. 147.

5. Pope Pius XII in a discourse on September 16, 1957 ("Insegnamenti Pontifici", Volume I, *Il Matrimonio*, Rome: Edizioni Paoline, 2nd ed., 1965, pp. 466-68. The translation from the Italian is mine.).

6. Ibid. Cf. also 1 Cor 13:8-13.

7. Carlo Wojtyla, *Amore e Responsabilità: Morale Sessuale e Vita Interpersonale*, trans. from the Polish by Ambretta Berti Milanoli (Turin: Editrice Mariette, 2nd ed., 1978), p. 198. The translation from the Italian is mine.

8. Cf. Alfred J. Kahn and Sheila B. Kamerman, *Helping America's Families* (Philadelphia: Temple University Press, 1982), p. 9.

9. Jean Vanier, "Welcoming Jesus in the Poor" in *The Canadian Catholic Review*, February 1983 (Saskatoon, Canada), p. 11. In 1964 Jean Vanier founded L'Arche which provides homes, "family" and community for those lacking these, especially for mentally handicapped adults.

10. Jean Vanier, "Welcoming Jesus in the Poor" in *The Canadian Catholic Review*, February 1983, p. 10.

11. Cf. The discourse of Mons. Francis Arinze, Archbishop of Onitsha, Nigeria, *The Family Synod*, p. 17.

12. The Second Vatican Council, *Gaudium et Spes*, 50. Sterility in itself neither forbids nor invalidates a marriage (cf. CIC, Canon 1084, n. 3). If a person, however, knows he (or she) is sterile and deceives the other party he wishes to marry about this to secure consent, he contracts marriage invalidly (cf. CIC, Canon 1098). Also, if either or both of the parties should by a positive act of the will, at the time of contracting marriage, exclude ever having children, such party contracts invalidly (cf. CIC, Canon 1101, n. 2).

13. Artificial insemination which involves masturbation, for example, even by the husband, is not morally acceptable to the Catholic Church--cf. Thomas Pazhayampallil, S.D.B., *Pastoral Guide: Moral, Canonical, Liturgical* (Bangalore 560 036, India: Kristu Jyothi College, 1977), pp. 1105-1107. With regard to artificial insemination, and other procedures such as *in vitro* fertilization, and a treatment of the moral questions involved, see also *Reproductive Technologies: Artificial Insemination, Embryo Transfer, Genetic Experimentation*, Recent Declarations of Popes and Bishops, ed. by Alphonse de Valk, c.s.b. (Battleford, Sask.: Marian Press, 1984); and Benedict M. Ashley, O.P., and Kevin D. O'Rourke, O.P., *Health Care Ethics: A Theological Analysis*, second ed. (St. Louis, MO 63134: The Catholic Health Association of the United States, 1982), Ch. 10.4.

14. Cf. CIC, Canon 1084. Note that the second section of Canon 1084 reads, "If the impediment of impotence is doubtful, whether the doubt be one of law or one of fact, the marriage is not to be prevented nor, while the doubt persists, is it to be declared null." Cf. also Thomas Pazhayampallil, S.D.B. *Pastoral Guide*, pp. 926-7.

15. For a Catholic perspective of the sexual relationship in marriage, including a treatment of sexual adjustment and certain sexual problems, see Ralph Martin, *Husbands, Wives, Parents, Children: Foundations for the Christian Family* (Ann Arbor, Michigan: Servant Books, 1978), Chs. 6-8.

16. I personally know of two cases where the husband and father of a family was separated from his wife and children for more than two years due to unjust political reasons.

17. For studies concerning economic aspects and families see, for example, Gary S. Becker, *A Treatise on the Family* (Cambridge, Massachusetts: Harvard University Press, 1981); and Rev. Aubert April and Bernard Daly (in collaboration with the Pastoral Team of the CCCB), *Family and Society* (Ottawa: Publications Service, CCCB, 1983), Part One: The Economic System.

