

PART TWO

CAUSES OF UNITY

OF THE FAMILY

## CHAPTER III

### SOME SOURCES OF FAMILY UNITY CONSIDERED FROM A THEOLOGICAL PERSPECTIVE

In this Chapter we will consider from a Christian theological perspective some sources of family unity. This will provide us with a solid foundation for the next and final Chapter of this treatise which will treat some concrete or immediate ways of building family unity.

#### 1. God: the Original "Communion of Persons" of the Holy Trinity

When we consider the family as a "communion of persons", we can and should ask ourselves, "What is the ultimate source of communion of life and love, of human persons, of community, of family? The Christian answer is God. Based on the full and definitive revelation of God in Jesus Christ, the Christian believes in one God who is love (cf. 1 Jn 4:8 and 16) and a communion of three divine Persons--the Father, the Son or Word, and the Holy Spirit (cf. Mt 28:19). Pope John Paul II in *Familiaris Consortio*, 11, says in part that "God is love and in himself he lives a mystery of personal loving communion."<sup>1</sup>

God is the original communion of persons. By "original" is meant "that from which something originates",<sup>2</sup> the model or archetype or prototype from which copies are made. With regard to "communion of persons", God is the first "communion of persons", the prototype, which is the source and model of all other communions of persons, including the communion of persons of the family.

#### In God's Image

Sacred Scripture states that, "God said, 'Let us make man in our own image, in the likeness of ourselves . . .'" (Gen 1:26), and "God created man in the image of himself, in the image of God he created him, male and female he created them." (Gen 1:27).

Concerning Gen 1:27, Pope John Paul II says that man is not only the image of God by means of his humanity, but also by means of the communion of persons, which man and woman form. He says in part that man is ". . . also, and essentially, the image of an inscrutable divine communion of persons."<sup>3</sup>

Concerning man being created in the image of God (Gen 1:26-27), Pope Pius XII taught that:

. . . in the family this image acquires, so to speak, a characteristic similarity with the divine model, because as the essential unity of the divine nature exists in three distinct persons, consubstantial and coeternal, so the moral unity of the human family is fulfilled in the trinity of the father, of the mother and of their children . . . 4

#### The Source, Goal and Model

God is the "beginning" and the "end" or the "first" and the "last" (cf. Is 48:12). He is not only the origin and prototype of the communion of persons of man and woman, of marriage and the family. He is also the goal. God is the only true ultimate goal of everyone, of each member of the family. In this regard we can refer to the classical prayer of St. Augustine where he says to God in part, "You have made us for yourself, and our heart is restless until it rests in you" (from his *Confessions*, Bk. 1, Ch. 1).<sup>5</sup>

God is the origin or source, too, of every genuine spiritual family. Note, that the Apostle Paul says, ". . . I pray, kneeling before the Father, from whom every family, whether spiritual or natural, takes its name . . ." (Eph 3:14-15).

We can also speak of God as the ultimate source and model of our growing in truth, love and unity. Jesus says with regard to the Holy Spirit that, ". . . when the Spirit of truth comes he will lead you to the complete truth . . ." (Jn 16:13). The Apostle Paul says that, ". . . the love of God has been poured into our hearts by the Holy Spirit which has been given us." (Rom 5:5). The Spirit of God thus enables us to grow in the truth and love of God.

#### Model of Mutual Love and Unity

Jesus says, "As the Father has loved me, so I have loved you." (Jn 15:9), and, "This is my commandment: love one another, as I have loved you." (Jn 15:12). The Christian faith affirms that Jesus Christ is true God and true man (cf. Jn 1:14 "The Word was made flesh").<sup>4</sup> The person of Jesus is the Second Person of the Trinity, the Son or Word of God. In Jn 15:12, therefore, Jesus is calling us to love one another as he loves us, as his Father loves him (cf. Jn 15:9). The mutual love of the communion of persons in the Trinity is, therefore, the highest model of mutual love for spouses, the members of the family, the Christian community, and so on.

Shortly before his passion and death, Jesus prayed for all those who would believe in Him:

May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the

world may believe it was you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so completely one that the world may realize that it was you who sent me and that I have loved them as much as you loved me. (Jn 17:21-23)

This is truly an astonishing text. It reveals that Jesus desires and prays that our unity may become like the perfect unity which is in God himself, the communion of persons of the Holy Trinity. There is, however, some difference. The Fourth Lateran Council (1215) referring to Jn 17:21 points out that:

. . . this term "one" applied to the faithful means a union of charity in grace; applied to the Divine Persons, it indicates the unity of identity in nature . . . . 7

The prayer of Jesus for our unity, "a union of charity in grace", further reveals that we cannot accomplish this kind of unity by ourselves. Unity is a gift of God and we need to cooperate with his grace to become fully united.

The Holy Trinity, as we have considered, is the highest source and model of mutual love, unity and communion for the natural family and other families. The divine persons in God give themselves to each other unconditionally, with infinite generosity. Their openness, mutual communication and communion is perfect. They also share their love and life with others. We are all invited to share in their love and communion and to share it with others.®

### God is Perfect

Concerning God being the Holy Trinity, we should also consider here briefly the "holiness" and perfection of God. Scripture often describes God as "the Holy One" (e.g. Is 5:24). God is morally perfect. He cannot sin. He is the Supreme Being who contains every perfection. He is infinitely loving, good, true, beautiful, just, merciful, immutable, etc. He is also all-knowing, all-powerful, present everywhere and eternal. He is both immanent (present everywhere in the universe) and transcendent (he transcends everything else).¶ God's holiness, perfection and infinity should inspire us with a profound reverence and love for him. It should also make us realize that there is no limit to how much we can grow in love and unity. We are continually called to grow in love and unity.

Our treatment here concerning God has been far from complete or exhaustive. Sacred Scripture and the Church's Tradition contain a wealth of material concerning the great mystery of the Living God, the One Lord, the Holy Trinity. Our purpose here has been mainly to show that God, the original communion of persons of the Holy Trinity, is the

highest or ultimate source, goal and model of family unity.

## 2. Creation and the Origin of Marriage and the Family

"In the beginning God created the heavens and the earth." (Gen 1:1). The Fourth Lateran Council (1215) teaches in part that the one true God is the:

. . . Creator of all things visible and invisible, spiritual and corporeal, who, by his almighty power, from the very beginning of time has created both orders of creatures in the same way out of nothing, the spiritual or angelic world and the corporeal or visible universe. And afterwards he formed the creature man, who in a way belongs to both orders, as he is composed of spirit and body . . . .<sup>10</sup>

The traditional Christian teaching concerning creation, and in particular the creation of man and woman (see Gen 1-2), is basic to understanding the origin and nature of marriage and the family, and the various goods related to these.

### The "beginning"

Jesus himself when questioned concerning divorce and the indissolubility of marriage recalled his questioners (the Pharisees) to the "beginning" (see Mt 19:5-6 and Mk 10:2ff.). Pope John Paul II, starting with Jesus' call, has spent many of his General Audiences, especially from September 5, 1979 to April 2, 1980, explaining in a very profound and beautiful way the first chapters of the book of *Genesis*. Pope John Paul II says that he thinks that Christ, responding to the questionings of people of our times with regard to marriage, ". . . would recall above all to the 'beginning'", and that the ". . . integral vision of man must be constructed from the 'beginning'".<sup>11</sup>

Concerning the first chapters of *Genesis* Pope John Paul II says that they are at a completely prescientific level. He adds, however, ". . . at the same time--perhaps by reason of the antiquity of the text--the important truth for the integral vision of man reveals itself in a simpler and fuller way."<sup>12</sup> He says that the meaning of this truth can be extended ". . . to the whole sphere of human intersubjectivity, in particular to the perennial man-woman relationship."<sup>13</sup>

Gen 1:26-27 speaks of God creating man, male and female, in his image and likeness. In the preceding section of this Chapter, we considered that man images the Triune God not only in his humanity, but also in the communion of persons which man and woman form. This image acquires a characteristic similarity with the divine model in the family--in the trinity of the father, the mother, and their children.

With regard to God being the Architect of the family, a prominent Catholic laywoman, Chiara Lubich, says in part concerning today's situation:

. . . our families must go to the source of Love. Only God who is Love knows what the family is; he is the Architect who planned it as the masterpiece of love, the sign, symbol, prototype of all his other designs.

If he fashioned the family, molding it with his love, he will also be able to make the family sound again through love.<sup>14</sup>

### Created Good

In the "first" account of Creation (Gen 1:1 to 2:4a) we read that after God created everything, including man, male and female, that "God saw all he made, and indeed it was very good . . . ." (Gen 1:31). God, who is love and is supremely good, created the universe and man, in his totality, good. God created freely to communicate his love and to share his goodness.<sup>15</sup> He keeps all created things in existence. Creation is a good gift of God. Man, as male and female, is created very good. Human sexuality in all its dimensions is thus very good--a gift of our Creator or Father. Man, as a unity of body and soul, and all that this means, is created good.<sup>16</sup> In the preceding Chapter of this paper though, we considered how sin, original and personal, has harmed man, including the communion of persons which man and woman form. In further sections of this Chapter we will consider God's plan of salvation for man (male and female), marriage and the family.

### Created as Complementary and Equal Helpmates

In the "second" account of creation (Gen 2:4bff.), we read that after God formed man, he said, "It is not good that man should be alone. I will make him a helpmate." (Gen 2:18). In a style and literary form which is appropriate to the time and place of composition, this account goes on to relate that God built a rib he had taken from the man into a woman. This seems to be a symbolic way of expressing the close relationship that should exist between a husband and wife, since this account later explicitly refers to marriage (cf. Gen 2:24). Concerning this we can note that even today some Arabs will speak of a very close friend as their "rib".<sup>17</sup> It is also fitting to note here that St. Thomas Aquinas taught that the friendship of husband and wife should be the greatest of all human friendships because they unite to share all of domestic life.<sup>18</sup>

Concerning the words "alone" and "helpmate" in Gen 2:18, Pope John Paul II says that:

. . . they indicate how fundamental and

constitutive for man is the relationship and the communion of persons. Communion of persons means to exist in a mutual "for", in a relationship of mutual gift.<sup>19</sup>

The word "helpmate" also indicates that in God's most loving and wise creative design man and woman are meant to help each other. This "second" account of Creation relates how no suitable helpmate for man was found among the animals, so God made woman for him (Gen 2:18ff.). Man and woman are created by God as suitable "helpmates" for each other. Man and woman are suited to each other--they are complementary. They should also help, serve and support one another. Along these lines, the Second Vatican Council speaks of a married man and woman rendering "mutual help and service to each other through an intimate union of their persons and of their actions."<sup>20</sup>

In Gen 2:22-23 we read that when God brought the woman he had made to the man, "The man exclaimed: 'This at last is bone from my bones, and flesh from my flesh! This is to be called woman, for this was taken from man.'" This text affirms the common human identity of man and woman. God created man and woman with fundamental equality in dignity as persons. In the Hebrew there is a play on the words *ish'sha* (woman) and *ish* (man) which also points to the unity and equality of the first couple.<sup>21</sup>

### The Institution of Marriage

The following verse, Gen 2:24, reads, "This is why a man leaves his father and mother and joins himself to his wife, and they become one body [or one flesh]." To become "one flesh" here means more than a joining of bodies. "Flesh" here denotes the whole person. To become "one flesh", therefore, refers to a union of persons, a becoming "one" in marriage. Pope John Paul II says in part that this verse

. . . establishes their conjugal unity . . . it permits us to speak both of the revelation and of the discovery of the 'marriage' meaning of the body in the same mystery of creation.<sup>22</sup>

God is the Author of marriage. Although marriage has been institutionalized under various forms in various times and places, it is not a mere social convention or invention, but it is of divine origin. The Second Vatican Council says that "The intimate partnership of married life and love has been established by the Creator and qualified by His laws."<sup>23</sup>

Concerning the institution of marriage, Pope John Paul II says in part that:

. . . it is an interior requirement of the covenant of conjugal love which is publicly affirmed as unique and exclusive, in order to live in complete fidelity

to the plan of God, the Creator. A person's freedom, far from being restricted by this fidelity, is secured against every form of subjectivism or relativism and is made a sharer in creative Wisdom.<sup>24</sup>

Marriage or conjugal communion is by nature an indivisible unity, the man and woman are no longer two but "one flesh" (cf. Mt 19:6 and Gen 2:24). Husband and wife promise to give themselves to each other totally. They should be willing to share their entire life-project and they are called to grow in their communion through day-to-day fidelity.

The first couple and prototype of all marriages (Adam and Eve) was a monogamous couple. Although at various times some societies have allowed polygamy, God's design is one of monogamous marriage, a deep personal union of one man and one woman. Polygamy is contrary to the equal personal dignity of men and women. It negates the true nature of conjugal love which is meant to be total, unique and exclusive.<sup>25</sup>

Marriage is also meant to be an indissoluble communion. The Second Vatican Council teaches that ". . . this intimate union, as well as the good of the children, imposes total fidelity on the spouses and argues for an unbreakable oneness between them."<sup>26</sup>

### Conjugal Fruitfulness

God the Author of marriage and conjugal love has also ordained them, by their very nature, "for the procreation and education of children".<sup>27</sup> The "first" account of creation, after proclaiming that God created man, male and female, in his image, reads, "God blessed them, saying to them, 'Be fruitful, multiply, fill the earth and conquer it . . .'" (Gen 1:28). In God's wonderful design, the communion of persons which man and woman form is the way in which new human beings, also created in God's image (cf. Gen 5:1-3), come into existence.

Children are a blessing, ". . . the supreme gift of marriage and they contribute very substantially to the welfare of their parents."<sup>28</sup> The husband and wife's gift of themselves to each other, in becoming "one flesh" (Gen 2:24), makes them capable of the greatest possible gift, of cooperating with the power and love of the Creator and Father in giving life to a new human being. Children are ". . . a permanent sign of conjugal unity and a living and inseparable synthesis of their being a father and a mother."<sup>29</sup>

When Eve had a son she was aware that this was with the help of God (cf. Gen 4:1). While the body of the child comes from its parents, the Catholic faith holds that the soul of each child is immediately created by God.<sup>30</sup> In God's plan the transmission of human life is thus not merely reproduction, but procreation. Human parents in procreation cooperate with the Creator in a great and beautiful mystery.



It should be noted that spouses who are unable to have children of their own are able to share the fruit of their conjugal love by serving human life in other ways. Spouses who do have children of their own are also called to a richer conjugal fruitfulness which includes handing on to their children the ". . . fruits of moral, spiritual and supernatural life . . ." <sup>31</sup>

The relationship between parents and children ". . . is *irreplaceable and inalienable*, and therefore incapable of being entirely delegated to others or usurped by others." <sup>32</sup>

Parents have a most solemn obligation to educate their children and must be acknowledged as the first and foremost educators of their children. <sup>33</sup>

Since marriage and conjugal love are ordained to the procreation and education of children, in God's plan marriage is the foundation of the family, the first and vital cell of society. <sup>34</sup>

### God's Providence

In this section, concerning creation and the origin of marriage and the family, we should also consider briefly God's providence and our collaboration with him in this. The Christian view rejects a fatalistic view of life. The believer affirms that God who created all things out of nothing, also holds them in existence (cf. Wis 11:26) and governs them by his power, love and wisdom (cf. Wis 8:1). God created man, male and female, with freedom. He invites us to himself and calls us to collaborate with him in his providence. We are called to be good stewards of created goods which God has given for the benefit of all people. <sup>35</sup>

Since we are all children of the same heavenly Father, all men and women are brothers and sisters in the great human family. God's will is, indeed, that we collaborate with him in manifesting his care, love and providence to other people, especially to the members of our families, our friends, and those in need. <sup>36</sup>

### 3. God's Revelation in Jesus Christ and the Unity of all Truth

In the first Chapter of this treatise, section 4, we considered how the confusion and distortion of truth, which is prevalent today, undermines the unity and stability of the family. A true and durable family unity can only be built on the foundation of the truth. Because there are many dimensions to family life, it is important to have a clear vision of the unity of all truth, <sup>37</sup> as a solid basis for harmonizing the various aspects of married and family life. According to the Christian faith, God's revelation in Jesus Christ gives us this clear vision.

### Divine Revelation, Faith and Reason

Jesus Christ, the Word made flesh (cf. Jn 1:14), is true God and true man. In Jesus the fulness of divine and human truth, of supernatural and natural truth, is united. Because Jesus is both God and man, he is the perfect mediator between God and man (cf. 1 Tm 2:5).

At various times in the past and in various different ways, God spoke to our ancestors through the prophets; but in our time, the last days, he has spoken to us through his Son . . . (Heb 1:1-2).

Jesus perfected divine revelation.<sup>38</sup> He is the perfect and definitive revelation of God to man. In Christ the divine and human natures are hypostatically united, joined in the one divine person of the Son or Word of God, the Second Person of the Holy Trinity.<sup>39</sup>

Scripture teaches that before the Incarnation took place, before the "Word was made flesh" (Jn 1:14), in the beginning all things came to be through the Word (cf. Jn 1:1-5). Although creation is often referred to the Father by "appropriation" (cf. The Apostles' Creed), the Catholic Church teaches that the three divine Persons of the one God, the Father, the Son and the Holy Spirit, are not three principles of creation, but are one single common principle of Creation.<sup>40</sup> In light of the doctrines of the Trinity, Creation, and the Incarnation, we see that it is the same God who created all things including man and his mind, and who revealed himself fully in Jesus Christ. This means that all truths which God reveals and man accepts in faith are in perfect unity with all genuine truths which the creature man discovers about himself and the universe by means of his mind and reason.