18. Ake Blomqvist, Paul Wonnacott and Ronald Wonnacott, *Economics: First Canadian Edition* (Toronto: McGraw-Hill Ryerson Limited, 1983), p. 3.

19. Pope John Paul II, *Familiaris Consortio*, 6.

20. Pope John Paul II, *Dives in Misericordia* (Vatican Polyglot Press, 30/XI/1980), 11.

21. Pastoral Team, *Marriage and the Family*, p. 27.

22. Dr. Robert L. Sassone, *Handbook on Population*, 4th

ed. (Santa Ana, California: R. L. Sassone, 1978), p. 27.

23. The Second Vatican Council, *Gaudium et Spes*, 71.

24. Ibid., 63.

25. Cf. *The Family Synod*, p. 79, "Message of the Synodal Fathers", 4.

26. Pastoral Team, *Marriage and the Family*, p. 29.

27. *The Family Synod*, p. 79, "Message of the Synodal Fathers", 4.

28. Cf. the W5 television program, Canada, April 24, 1983. This program also showed the good work of the organization "City Harvest" which salvages much would be discarded food and supplies some 81 soup kitchens which feed the hungry in New York City.

29. Cf. Pastoral Team, *Marriage and the Family*, p. 62.

30. One such place is Mississauga, Ontario, Canada, visited by the writer.

31. Alfred Sauvy, *Théorie Générale De La Population*, Vol 2, p. 20, referred to in *Handbook on Population*, p. 148, by Dr. Robert L. Sassone.

32. Cf. Dr. Robert L. Sassone, *Handbook on Population*. He actually offers a \$1,000.00 reward to anyone who can prove the validity of any reason why population growth must be limited in the next century.

33. Pope John Paul II, *Familiaris Consortio*, 6.

34. *The Family Synod*, p. 61.

35. Cf. *The Family Synod*, p. 79, "Message of the Synodal Fathers", 5.

36. Cf. Pope Paul VI, *Humanae Vitae* (Issued July 25, 1968. NC News Service Translation, Boston: Daughters of St. Paul), 10.

37. The Second Vatican Council, *Gaudium et Spes*, 15. With regard to some of the recent social teaching of the Catholic Church see such documents as *Mater et Magistra* (1961) and *Pacem in Terris* (1963) of Pope John XXIII; *Gaudium et Spes* of the Second Vatican Council; *Populorum Progressio* (1967) of Pope Paul VI; and *Laborem Exercens* (1981) of Pope John Paul II.

38. Concerning social factors and families see, for

example, Pastoral Team, *Marriage and the Family*, Ch.3 "Some Social Indicators"; William J. Goode, *The Family*, 2nd ed.; and Richard R. Clayton, *The Family, Marriage, and Social Change*, 2nd ed. (Toronto: D. C. Heath and Company, 1979).

39. James J. Teevan, ed., *Basic Sociology: A Canadian Introduction* (Scarborough, Ontario: Prentice-Hall Canada Inc., 1982), p. 3.

40. The Second Vatican Council, *Gaudium et Spes*, 54.

41. Cf. *Ibid.*, 6 and 54.

42. Cf. *Ibid.*, 6-8.

43. Pastoral Team, *Marriage and the Family*, p. 38.

44. Chiara Lubich, "Message" at the 1981 Family Fest in *Living City*, July 1981, p. 5.

45. Cf. Senior Editor Merrill Sheils, "A Portrait of America" (pp. 20-33), *Newsweek* (Livingston, NJ 07039), January 17, 1983, p. 26 (Source: Bureau of the Census).

46. Pastoral Team, *Marriage and the Family*, p. 39.

47. Cf. Goode, *The Family*, p. 149.

48. Pastoral Team, *Marriage and the Family*, p. 38.

49. The Second Vatican Council, *Gaudium et Spes*, 7.

50. Cf. Goode, *The Family*, p. 149.

51. *Ibid.*, p. 60.

52. *Ibid.*, p. 64.

53. Pastoral Team, *Marriage and the Family*, p. 68.

54. *Ibid.*, p. 66.