With regard to God's revelation to man, the Second Vatican Council teaches that, "Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men."<sup>41</sup> and that Christ ". . . fully reveals man to man himself and makes his supreme calling clear."<sup>42</sup> The First Vatican Council (1869-70) teaches that through divine revelation, ". . . those religious truths which are by their nature accessible to human reason can easily be known by all men with solid certitude and with no trace of error."<sup>43</sup> Note that Rom 1:20 teaches that "Ever since God created the world his everlasting power and deity--however invisible--have been there for the mind to see in the things he has made."

These truths concerning God, his revelation to man of himself and his will, and Christ's revealing man fully to man himself, are very important with regard to the family and family life. In light of God's revelation, which is completed in Jesus Christ, we can discover the true nature, meaning and purpose of marriage and the family. The revelation of Jesus Christ, if accepted in faith, enables us

to know with certainty God's plan, including his plan of salvation for marriage and the family. And, this plan is in complete harmony with the genuine truths concerning marriage and the family that we can discover with our minds or reason.

### The Family and Jesus

The family needs to look to Jesus. In looking to Jesus, who is true God, it can discover the truth of God and his generous love, manifested in a particular way by the life, passion, death and resurrection of Jesus, and by his sending the Holy Spirit to those who receive him. Also, in looking to Jesus, who is true man, the family can discover how to become fully human--to love and to serve as Jesus did.

Each member of the family, and all the members together of every family, natural or spiritual, can and should see in Jesus their Teacher, Savior and best Friend. Since Jesus promised to be with his Church always, "to the end of time" (Mt 28:20), he is also always with even the smallest cell of the universal Church, the domestic Church or the Christian family. Jesus is present in a special way in the person in friendship with God, in the Mass and Sacraments, in his Word, and in his ministers. He is also present in a special way in the prayer and mutual love of his disciples for He promised that ". . . where two or three meet in my name, I shall be there with them." (Mt 18:20).<sup>44</sup>

Therefore, when a married couple or the members of a family meet in the name of Jesus, when they unite in a way pleasing to him--especially by loving one another as he loves us and has commanded us to love one another (cf. Jn 15:12)--Jesus will indeed be present in their midst, in their married and family love and prayer, in a special way. And, we should note that since Jesus is "light" (cf. Jn 3:19), and "the Way, the Truth and the Life" (Jn 14:6), wherever he is present he is present as the one who enlightens. He shows us how and enables us to live and love fully, if we cooperate with him.<sup>45</sup>

Jesus not only reveals to us the truth that will make us free (cf. Jn 8:31-2), and calls us to love and live according to the truth. He also enables us to love the truth and to live according to its demands if we cooperate with his grace. The wise man is one who not only listens to the words of Jesus, but who also acts on them (cf. Mt 7:24-27). We need to integrate our lives in the truth.

### A Few Distinctions Concerning Truth

Concerning the unity of all truth, we can also note here that the philosopher distinguishes ontological, logical and moral truth--truth in being, in knowing, and in saying and in acting. With regard to ontological truth, truth in being, God himself is both the Supreme Being and the truth. He gives all things their being and knowability. Every created thing is a realization of a divine idea. With regard to

logical truth, truth in knowing, God is the absolute logical truth. He knows and understands everything and can not be deceived. With regard to moral truth, Sacred Scripture bears witness to the veracity of God (for example, cf. Jn 8:26 where Jesus says "the one who sent me is truthful"), and to his faithfulness (for example, cf. 2 Tm 2:13 "We may be unfaithful, but he [Jesus Christ] is always faithful, for he cannot disown his own self.").<sup>46</sup>

We can apply the above, concerning the unity and distinctions regarding truth, to the family. The family is a realization of a divine idea of God. Its existence comes from him. God knows what the family is--he understands perfectly its every aspect. Whatever God has revealed to us about the family is true, without any error or falsehood. Whatever God has promised concerning the family and its members he will fulfill. He is ever faithful and He will also enable us to be faithful to himself and to each other, if we cooperate freely with his help and grace.

In this section our purpose has not been to give a detailed exposition with regard to God's revelation in Jesus Christ and the unity of all truth. Rather, our purpose here has been to point to these as a solid foundation on which to build a true, solid and lasting family unity.

#### 4. The Marriage of God and Man

The communion of love between God and people, a fundamental part of the Revelation and faith experience of Israel, finds a meaningful expression in the marriage covenant which is established between a man and a woman.<sup>47</sup>

In the Old Testament in a number of places God speaks of his people as his bride or wife, often as his unfaithful wife (see Hosea, for example). According to Hosea though, a day would come when God's people would call him, "My husband" (Hos 2:18). In the New Testament Jesus is referred to as the "bridegroom" (cf. Jn 3:29 and Mt 9:15). The "bride" or "wife" of Christ is his Church. The letter to the Ephesians makes a comparison between the relationship of husband and wife and the relationship of Christ and the Church. Concerning the latter the Apostle Paul says in part:

. . . Christ is the head of the Church and saves the whole body . . . the Church submits to Christ . . . in everything . . . Christ loved the Church and sacrificed himself for her to make her holy. He made her clean with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless . . . the Church . . . is his body--and we are its living parts . . . This mystery has many

implications . . . (Eph 5:21-33).

God's love and faithfulness are the highest models of these for all spouses. They are manifested especially in the love, service and fidelity of Christ who even sacrificed himself on the Cross for the sake of his bride, the Church. Today Christ continues to show his fidelity by keeping his word to be always present with the Church, his bride, "to the end of time" (cf. Mt 28:20).

### The Incarnation

With regard to the Incarnation Pope Leo XIII in his Encyclical *Octobri Mense* (1891) says:

. . . the eternal Son of God willed to assume the nature of man for the redemption and honor of man, and willed thereby to enter into a sort of mystical marriage with the entire human race . . . 48

Through the Incarnation, "The Word was made flesh . . ." (Jn 1:14). The Second Person of the Holy Trinity is hypostatically united with human nature in the God-man Jesus Christ. In Christ the divine and the human are in perfect unity and harmony. Jesus Christ, who is true God and true man, is thus the one and perfect mediator between God and man (cf. 1 Tm 2:5).

Concerning the Incarnation the Second Vatican Council teaches in part that:

. . . the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice, and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin. 49

The Second Vatican Council also teaches that the "Word made flesh willed to share in human fellowship" and that "He sanctified those human ties, especially family ones, from which social relationships arise."<sup>50</sup> Through the Incarnation God became part of a human family, the Holy Family of Nazareth. Through his mission and manifestation in glory Jesus celebrated the formation of a new family, the new People of God.<sup>51</sup>

### The New Covenant and Christian Marriage

Jesus Christ ratified the new and eternal covenant between God and man with his blood (cf. Mt 26:29; Mk 14:24; and Lk 22:20). The Catholic Church teaches that the marriage of the baptized (of two baptized Christians) is one of the seven sacraments of the New Covenant. Through baptism man and woman are definitively placed within the new and eternal

covenant, the spousal covenant of Christ with the Church. Because of this their intimate community of conjugal life and love is "elevated and assumed into the spousal charity of Christ, sustained and enriched by his redeeming power."<sup>52</sup> The Christian married couple also participates in a real way in the indissoluble unity of Christ and his spouse, the Church. Their marriage ". . . is the real representation, by means of the sacramental sign, of the very relationship of Christ with the Church."<sup>53</sup> In section 7.d. of this Chapter we will consider the Sacrament of Matrimony further. We may note here though that God does not force his love and grace on people. Therefore, a Christian married couple (two married baptized Christians) needs to cooperate with God's love and grace in order that their sacrament may be truly fruitful.

### Jesus as the Beloved

We should also say something here concerning the spousal relationship of Jesus Christ with each person who lovingly responds to his love. Jesus Christ, as true God and true man, loves each man, woman and child infinitely more than any human person can love them--also infinitely more than they can love themselves. Only Jesus Christ gives the fullness of inner life and joy (cf. Jn 4:13 and 15:11). Many people have experienced this joy, life and love of their Lord as the love of their "beloved" or divine "spouse".

Indeed, Scripture speaks of Jesus as "The Beloved" (cf. Mt 3:17; Mk 1:11 and Lk 3:22), as well as of a beloved disciple of Jesus (cf. Jn 19:26-27). The love between our beloved Lord and a beloved disciple of his can be compared to married love. Indeed, the highest degree of the Christian perfection of love that one can attain in this life is often referred to as the "spiritual marriage". This is also the highest grade of prayer or the "transforming union" with God in charity.<sup>54</sup>

The Second Vatican Council teaches that Jesus calls each and every one of his disciples to holiness of life, to the perfection of love (cf. Mt 5:48).<sup>55</sup> With regard to Christ's universal call to perfection of love, Fr. Jordan Aumann, O.P., writes that this call is addressed to all without exception and that:

The Christian life, if it is developed according to the supernatural powers that are inherent in it, will lead to the transforming union of charity, which is in turn the prelude to the beatific vision.<sup>56</sup>

Married people thus can and should also participate in this love of our beloved Lord. Divine love does not destroy human love, but rather elevates, perfects and heals it, making it more beautiful.<sup>57</sup> Thus, as a husband and wife grow in love of their divine spouse, they will also grow in their love and appreciation of each other. They will also become more fruitful instruments and signs of his love to each

other.