55. *Ibid.*, p. 63, referring to "Churches Assist Dangerous Cults: Not Suspicious Enough", *Prairie Messenger* (Muenster, Sask., Canada), May 20, 1979, p. 1.

56. *The Family Synod*, p. 79, "Message of the Synodal Fathers", 2.

57. Cf. Richard J. Spann, *The Christian Faith and Secularism* (Port Washington, N.Y.: Kennikat Press, 1969), pp. 11-12.

58. Pastoral Team, *Marriage and the Family*, p. 38.

59. *The Family Synod*, p. 79, "Message of the Synodal Fathers", 6.

60. Ralph Martin, *Husbands, Wives, Parents, Children*, pp. 4-5.

61. See the "Decree on the Instruments of Social Communication" *Inter Mirifica*, of the Second Vatican Council, regarding the moral use of the instruments of social communication.

62. Cf. The Second Vatican Council, *Gaudium et Spes*, 47-52.

63. Cf. Pope John Paul II, "Al Congresso Nazionale del Centro Italiano Femminile", Dec. 5, 1982, in *L'Osservatore Romano*, Italian weekly Thursday ed., Dec. 9, 1982, p. 2.

64. See Thomas Pazhayampallil, S.D.B., *Pastoral Guide*, pp. 427-34, for a fuller treatment of sterilization.

65. Pope John Paul II, *Familiaris Consortio*, 32.

66. Cf. Ibid.; Paul VI, *Humanae Vitae*, 17; and William E. May, *Sex, Marriage, and Chastity* (Chicago: Franciscan Herald Press, 1981), pp. 125-9 (Since some forms of contraception also present serious health hazards to the woman, William May also asks here what kind of love does a man show his wife who requires her to use them.).

67. Chiara Lubich, "Message at Family Fest" in *Living City*, July 1981, pp. 4-5.

68. Ibid., p. 4.

69. J. D. Unwin, *Sexual Regulations and Cultural Behavior* (Trona, California 93562: Copyright by Frank M. Darrow, 1969) referred to by Dr. James Dobson, *Emotions: Can You Trust Them?* (Ventura, California: Regal Books, 1981), p. 66.

70. Dr. James Dobson, *Emotions: Can You Trust Them?*, p. 68.

71. See CIC, Canons 1141-55 concerning the separation of the spouses, Canons 1073-1140 concerning laws which are relevant with regard to grounds of annulment, and Canons 1671-1707 concerning matrimonial processes.

72. Pastoral Team, *Marriage and the Family*, p. 41.

73. Amitar Etzioni, referred to in *Time*, December 20, 1982, p. 40, in the Article "The Hallowing of America" by

John Leo.

74. William J. Goode, *World Revolution and Family Patterns* (New York: The Free Press, 1970 Paperback ed.), p. 81.

75. For a study of some theoretical attacks or challenges of the family see, for example, Philip Abbott, *The Family on Trial: Special Relationships in Modern Political Thought* (University Park and London: the Pennsylvania State University Press, 1981).

76. Pope John Paul II, *Familiaris Consortio*, 4.

77. This corresponds to the distinctions of ontological truth (truth of existence), logical truth (truth of knowledge), and moral truth (truth in the moral sense). Cf. Dr. Ludwig Ott, *Fundamentals of Catholic Dogma*, translated by Patrick Lynch, Ph. D. (Rockford, Illinois 61105: TAN Books and Publishers, Inc., 1974), pp. 33-34.

78. Jacques Maritain, *An Introduction to Philosophy*, p. 138 (regarding the philosophy of St. Thomas Aquinas).

79. Pastoral Team, *Marriage and the Family*, p. 16.

80. Cf. Walter Brugger and Kenneth Baker, eds., *Philosophical Dictionary* (Spokane, Washington 99202: Gonzago University Press, 2nd Printing 1974), p. 345.