With regard to Jesus being the bridegroom or the beloved or divine spouse, we should also refer here to the vocation of consecrated virginity or celibacy which is complementary to the married state of life. Jesus himself speaks of those to whom it is given to accept the call to renounce marriage in view of the Kingdom of Heaven or the kingdom of God's love (cf. Mt 19:10-12). Concerning a man or a woman who gives themselves freely in this way, Pope John Paul II says that their body also possesses a full "marriage" or "nuptial" meaning.<sup>38</sup> Jesus teaches, too, that ". . . at the resurrection men and women do not marry; no they are like the angels in heaven." (Mt 22:30). Consecrated virginity or celibacy thus both gives witness already to the wondrous marriage of Christ and the Church,<sup>39</sup> and is an eschatological sign of the eternal marriage of the Lamb of God and the Church in glory.<sup>40</sup> We will consider celibacy further in section 7.e. of this Chapter.

In this section we have considered briefly the marriage of God and man, the loving communion between God and his people, which is fulfilled by the Incarnation and the New Covenant, the marriage between Christ and his Church. This great mystery as we have seen has many implications for all men, for Christians, and for Christian married couples. We have drawn attention here to the marriage of God and man because it is a basic source and model of unity for all marriages and families.

### 5. The Redemption and Healing of Relationships

The Redemption accomplished by God through Jesus Christ is truly good news. Redemption, in a Christian theological sense, means liberation from sin and all the consequences of sin including death.<sup>41</sup> This involves healing of the whole human person, body and soul. It also includes healing of relationships: with God, with each other, and with the rest of creation. Since each natural family is composed of persons wounded by sin, and family life involves various relationships (husband/wife, parent/child, brother/sister . . .), the redemption is most significant with regard to our theme of family unity.

According to a Christian perspective, the work of the redemption has been accomplished in the Paschal Mystery--by the passion, death, resurrection and ascension of Jesus Christ. Although Jesus Christ has already accomplished the work of redemption, its fruits are still being realized and will not be fully realized until Christ's Second Coming, the resurrection of the dead, and the Last Judgement. Since God wants all people to be saved (cf. 1 Tm 2:4), he offers us through Jesus the gift of salvation. If we cooperate with his love and grace he will free us from all evil, from all divisions, and lead us into perfect unity with himself, each

other, and the rest of his family forever.

### Jesus is our Redeemer

The name "Jesus" means "Yahweh saves".<sup>42</sup> It is a fitting name for the Savior or Redeemer of all men and women. The mystery of the Redemption reveals a love that is stronger than sin, than weakness, than death.<sup>43</sup> God willed to redeem us by the Cross of Christ. It is the perfect form of redemption because it teaches us the gross malice of sin and to refrain from sin, it gives us a pattern for the obedience, humility and steadfastness that we need to serve God faithfully, and it reveals the greatness of God's love (cf. Jn 3:16).<sup>44</sup>

The Apostle Paul says that God wanted all things to be reconciled through Christ, ". . . everything in heaven and everything on earth; when he made peace by his death on the cross." (Col. 1:20). In the Letter to the Ephesians (Ch. 3, verses 12-16), he says that by his blood Christ is the peace between us. He has made us one and broken down the barrier, ". . . actually destroying in his own person the hostility . . ." Jesus is thus the Peacemaker, the Reconciler, the Healer of broken relationships, also between the members of a family.

The Fathers of the Church proclaimed that what was not taken up by Christ was not healed.<sup>45</sup> But, since Christ took up our entire human nature, he wants to and can heal us in our totality--soul and body, and in our relationships with God, with each other, and with all things. If we cooperate with the grace of God we will be totally healed--this healing will be ultimately completed with the resurrection of our bodies.

The Second Vatican Council teaches that:

. . . In Him [Christ] God reconciled us to Himself and among ourselves. From bondage to the devil and sin, He delivered us . . . .

The Christian man, conformed to the likeness of that Son who is the firstborn of many brothers . . . becomes capable of discharging the new law of love . . . . the whole man is renewed from within, even to the achievement of "the redemption of the body" . . . .<sup>46</sup>

### Redemption and the Family

The Christian who becomes conformed to Christ becomes a new creature, a new man or a new woman in Christ (cf. Eph 4:21ff.). We can also say that a family that becomes conformed to the Gospel of Jesus Christ becomes a "new family".<sup>47</sup> A Catholic theologian, Edward Schillebeeckx, O.P., writes that, in the Apostle Paul's view, the ordinary secular relationships in marriage and the family become totally different "in the Lord".<sup>48</sup> Family relationships are made totally new by Christian love. Christian spouses and



their children are also brothers and sisters of each other in Christ.

The Second Vatican Council teaches that, "Christ's redemptive work, while of itself directed toward the salvation of men, involves the renewal of the whole temporal order."<sup>69</sup> This renewal thus includes all the dimensions of married and family life, including their temporal dimensions. Along these lines the Second Vatican Council also teaches that, "Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power . . ." and "This love the Lord has judged worthy of special gifts, healing, perfecting, and exalting gifts of grace and of charity."<sup>70</sup> God's grace does not destroy our human nature, but heals, perfects and elevates it to share in the divine nature (cf. 2 Pt 1:4).

### Healing

Each one of us has been wounded spiritually and psychologically by sin--original sin and the personal sins of ourselves and others. Our wounds often make it more difficult to relate to and love ourselves and others, including the members of our family, in a healthy way. This is especially true if we are carrying bitterness and resentment from past hurts, from being rejected before and so on. Unless we are healed interiorly, that is, freed from these resentments and hurts, etc. (freed to love), they can be obstacles to that communion and unity with others that we desire. This is also true with regard to marital and family relationships.

Today there is much being written on healing, including inner healing.<sup>71</sup> While some of these works lack a proper theological balance, the basic message that God's love has a powerful healing power is true. The more a person becomes united with God and transformed by his love, the more he or she will be able to truly love and serve others. In this regard, too, we can consider the saying of the Fathers (already noted above in this section), that what was not taken up by Christ was not healed. If we consider this personally, can we not say that any area of our life or behavior that is not conformed to Christ and his saving will is not healed?

We can also note here the saying of the prophet Isaiah, that if we free the oppressed, share our food with the hungry, shelter the homeless poor, clothe the naked, and do not turn from our own kin, then our wound will be quickly healed over (cf. Is 58:6-8). We are healed when we cooperate with God's love and live the Christian virtues--when we forgive and show justice, mercy, kindness, love, and so on, to others. It is also important to be humble and of contrite heart, and to thank God for his many blessings.

Many today have experienced God's healing, especially spiritual and psychological healings, and healings of disordered relationships. This includes the healing of

broken marriage relationships, reconciliations between parents and children, reconciliations between brothers and sisters, and so on. Some people have also experienced physical healings. We should pray for healing and do our best to be instruments of God's healing to others by truly loving them. We should never forget though that Jesus is the Healer (as we see in the Gospels) and that God's ways and timing are always best, though often differing from ours. We should also never lose hope, because if we cooperate with God's grace, then what is not healed in this life will be healed in the next.

### Our Sharing in Christ's Sufferings and Work of Redemption

Another important aspect with regard to the redemption, that is sometimes overlooked today but should not be, is our sharing in Christ's sufferings and work of redemption. In this way we can identify with Jesus fully, also in his Crucifixion and Forsakenness (cf. Mt 27:46), and so collaborate with him in the work of redemption. St. Paul speaking of his own experience in this regard says:

It makes me happy to suffer for you, as I am suffering now, and in my body to do what I can to make up all that has still to be undergone by Christ for the sake of his body, the Church. (Col 1:24)

Christians are part of Christ's Mystical Body. Pope Pius XI says that Christ is still suffering in his Mystical Body. He refers to St. Augustine's explanation that although Christ's sufferings as Head were completed, ". . . yet for Christ in his body, suffering still remained."<sup>72</sup> We are thus called into a remarkably close relationship with Jesus Christ, to share mystically in the Paschal Mystery of his passion, death, resurrection and ascension into glory.<sup>73</sup>

A Catholic priest, Fr. George Kosicki, C.S.B., writes that:

By our will we can unite our present sufferings with the passion-death-resurrection of the Lord Jesus in the Eucharist. In this way we sanctify or consecrate our sufferings as the broken Body of Christ with the sacrifice of Christ our Head. An act of our will changes the pain of sufferings into a sacrifice that brings salvation . . .<sup>74</sup>

Christianity is not masochism. But, it is the only way that the trials and sufferings that are part of everyone's life, whether they are married or single, old or young, whether they like it or not, can find true and eternal meaning. By uniting our daily trials and sufferings with Christ's, we can already begin to share in his risen joy and hope for the eternal life and glory that will far outweigh

all our present sufferings (cf. Rm 8:18).

This all can be easily related to marital and family life. Even the best of marriages and families have their troubles (cf. 1 Cor 7:28). The various trials and difficulties (including the dissapointments, misunderstandings, illnesses and death), which every family experiences, can all be related to the Paschal Mystery of Christ.<sup>75</sup> Jesus invites us to take up our crosses every day and follow him (cf. Mt 16:24-27; Mk 8:34-38; and Lk 9:23-26). If we do this with true love and courage, we will share not only in his sufferings, but also in his work of redemption, in his work of unification.

### Following the Example of Jesus Christ

In the redemption God took the initiative. Jesus Christ loved us and suffered for us while we were still at enmity with God (cf. Rom 5:8-11). When evil was inflicted on Jesus, who was completely innocent, he did not retaliate but loved those who hurt him. In this way he broke the cycle of sin and evil. By following his example, by always loving even when we are mistreated and suffering, we, too, can collaborate with Christ in breaking the cycle of sin and evil, and in spreading his kingdom of love, mercy, peace, joy, healing and unity. We should not wait for others to take the lead, but, in union with Christ (cf. Jn 15), we should take the initiative in showing other people true care and love, in spreading the Good News of Jesus Christ. And, the first place to start is at home, with our families and friends.

In this section we have considered briefly the good news of the redemption and healing of relationships. This Good News of Jesus Christ, the Gospel, is also good news for all marriages and families today. It is the source for the healing of divisions which every marriage and family today experiences, at least to some extent.

### 6. The Holy Spirit: Gift of Love and Unity

The Holy Spirit is the third divine Person of the Holy Trinity, as we considered in the first section of this Chapter. He is the gift of love and unity to the Church, to families and to individuals who are open to receiving him. The Apostle Paul wrote to the early Church in Rome (and to Christians of every age) that ". . . the love of God has been poured into our hearts by the Holy Spirit which has been given us." (Rom 5:5). More recently, Pope John Paul II wrote that the Holy Spirit ". . . renders man and woman capable of loving one another as Christ has loved us", and

. . . the Holy Spirit who is poured out in the sacramental celebration [of Matrimony] offers

Christian couples the gift of a new communion of love that is the living and real image of that unique unity which makes of the Church the indivisible Mystical Body of the Lord Jesus.<sup>74</sup>

The Holy Spirit unites the Church as well as a cell of the Church, the Christian family or domestic Church,<sup>77</sup> in a communion of mutual love.

### The Mission of the Holy Spirit

The Holy Spirit, proceeding from the mutual love of the Father and the Son, is sent to us by the Father and Jesus (cf. Jn 14:26 and 16:7-8). It is in fact the Holy Spirit who makes us cry out "Abba, Father", as children of God (cf. Rom 8:14-16), and who enables us to say, "Jesus is Lord" (cf. 1 Cor 12:3). Although the Holy Spirit is a divine Person distinct from the Father and the Son, because of the profound unity of God he is also fittingly called the Spirit of God and the Spirit of Christ.

Before Jesus left his disciples, that is, in his being visibly present to them, he promised that the Holy Spirit, the Advocate or Paraclete, would be sent to them. Jesus said in part that the Holy Spirit would teach the disciples and remind them of everything he had said to them (cf. Jn 14:26), that the Spirit would show the world how wrong it was about sin and judgement, and that the Spirit would lead the disciples to the complete truth (cf. Jn 16:7-8 and 13). Jesus also said in part that the Holy Spirit would give the disciples power and make them his witnesses to the ends of the earth (cf. Acts 1:8). The mission of the Holy Spirit is to continue and complete the mission of Jesus Christ, that is, ". . . to carry out His saving work inwardly and to impel the Church toward her proper expansion . . ."<sup>78</sup> The Second Vatican Council teaches that although the Holy Spirit was already at work in the world before Christ was glorified, on the day of Pentecost he came upon the disciples to remain with them forever. On that day there occurred a foreshadowing of that union of all peoples in a universal faith, a union that was to be achieved by the Church of the New Covenant which lovingly understands, accepts and speaks all tongues, thus overcoming the divisiveness of Babel.<sup>79</sup>

### The Holy Spirit as the "Soul" of the Church and the Christian Family

The Holy Spirit, the Spirit of life, continually renews the Church and leads her to perfect union with her Spouse, the Lord Jesus. The Spirit guides and directs the Church with various gifts, both hierarchical and charismatic. He adorns her with the fruits of his grace, and gives her a unity of fellowship and service.<sup>80</sup> Pope Leo XIII spoke of the Holy Spirit as the "soul" of the Church.<sup>81</sup> The Holy Spirit is thus the principle of that life which wells up to

eternal life (cf. Jn 4:14 and 7:38-39), and which animates the universal Church as well as the Christian family, the domestic Church. The Christian family is a living cell of the Body of Christ, the Church. Separated from the life of the whole Church of Christ, the Christian family will die spiritually, just as a living cell soon dies when it is separated from its proper body. But in union with the whole Church of Christ (both the universal Church and its proper local Church), the Christian family or domestic Church will be continually vivified, and renewed and guided by the Holy Spirit of life, love, truth and unity.

#### The Holy Spirit and the Individual Members of Families

The Holy Spirit is also essential for the spiritual life of each individual, of each member of every family. He pours the love of God into our hearts if we welcome him (cf. Rom 5:5). The Apostle Paul also says, "Your body, you know, is the temple of the Holy Spirit, who is in you since you received him from God." (1 Cor 6:19). The Holy Spirit is given to those who obey God (cf. Acts 5:32). While the Holy Spirit is himself the supreme gift, according to Pope Leo XIII, he also gives the just man (or woman) divine grace which unites the just very closely and intimately with God. Divine grace also operates through the operative faculties which are the corresponding virtues of the just man (or woman). The Holy Spirit also gives hidden inspirations and invitations, the seven gifts of the Spirit, as well as various fruits and charisms.<sup>e2</sup>

The seven gifts of the Holy spirit are traditionally enumerated as wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord (cf. Is 11:2-3). These gifts dispose one to follow better the divine impulse, more easily and promptly. They stimulate one to desire and to attain the evangelical beatitudes. They are also very efficacious to take one to the highest peaks of sanctity.<sup>e3</sup>

Note, that the will of God is our sanctification (cf. 1 Th 4:3). Sanctification is the process by which the individual is made whole and holy, united within himself or herself and united fully to God who is most holy. Sanctification or a growing union within oneself and with God is also necessary for spouses and the members of a family to grow in true spiritual communion and unity with each other.

Concerning the fruits of the Holy Spirit, the Apostle Paul says, "What the Spirit brings is . . . love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control . . ." (Gal 5:22-23). He contrasts these fruits of the Spirit with the negative results of self-indulgence or works of the sinful "flesh" (see Gal 5:19-21 and Chapter 2, section 2.b., above). It is not difficult to see how valuable the fruits of the Spirit are for marital and family unity.

The Apostle Paul also speaks of various charisms which the Holy Spirit gives to different people as he chooses, for

a good purpose (cf. 1 Cor 12). He enumerates various charisms such as prophecy, administration, teaching, preaching, almsgiving and other works of mercy, the gift of healing, the power of miracles, the discernment of spirits, the gift of tongues, the ability to interpret tongues, and the gifts to some to be apostles, evangelists or pastors, and so on (see Rom 12:6-8; 1 Cor 12:4-11; and Eph 4:7-13). The Apostle Paul says that we should aspire for the gifts which will grow to benefit the community (cf. 1 Cor 14:12). He says that the charisms must always be used for the common good, and that everything should be done with propriety and in order (cf. 1 Cor 14:26-40). He emphasizes that love is the greatest gift--without love even one given great charisms is nothing at all (see 1 Cor 13). We are also exhorted to preserve the unity of the Spirit by the peace that binds us together (cf. Eph 4:3).

The Holy Spirit gives the Church various gifts to build it up in truth, life, order, peace and unity. These gifts are not only given through certain officials of the Church (cf. Rom 12:8), such as the Pope, bishops, priests and deacons, to edify the universal and local Churches. The Holy Spirit also gives special gifts to religious and the laity including members of the domestic Church--spouses, parents and children--to build it up in truth, love, life, order, peace and unity. Since God does not command the impossible, he offers to each of us the graces and gifts that we need to fulfill all of our duties, to do his will.