81. Concerning the morality of the human act, traditional Catholic morality considers: 1) the object (the objective relationship of an act to the moral norm), 2) the circumstances (certain accidental conditions of the human act which affect its morality), and 3) the motive (the intention of the subject or person acting). For a fuller explanation of this see Thomas Pazhayampallil, S.D.B., *Pastoral Guide*, pp. 42-6. The Second Vatican Council, *Gaudium et Spes*, 51, states in part that morality "does not depend solely on sincere intentions or on an evaluation of motives", but ". . . must be determined by objective standards . . . based on the nature of the human person and his [or her] acts . . ."

82. Authentic Catholic teaching never allows procured abortion, "the directly intended termination of pregnancy before viability", but "operations, treatments, and medications, which do not directly intend termination of pregnancy but which have as their purpose the cure of a proportionately serious pathological condition of the mother, are permitted when they cannot be safely postponed until the fetus is viable, even though they may or will result in the death of the fetus"--from the NCCB's *Ethical and Religious Directives for Catholic Health Facilities* (Washington, D.C.: United States Catholic Conference, Inc., 1977), 12-13.

Concerning this see also these *Directives*, 10-17; and Pope Pius XII, "Address to the Family Associations" (November 26, 1951) as cited in Ronald Lawler, O.F.M. Cap., Donald W. Wuerl and Thomas Comerford Lawler, eds., *The Teaching of Christ: A Catholic Catechism for Adults*, 2nd ed. (Huntington, Indiana: Our Sunday Visitor, Inc., 1983), pp. 309-10.

83. Cf. Sacred Congregation for the Doctrine of the Faith (confirmed by Pope Paul VI), *Declaration on Abortion*, 1974 (Edmonton: Life Ethics Centre, St. Joseph's University College, University of Alberta, 1982), 19-23.

84. Pastoral Team, *Marriage and the Family*, p. 16.

85. As an example of literature on sex which is overly preoccupied with means or techniques compare Shere Hite's *The Hite Report: A Nationwide Study of Female Sexuality* (New York: Macmillan Publishing Co., Inc., 1976).

86. The Second Vatican Council, *Gaudium et Spes*, 57.

87. *Ibid.*, 57.

88. Carlo Wojtyla, *Amore e Responsabilità*, p. 142.

89. Brugger and Baker, eds., *Philosophical Dictionary*, p. 312.

90. Cf. S.B. Giacomo Beltritti, Latin Patriarch of Jerusalem, *The Family Synod*, p. 7.

91. William T. Bluhm, *Ideologies and Attitudes: Modern Political Culture* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1974), p. 5.

92. The Second Vatican Council, *Gaudium et Spes*, 8.

93. From an address to a Confederation of Christian Family Counselors on November 29, 1980, by Pope John Paul II, *L'Osservatore Romano*, Italian weekly Th. ed., December 4, 1980, p. 14.

94. Cf. St. Thomas Aquinas, ST, II-II, 152, 2; and Carlo Wojtyla, *Amore e Responsabilità*, pp. 109-111 and 152.

95. Cf. Pastoral Team, *Marriage and the Family*, p. 16 (referring to the views of sociologist Robert Bellah and economist E.F. Shumacher).

96. For good treatments of these and other reductionist ideologies see such works as *Philosophical Dictionary*, ed. by Brugger and Baker; related articles in the *New Catholic Encyclopedia*; *A Crisis of Truth: The Attack on Faith, Morality, and Mission in the Catholic Church* (Ann Arbor,

Michigan 48107: Servant Books, 1982) by Ralph Martin; and *An Introduction to Philosophy* by Jacques Maritain.

97. See John Leo's article, "The Hallowing of America" in *Time*, December 20, 1982, p. 40.

98. James Hitchcock, "American Culture and the Problem of Divorce", in *Thought* (Fordham University Quarterly), March 1983, p. 65.

99. Cf. "Humanist Manifesto II", *The Humanist*, September/October 1973, p. 4. For a good and informative treatment of secular humanism from a Christian perspective see Ralph Martin, *A Crisis of Truth*, Ch. 7.

100. Cf. *The Family Synod*, p. 60 (discourse of Cardinal Joseph Cordeiro, Archbishop of Karachi, Pakistan). See also the "Dogmatic Constitution on Divine Revelation" *Dei Verbum*, of the Second Vatican Council.

101. *L'Osservatore Romano*, Italian weekly Th. ed., 26/11/1981, p. 10 (from Pope John Paul II's Homily at the Mass for Families on February 19, 1981 at Lakung Airport, Cebu City, The Philippians).

102. For some studies concerning politics and families see, for example, Pastoral Team, *Marriage and the Family*, Ch. 4; and John J. Dempsey, *The Family and Public Policy: The Issue of the 1980s* (Baltimore, Maryland: Paul H. Brookes Publishing Co., 1981).

103. In *Familiaris Consortio*, 46, Pope John Paul II enumerates fourteen basic rights of the family, which were mentioned in particular by the Synodal Fathers at the Synod of Bishops concerning the family. On October 22, 1983 the Holy See presented to all persons, institutions and authorities concerned with the mission of the family in today's world its "Charter of the Rights of the Family", *The Pope Speaks* (Huntington, Indiana: Our Sunday Visitor, Quarterly), Vol. 29, No. 1, 1984, pp. 78-86. Any other references in this treatise to this Charter will be from this source.

104. We considered "reductionist ideologies" in the preceding section of this Chapter concerning "The Confusion and Distortion of Truth".

105. *The Family Synod*, p. 79.

106. From The Second Vatican Council, *Gaudium et Spes*, 82. For some ways to build an authentic peace see Chapter V of *Gaudium et Spes*. For a fairly comprehensive study of war and peace see the U.S. Bishops' Pastoral Letter on War and Peace, "The Challenge of Peace: God's Promise and Our

Response", *Origins: NC Documentary Service*, May 19, 1983.

107. Pope John Paul II, *Familiaris Consortio*, 46.

108. Cf. The Second Vatican Council, *Gaudium et Spes*, 87; and the Holy See's 1983 "Charter of the Rights of the Family", Article 3.

109. Pope Pius XI, A.A.S. XXIII, 1931, p. 203. This principle as cited above is taken from the citation of it by Pope John XXIII in his encyclical *Mater et Magistra*, 1961 (English translation by the Catholic Truth Society, London, 1963 revised edition), 53.

110. Cf. William J. Goode, *The Family*, 2nd ed., pp. 6-7. Some of the tasks of the family which are not separated in almost all known family systems are reproduction of young, physical maintenance of family members, social placement of the child, socialization, and social control.

111. Chiara Lubich, "Message at Family Fest", *Living City*, July 1981, p. 4.

112. Pastoral Team, *Marriage and the Family*, p. 52.

113. William J. Goode, *The Family*, 2nd ed., p. 161.

114. Cf. the letter of the CCCB to the Canadian federal Justice Minister Mark McGuigan regarding his proposed changes to the Divorce Act, *Prairie Messenger* (Muenster, Sask., Canada), January 29, 1984; and the Holy See's 1983 "Charter of the Rights of the Family", especially Preamble I and Articles 4 and 6.

115. Cf. Sociologist Amitar Etzioni's views referred to in the article "The Hallowing of America" by John Leo in *Time*, December 20, 1982, p.40.

116. Cf. The "Declaration on Christian Education" of the Second Vatican Council, *Gravissimum Educationis*, 1.

117. Pastoral Team, *Marriage and the Family*, p. 58.

118. Ralph Martin, *A Crisis of Truth*, p. 162.

119. Pope John Paul II, *Familiaris Consortio*, 37.

120. Cf. *Ibid.*, 37.

121. Cf. Ralph Martin, *A Crisis of Truth*, pp. 161-2.

122. Dogobert, *Dictionary of Philosophy*.

123. For a study of psychological problems in the family

see Dale B. Harris and Ronald S. Ebert, *Psychological Problems in the American Family* (The Pennsylvania State University, 1967).

124. *The Code of Canon Law: in English Translation* (Ottawa: Canadian Conference of Catholic Bishops, 1983).