#### The Holy Spirit and Family Unity

We should note that the Acts of the Apostles (which has been called the "gospel" of the Holy Spirit) reports that the members of the early Christian community "were all filled with the Holy Spirit" and that "The whole group of believers was united, heart and soul . . ." (Acts 4:31-32). Today, too, if we want our Churches and our families to be truly united, we need to pray for and welcome the gift of the Holy Spirit--we need to all be filled with the Holy Spirit.

With regard to marriage and the family, an Italian Catholic theologian, Dionigi Tettamanzi, speaks of unity as being a specific gift of the Holy Spirit. He also describes the Spirit as the *vivulum amoris*, the bond of love.<sup>24</sup>

In light of our considerations here, we can thus say that the Holy Spirit is indeed the supreme gift of love and unity. This is true with regard to the whole Church as well as a cell of the Church, the Christian family. The Holy Spirit is thus a profound source of family unity.

#### 7. The Church of Christ and Family Unity

The Church of Christ is a vast topic. We need only consider the two documents of the Second Vatican Council which treat specifically of the Church, *Lumen Gentium* (the

"Dogmatic Constitution on the Church") and *Gaudium et Spes* (the "Pastoral Constitution on the Church in the Modern World"), to begin to appreciate the very rich reality of the Church of Christ with its many dimensions and aspects. In this section we do not intend to give a comprehensive ecclesiology (study of the church),<sup>65</sup> but rather intend to consider the Church of Christ as an instrument of family unity.

The Church of Christ is intimately related and united to Christ and his saving mission. The Church is the Mystical Body of Christ who is her head (cf. 1 Cor 12:12-30). The Church is also the beloved bride of Jesus, the bridegroom (cf. Eph 5:23-32). Certain other expressions also fittingly describe the reality of the Church such as the "People of God" (cf. 1 Pet 2:9-10), the edifice of God (cf. 1 Cor 3:9), and "our Mother" (cf. Gal 4:26), etc. The Second Vatican council teaches in part that because of her relationship with Christ:

. . . the Church is a kind of sacrament of intimate union with God, and of the unity of all mankind, that is, she is a sign and an instrument of such union and unity.<sup>66</sup>

The Church, as Christ, is thus in some way related to all men. Her motherly concern extends to everyone. There exist, however, various degrees of ecclesial and spiritual communion. The Church in God's plan is meant to be a sign and an instrument of unity for all families, spiritual and natural.

We will consider the Church of Christ and family unity under several headings. Our starting point will be a famous text regarding the early Christian community: "These remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers." (Acts 2:42).

#### a) Apostolic Teaching and Unity of Faith

Christian families and communities of all ages, as the early Christian community, are to remain ". . . faithful to the teaching of the apostles . . ." (Acts 2:42). This ensures a unity of faith which is God's will, since the Apostle Paul teaches that, "There is one Lord, one faith, one baptism, and one God who is Father of all . . ." (Eph 4:5-6).

The Word of God proclaimed by the Church ". . . reveals to the Christian family its true identity, what it is and should be according to the Lord's plan . . ."<sup>67</sup> Today much confusion concerning the family's identity stems from the fact that various and often contradictory interpretations and reinterpretations of the Word of God abound. This confusion is not God's will since the Apostle Paul exhorts the early Christians at Philippi, and Christians of all ages, to ". . . be united in your convictions and united in your love, with a common purpose and a common mind . . ." (Ph 2:2). This unity

gives a unity of vision, a basis for working together, which is so important for Church, community and family unity.<sup>ee</sup>

God has provided "the teaching of the apostles" as a foundation for unity of convictions which does not exclude but grows and matures with the genuine contributions of all minds. Jesus himself, who is the fulness of divine revelation, commissioned the apostles (the remaining eleven since Judas had hung himself) to make disciples of all the nations, to baptize, and to teach them to observe all the commands he gave to them. He also promised to be with them "to the end of time" (cf. Mt 28:16-20). This promise only makes sense if Jesus was also referring to the successors of the apostles "to the end of time". According to the Catholic faith, the legitimate successors of the apostles are the bishops who can trace their succession right back to the original apostles. The Second Vatican Council teaches that the bishops are authentic teachers, ". . . teachers endowed with the authority of Christ . . ."<sup>ee</sup>

From the New Testament it is clear that Jesus gave the Apostle Peter a special position of authority and shepherding (cf. Mt 16:15-19 and Jn 21:15-17). Jesus also prayed that Simon Peter's faith "may not fail" and he gave him the duty to strengthen his brothers (cf. Lk 22:32). The Apostle Peter went to Rome, became Rome's first bishop, and he died in Rome. Today, the Catholic faith affirms that the present Bishop of Rome, the Pope, is the present successor of the Apostle Peter, with his same authority. Pope John Paul II is the 264th Pope. The line of papal succession goes right back to the Peter whom Jesus chose. The Second Vatican Council teaches that as each bishop is "the visible principle and foundation of unity in his particular Church", the Pope is "the visible source and foundation of the unity of the bishops and of the multitude of the faithful."<sup>ee</sup>

Jesus taught that the sensible man who listens to his words and acts on them is like a man who builds his house on rock, a solid foundation. The stupid man, however, is the one who does not act on Jesus' words. The fool builds on sand and what he builds will fall (cf. Mt 7:24-27). Concerning the men Jesus chose to teach in his name, Jesus said, "Anyone who listens to you listens to me; anyone who rejects you rejects me, and those who reject me reject the one who sent me." (Lk 10:16). According to the Catholic faith, these words can be applied especially to the legitimate successors of Peter and the other apostles, the Pope and the bishops teaching in union with him. The Second Vatican Council teaches that the bishops in communion with the Pope or Roman Pontiff, "In matters of faith and morals . . . speak in the name of Christ" and:

. . . the faithful are to accept their teaching and adhere to it with a religious assent of soul. This religious submission of will and of mind must be shown in a special way to the authentic authority of the Roman Pontiff, even when he is not speaking ex



cathedra . . . .<sup>91</sup>

Jesus himself had changed Simon's name to Peter (from the Aramaic *Cephas* meaning "Rock"--cf. Jn 1:42--and the Greek equivalent *Petros*)<sup>92</sup> and said to him, ". . . You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it." (Mt 16:18). Since Jesus intended to build his universal Church on "this rock", is it not also his will, therefore, that a cell of his Church, the domestic Church or Christian family, should likewise be built on this same rock? Papal teaching concerning marriage and the family, indeed, provides a sure and solid foundation on which to build marital and family unity.

Unity of faith which is important for unity of vision and working together, also for each family, results from faithfulness to apostolic teaching. Today this includes fidelity to and union with the Pope and bishops in union with him, and their teaching. The sensible man and the sensible family will, indeed, build on the Word of God as authentically and authoritatively interpreted by the Pope and the bishops in union with him. We will consider the questions of mixed marriages and ecumenism in the next Chapter of this paper (see below under Ch. IV, section 1.f.iii.).

#### b) Christian Brotherhood or Fellowship

The early Christian community also remained faithful "to the brotherhood" (Acts 2:42, JB. The RSV Cath. ed. translates this as "fellowship"). In line with New Testament teaching, the Second Vatican Council teaches that:

It has pleased God, however, to make men holy and save them not merely as individuals without any mutual bonds, but by making them into a single people

. . . .<sup>93</sup>

Christians of all ages, including our own, are called to be faithful to the "brotherhood". The Christian family, too, needs fellowship with other Christians, in order that it may be supported and support others as it should. This is perhaps even more important in our age where many nuclear families receive less support and interact less with their wider kin networks. The Christian family, a living cell of the Body of Christ, needs to be in communion with its local Church and the universal Church of Christ, so that it can grow and flourish as it should.<sup>94</sup>

Since the Son of God truly became a man like us, Jesus is our Brother. We are all brothers and sisters because the same God is our Father and the Church is our Mother. As Pope John Paul II says "everybody is my brother and sister".<sup>95</sup> We should see ourselves as belonging to one large family regardless of race or nationality or social position. The

Church is meant to be a brotherhood, a fellowship of love, where Jesus is spiritually present in the midst (cf. Mt 18:20).

This fellowship of love should be a concrete reality in the parish and local Church under its bishop. It should also reach out in love to the wider Church under the Pope, and to all people, especially to the needy. Today many Catholic parishes are growing in this area of fellowship, but much more growth is needed especially in some places. Some non-Catholic denominations are noted for their "fellowship". We who are Catholics could receive much edification in this area from some of our "separated brethren", in a spirit of true sharing and ecumenism which appreciates all God's gifts. ¶4

Fellowship is made real by mutual hospitality and service, by community celebrations, and by a love which shares joys and sorrows and which reaches out to those in need. When the Church is a true brotherhood or fellowship of love, the unity of families will tend to be strengthened. Each Christian family will also be given an effective instrument, through collaboration with others, to contribute to solving the problems of the great human family.