125. I personally did some work for the Regina Regional Matrimonial Tribunal, Saskatchewan, Canada. Many of the marriage cases were considered on grounds related to what numbers 2 and 3 of Canon 1095 of the 1983 Code of Canon Law describe.

126. Cf. *The Code of Canon Law*, Canon 1153.

127. In this regard I would like to point to the praiseworthy example of communities like L'Arche founded by Jean Vanier.

128. From "Message . . .", 4, *The Family Synod*, p. 79.

129. Laurence Urdand, ed. in chief, and Helen Harding Swallow, managing ed., *Mosby's Medical and Nursing Dictionary* (Toronto: The C. V. Mosby Company, 1983).

130. Thomas Pazhayampallil, S.D.B., *Pastoral Guide*, p. 36, referring to Dr. Carlo Rizzo's article, "Psychosis", in *Dictionary of Moral Theology*, pp. 1001-2.

131. Cf. Jack Dominian, *Marital Breakdown* (Chicago: Franciscan Herald Press, 1968), p. 74.

132. Gerald C. Davison and John M. Neale, *Abnormal Psychology: An Experimental Clinical Approach*, 3rd ed. (Toronto: John Wiley and Sons, Inc., 1982), p. 782.

133. Cf. Thomas Pazhayampallil, S.D.B., *Pastoral Guide*, p. 36, referring to the article "Schizophrenia" by Dr. Carlo Rizzo in *Dictionary of Moral Theology*, pp. 2001-2, and the article "Schizophrenic Reactions" by C. G. Baker, NCE, Vol. 12, pp. 1132-3. Cf. also Davison and Neale, *Abnormal Psychology*, 3rd ed., p. 787.

134. From The Second Vatican Council, *Gaudium et Spes*, 8.

135. From *The Diagnostic and Statistical Manual of the American Psychiatric Association*, p. 30, cited by Rev. Terence E. Tierney, J.C.L., in *Annulment: Do You Have a Case?* (New York: Alba House, 1978 Copyright by the society of St. Paul), p. 62.

136. Cf. Dr. Armand Nicholi, "The Fractured Family:

Following It Into the Future", *Christianity Today* (May 25, 1979), pp. 11-12, referred to by Ralph Martin in *A Crisis of Truth*, pp. 164-5.

137. Thomas Pazhayampallil, S.D.B., *Pastoral Guide*, p. 37, referring to the article "Neuroses" by Jules H. Masserman in *The Encyclopedia of Mental Health*, Vol. IV, New York, 1963, pp. 1333-1345.

138. Davison and Neale, *Abnormal Psychology*, 3rd ed., p. 771.

139. For a Christian treatment of depression and self-acceptance see, for example, Walter Trobisch, *Love Yourself: Self-Acceptance and Depression* (Downers Grove, Illinois 60515: InterVarsity Press, 1976).

140. Cf. Joseph and Lois Bird, *Marriage is For Grownups* (Garden City, New York: Image Books, 1971), p. 93.

141. For a treatment regarding handling problems of impotency, premature ejaculation and frigidity see Joseph and Lois Bird's book, *Marriage is For Grownups*, pp. 88-100.

142. Rev. Terence E. Tierney, J.C.L., *Annulment: Do You Have a Case?*, p. 46, referring to Fr. Lawrence Wren's *Work Annulments*. With regard to the treatment of alcoholics see, for example, Margaret B. Bailey, D.S.W., *Alcoholism and Family Casework: Theory and Practice* (New York: The Community Council of Greater New York, 1968); and David Robinson, *Talking Out of Alcoholism: The Self-Help Process of Alcoholics Anonymous* (Baltimore: University Park Press, 1979).

143. Cf. Thomas Pazhayampallil, S.D.B., *Pastoral Guide*, pp. 148-9; and Rev. Terence E. Tierney, J.C.L., *Annulment: Do You Have a Case?*, pp. 45-54.

144. For good synthetic treatments of habits see the articles "Habit" by M. Stock and "Habit (in Theology)" by R.J. Tapia, *NCE*, Vol. 6, pp. 880-885.

145. Rev. Aubert April (in collaboration with the Pastoral Team of the CCCB), *Family: Growth or Alienation?* (Ottawa: Publications Service, CCCB, 1983), p. 83.

146. Brugger and Baker, *Philosophical Dictionary*, p. 352.

147. Cf. Thomas Pazhayampallil, *Pastoral Guide*, pp. 26-39. For an example of such considerations regarding personal moral responsibility in official Church teaching see the Sacred Congregation for the Doctrine of the Faith,

Declaration on Certain Questions Concerning Sexual Ethics, 1975 (Boston: Daughters of St. Paul, 1975), 8-10.

148. From *Dignitatis Humanae* ("The Declaration on Religious Freedom" of the Second Vatican Council), 2.

149. *Ibid.*, 14.

150. From the article "Responsibility" by Waldemar Molinski in *Encyclopedia of Theology: A Concise Sacramentum Mundi*, ed. by Karl Rahner (London: Burns and Oates, 1975), p. 1427.

151. Thomas Pazhayampallil, *Pastoral Guide*, p. 830, referring to The Sacred Congregation for Catholic Education, "A guide to formation in priestly celibacy" (Rome, 1974), p. 20.

152. From *Progetto Popolare* (Rome: Via del Tritone, 62), December 1980, p. 1. The translation from the Italian is mine.

153. See Ralph Martin's book, *A Crisis of Truth: The Attack On Faith, Morality, and Mission in the Catholic Church*, for many examples of this kind of irresponsibility.

154. An example of a work that treats many forms of irresponsibility is Thomas Pazhayampallil's *Pastoral Guide*.

155. Francesco Cardinal Roberti, main compiler, and Monsignor Pietro Palazzini, main ed., *Dictionary of Moral Theology*, trans. from the 2nd Italian ed. under the direction of Henry J. Yannone, S.T.L. (London: Burns and Oates, 1962), p. 1117.

156. Carlo Wojtyla (now Pope John Paul II), *Amore e Responsabilità*, p. 77.

157. From The Second Vatican Council, *Gaudium et Spes*, 47 and 49.

158. Cf. Fabio Giardini, *Counseling: Humanistic and Christian* (Rome: Pontifical University of St. Thomas, 1982), p. 157.

159. Cf. Lloyd Saxton, *The Individual, Marriage, and the Family*, 5th ed. (Belmont, California: Wadsworth Publishing Company, 1983), pp. 144-5.

160. Cf. Carlo Wojtyla, *Amore e Responsabilità*, pp. 68 and 101.

161. Pope John Paul II, *Familiaris Consortio*, 6.

162. Cf. Dominian, *Marital Breakdown*, pp. 42-52.

163. Cf. Chiara Lubich, "Message" at the 1981 Family Fest, *Living City*, July 1981, pp. 4-5.

164. This is the observation of family counselors, people who work in Marriage Tribunals, etc. See, for example, Joseph and Lois Bird, *Marriage is for Grownups*, Ch. 2; and Aubert April (in collaboration with the Pastoral Team of the CCCB), *Family: Growth or Alienation* (Ottawa: Publications Service, CCCB, 1983), pp. 24-32.

165. Cf. Pope Pius XII in a Discourse to newlyweds on November 12, 1941, concerning "The Union of Hearts", *La Famiglia Cristiana* ("Insegnamenti Pontifici", Vol. 15, Rome: Edizioni Paoline, 1968), p. 226.

166. We can note that the widespread Marriage and Engaged Encounter Movements have helped many married and engaged couples to improve their communication and relationships. For a good book about Marriage Encounter see Don Demarest, Marilyn Sexton and Jerry Sexton, *Marriage Encounter: A Guide To Sharing* (St. Paul, Minnesota: Carillon Books, 1977).

167. Cf. Bird, *Marriage is For Grownups*, Ch. 3.

168. Cf. *Ibid.*, Ch. 1.