#### c) The Sacraments and Family Life

The early Christian community was also faithful "to the breaking of bread" (Acts 2:42). This refers to the Eucharist, one of the seven sacraments instituted by Jesus Christ. The sacraments are actions of Jesus Christ and his Church. They are visible signs which confer the grace they symbolize--they are instruments of Christ's own saving action on mankind. ¶7 Christ's instituting the sacraments is an example of how concretely God loves us and made himself one with us. The sacraments are very important for the life of a Christian and a Christian family. If the members of a family receive the sacraments, which are meant for them, with proper dispositions (with faith, hope and love especially), the sacraments will be powerful instruments of family unity.

Baptism incorporates one into Christ and his Paschal Mystery. Through it one is placed definitively within the new and eternal spousal covenant of Christ with the Church. ¶8

Baptism remits the guilt of original sin, and of all personal sins which are sincerely repented of for those baptized after infancy (cf. Acts 2:38). Through baptism our old sinful self is buried and we are renewed interiorly to share in Christ's risen life (cf. Rom 6:4). Baptism consecrates us permanently with a sacred "character", sealing us in the Holy Spirit (cf. Eph 4:30) and making us members of Christ's "royal priesthood" (cf. 1 Pet 2:9). From a Christian perspective the sacrament of baptism is thus a fundamental instrument of union with God and the Church, and of spiritual communion and profound family unity.

Confirmation endows the Christian with special strength by the Holy Spirit. Through Confirmation the gift of the

Holy Spirit received at Pentecost is extended to all the members of the Church. Confirmation conforms one more closely to Christ. It strengthens the disciple of Jesus Christ to grow in the Christian life, to be a true witness of Jesus and to share in his apostolate.<sup>99</sup> The sacrament of confirmation thus better equips the members of a family to fulfill their mission and apostolate (see below, Ch. IV, section 5).

The Eucharist, the Body and Blood of Jesus Christ, both symbolizes and effects the unity of God's family (cf. 1 Cor 10:16-17). In the Eucharist Jesus Christ is fully present. Through the Eucharist Jesus unites us more closely with himself and each other. Pope John Paul II says that the Eucharist "is a fountain of charity" and "by partaking in the Eucharistic bread, the different members of the Christian family become one body, which reveals and shares in the wider unity of the Church."<sup>100</sup> It is recommended that the Catholic faithful receive the Eucharist reverently and frequently, even daily, if their state in life permits this.<sup>101</sup>

The sacrament of reconciliation or penance (or confession) reconciles the faithful who fall into sin after baptism to God and the Church. The repentance and mutual pardon, which are so much a part of the daily life of an authentic Christian family, receive their specific sacramental expression in this sacrament.<sup>102</sup> God's mercy is poured forth abundantly through this sacrament of reconciliation to those who truly repent and are sorrowful for their sins. This sacrament also confers grace to help those who receive it from falling into sin again.

The sacrament of the anointing of the sick is for the sick and infirm (cf. Jam 5:14-16). In this sacrament the Church asks the Lord to lighten the sufferings of those who are ill and to save them. The Church also exhorts the ill "to contribute to the welfare of the whole People of God by associating themselves freely with the passion and death of Christ (cf. Rom 8:17; Col 1:24; 2 Tim. 2:11-12; 1 Pet 4:13)."<sup>103</sup> The sacrament of the anointing of the sick can have great significance for a person, and his or her family, in a time of serious illness or approaching death.

By the sacrament of holy orders a man is ordained a deacon, priest or bishop. A deacon is consecrated to a special ministry of preaching and service in the Church, a priest to a sacramental ministry as well, and a bishop to be a successor of the apostles. The bishop is ordained to be the focal point and source of unity of the local Church.<sup>104</sup>

Because the Word of God and the sacraments are so important for growing in family unity, deacons, priests and bishops have a very necessary and meaningful role in this regard. A good priest, for example, will truly be a spiritual "father" to many individuals and families.<sup>105</sup>

We will consider the sacrament of matrimony in the next subsection of this treatise. The sacraments, including the sacrament of matrimony, are powerful instruments of Christ's salvation--of unity with God and with each other for all the

members of a family. The members of families should, therefore, receive the sacraments which are meant for them, according to the laws and the mind of the Church, and with the proper dispositions.

d) The Sacrament of Matrimony in Particular

Receiving and meditating faithfully on the word of God, the Church has solemnly taught and continues to teach that the marriage of the baptized is one of the seven sacraments of the New Covenant.<sup>106</sup>

The sacrament of matrimony, which unites a Christian man and woman within the covenant of love of Christ and the Church, has special significance for our theme of family unity. In this subsection the intention is not to give an elaborate theology of this sacrament.<sup>107</sup> Rather, the purpose here is to draw attention to the sacrament of matrimony as a powerful instrument of Christ's saving and unifying activity in the marital relationship and the family.

In the Letter to the Ephesians, Chapter 5:21-33, the Apostle Paul makes an analogy between the relationship of husband and wife and the relationship of Christ and the Church. In verse 32 he says, "This mystery [Greek --*mysterion*] has many implications . . ." The Latin Vulgate translation of the Bible translates the Greek *mysterion* with the Latin *sacramentum*, from which comes the English word "sacrament". The word "sacrament" also conveys the meaning of "mystery".

As a sacrament the true marriage of baptized Christians is a sacred sign of the marriage of God and man (see above, section 4 of this Chapter), of the indissoluble covenant of love of Christ and his bride, the Church. The relationship of Christ and the Church and his sacrificial love for his bride is a model for all spouses. Christ is the principal minister of the sacrament of matrimony. He gives the man and woman to each other who, as co-ministers of this sacrament, give the gift of themselves to each other. The couple as ministers of this sacrament, in cooperation with Christ, act *in persona Christi* ("in the Person of Christ")<sup>108</sup>--they also become living instruments of giving Christ and his love to each other.

The Second Vatican Council teaches that through the sacrament of matrimony Christ comes into the lives of married Christians and abides with them so that they "may love each other with perpetual fidelity through mutual self-bestowal."<sup>109</sup> This sacrament strengthens them and gives them "a kind of consecration in the duties and dignity of their state."<sup>110</sup> As they fulfill their conjugal and family obligations, Christian spouses are penetrated with the spirit of Christ which fills their whole lives. By cooperating with God's grace they can advance increasingly in their own perfection, mutual sanctification, and contribute jointly to the glory of God. Their love is "caught up into divine love

and is governed and enriched by Christ's redeeming power . . .  
 .<sup>111</sup>

The valid consummated marriage of baptized Christians participates in the indissoluble union of Christ and the Church. Such a marriage is truly joined by God himself (cf. Mt 19:6). As long as neither of the spouses resists the grace of God, and they both cooperate with his grace, he will give them all the help that they need to have a good and holy marriage. As Pope Pius XI teaches, ". . . this sacrament gives them [husband and wife] the right to ask for and receive the help of actual grace as often as they need it to fulfill the duties of their state."<sup>112</sup> This includes all their conjugal and family duties. The sacrament of matrimony is thus also a source of grace enabling Christian parents to be loving and good parents. Its benefits flow to all the members of the family. In order that this sacrament may bear its intended fruits, however, it is most important that the spouses do their part and cooperate with the sacramental grace which God offers them.

The sacrament of matrimony is a powerful means of marital and family unity instituted by Jesus Christ. The Synodal Fathers of the 1980 Synod of bishops concerning the family say that it is necessary that married people become always more aware of the grace of this sacrament and of the presence of the Holy Spirit. In line with this they exhort married couples, "Most beloved brothers and sisters, listen to Christ who every day says to you: 'If you only knew what God is offering!'" (cf. Jn 4:10).<sup>113</sup>

#### e) The Gift of Celibacy and Spiritual Families

Although marriage is a great gift of God, he also gives some people the even greater gift to choose celibacy (not to marry) for the sake of the Kingdom of God (cf. Mt 19:10-12 and 1 Cor 7:7-9 and 32-40).<sup>114</sup> These are not contradictory but rather complementary gifts. They are different ways of living the one basic Christian vocation to love God with all one's heart, soul and mind, and to love one's neighbour as oneself (cf. Mt 22:37-40). The celibate person can contribute to the unity of natural families by his or her love, prayer and service. In the world and within the Church (the family of God) the celibate man or woman can be a special witness and instrument of union with God and communion among people.

The celibate person, without the many responsibilities of married life and natural parenting, can be freer or more available to dedicate himself (or herself) to prayer and universal service (cf. 1 Cor 7:32-35). Many who are called to choose celibacy for the sake of God's kingdom, a kingdom of love, are also called to commit themselves to a particular spiritual family (a religious institute of consecrated life or a society of apostolic life<sup>115</sup>). These spiritual families offer their members a number of advantages--the possibility of community life, and mutual help in providing for their own

needs and in serving others.

In *Familiaris Consortio*, 74, Pope John Paul II exhorts the heads of such spiritual families to consider (with due respect for their proper charism) the apostolate of the family as a priority task, "rendered even more urgent by the present state of the world." He speaks of various services which members of such spiritual families, either individually or in groups, can offer to natural families such as visiting them; looking after the sick; fostering relationships of respect and charity towards families that are in difficulties or separated; teaching and counselling; helping couples towards truly responsible parenthood; and opening their houses in cordial hospitality, so that families can gain a taste for prayer and recollection, and see lives lived in charity and fraternal joy.<sup>116</sup>

Celibate persons, by being faithful to their vocation with the various sacrifices and trials they experience, can be examples of fidelity to married people whose lives also require sacrifice, mortification and self-denial.<sup>117</sup> On the other hand though, married people who faithfully fulfill their responsibilities can also be examples to celibate persons.

Although the person who is celibate for the sake of the kingdom of God has renounced being a physical father or mother, he or she can be spiritually fruitful, becoming the spiritual father or mother of many by sharing their gifts and themselves in love (cf. 1 Tm 1:1-2). "Spiritual paternity often creates stronger bonds than paternity of blood."<sup>118</sup> In this way, too, loving celibate persons, by their example, can remind married people that they, too, are called to be spiritually fruitful, by sharing love and truth with their children and others. People who choose celibacy for the sake of God's kingdom can also be examples which help people who are unable to marry, for various reasons, to accept their situation in a spirit of love and service. Whether a person is single or has committed oneself to a celibate life or a married partner, he or she will bear much fruit that will last, if he or she abides in Christ and his love (cf. Jn 15:1-17).

One of the themes in the Church's teaching concerning the family, that we should also note here, is that the Christian family or the domestic Church should promote, together with the rest of the Church community, vocations to religious life, the missions and the priesthood. Parents should certainly not pressure their children toward such a vocation. But, if God in his great love and wisdom chooses to give such a vocation to one or more of their children, they should willingly and gratefully cooperate by protecting and fostering such a precious gift.<sup>119</sup>

#### f) Liturgical Prayer and Family Unity

Christians and Christian families of today, as the early Christian community, are to remain faithful ". . . to the

prayers." (Acts 2:42). In this subsection we will consider the importance of liturgical prayer, the official public prayer of the Church, for families. We will consider private prayer, especially family prayer, in the next Chapter, section 6, of this treatise. These two kinds of prayer complement each other.

Liturgical prayer is important for the Christian faithful, including Christian families. This is so not only because of our social nature and the fact that God calls us not in isolation, but to be part of his people or family, the Church. It is important also and especially because "Christ is always present in His Church, especially in her liturgical celebrations", and because the liturgy "is an action of Christ the priest and of His Body the Church . . ." <sup>120</sup> Jesus Christ is present when the Church prays and sings (cf. Mt 18:20). He is present in his word, speaking when the holy Scriptures are read in Church, and in the sacraments. He is also present in the sacrifice of the Mass, a "memorial" (cf. Lk 22:19 and 1 Cor 11:23-27) which actually makes present in an unbloody manner the offering and bloody sacrifice of Christ on the Cross. <sup>121</sup> The liturgy makes present the Paschal Mystery of Christ's blessed passion, resurrection and ascension, through which he achieved principally our redemption. <sup>122</sup>

Because Christ is actively present in the liturgy, the members of families should be properly instructed, according to their age and spiritual maturity, to appreciate the liturgy for what it is, in fact, and to fruitfully participate in liturgical celebrations. The Christian family should participate in the celebration of the Mass (the Liturgy of the Word and the Eucharist), especially on Sundays and feast days. At Mass they should offer their joys and sorrows in union with the offering of Christ. It is also recommended that the Christian family celebrate some parts of the Liturgy of the Hours as occasion offers. Likewise, the Christian family should strive to celebrate at home, in a way suited to its members, the times and feasts of the liturgical year. <sup>123</sup>

The liturgy of the Church includes the celebration of the sacraments (we have noted their importance to the family above--this section, subsections c and d). We should note here that Christian marriage normally requires a liturgical celebration which expresses "in social and community form the essentially ecclesial and sacramental nature of the conjugal covenant between baptized persons." <sup>124</sup> The marriage liturgy can be very meaningful if the participants, especially the bride and bridegroom, are well prepared.

Since "the liturgy is the summit toward which the activity of the Church is directed; [and] at the same time it is the fountain from which all her power flows", and from the liturgy "grace is channeled into us", <sup>125</sup> the importance of liturgical prayer for family unity should be appreciated for what it is. The liturgy, the highest form of common prayer, is a powerful means of uniting minds and hearts in a common

purpose.

g) The Communion of Saints

The Church's doctrine of the communion of saints (cf. the Apostles' Creed), which is also expressed in her liturgy (e.g. the feasts of All Saints and All Souls, November 1 and 2), has some profound implications with regard to family unity. Basically, the communion of saints (from the Greek *koinonia ton hagion* and the Latin *sanctorum communio*) means a supernatural communion or solidarity in the Holy Spirit with God, the Holy One, and with the "saints" or persons incorporated into Christ (cf. 2 Cor 1:1), and a sharing in holy things as the faith and sacraments.<sup>126</sup>

The doctrine of the communion of saints is related to the theme of Christian fellowship (see above, subsection b of this section). The communion of saints, however, does not only include fellowship in love with the members of the Church on earth. It also includes a kind of supernatural communion and sharing of spiritual goods between all the members of the Church, including the just of all ages and the angels in heaven. The Second Vatican Council teaches that:

. . . some of His [the Lord's] disciples are exiles on earth. Some have finished with this life and are being purified [the souls in purgatory]. Others are in glory [the blessed and angels in heaven] . . .

But in various ways and degrees we all partake in the same love for God and neighbor, and all sing the same hymn of glory to our God. For all who belong to Christ, having His Spirit, form one Church and cleave together in Him (cf. Eph. 4:16). Therefore the union of the wayfarers with the brethren who have gone to sleep in the peace of Christ is not in the least interrupted. On the contrary, according to the perennial faith of the Church, it is strengthened through the exchanging of spiritual goods.<sup>127</sup>

The communion of saints is related to the Church being the Mystical Body of Christ (cf. 1 Cor 12:12-30). "If one part is hurt, all parts are hurt with it. If one part is given special honour, all parts enjoy it." (1 Cor 12:26). The Apostle Paul tells us that we should "carry each other's troubles and fulfill the law of Christ." (Gal 6:2). In union with Christ, the one Mediator between God and man (cf. 1 Tm 2:5), we can help each other on the way to salvation (cf. Col 1:24; and ST, III, 48, 2 ad 1). We should pray for each other (cf. Eph 6:18), as well as for those who have died that they might be released from their sins (cf. 2 Mac 12:45). The "saints" in heaven, in union with Christ, can also intercede before the Father for us (cf. 2 Mac 15:11-16). Those who have gone before us and have faithfully followed Christ can inspire us to seek a true union with each other



and God that will last forever.<sup>128</sup>

The Church's doctrine of the communion of saints calls families to seek a true spiritual communion and unity that will last, that will survive the physical death of their members. The members of families should assist each other in working out their salvation. They should pray for the dead, in particular for their kin who have died. In their personal and family troubles they should also not forget the real solidarity they enjoy with all the members of the Church, including the saints and angels in heaven.<sup>129</sup>

#### h) Consummated Heavenly Glory and the Perfection of Unity

The New Testament speaks of the Second Coming of Jesus Christ (e.g. Mt 24:29-30), the general resurrection of the dead (cf. 1 Cor 15), the Last Judgement (cf. Mt 25:31-46), and a promised new heaven and new earth (cf. 2 Pet 3:13; and Rev 21:1). The Catholic Church teaches that the souls of the blessed in heaven already are present to the Lord and enjoy eternal bliss (cf. Lk 23:43).<sup>130</sup> The consummation of heavenly glory for the just or virtuous of all ages, however, will occur when Christ's kingdom will be brought into full flower with his Parousia or Second Coming, the general resurrection and judgement, and the establishment of a new heaven and earth or the universal restoration (cf. Acts 3:21), when everything will be brought together under Christ (cf. Eph 1:9-10; and Col 1:19-20).<sup>131</sup> It is only then that the union of the just with God, with each other, within themselves, and with the renewed creation will be fully perfected and completed. To consider the theme of family unity adequately from a Christian perspective, it is necessary to consider these truths, if only briefly. In light of these truths we realize that the unity of any family can never be fully complete in this world. It can always grow, deepen and mature. The unity of a family need not be broken by death--if its members seek to do God's will (cf. Mt 7:21), their unity, with each other and with the rest of God's family, will be fully perfected with the consummation of heavenly glory.

The study of the "last things", eschatology, helps us to appreciate the greatness of the Good News of Jesus Christ. As the Apostle Paul says, ". . . no eye has seen and no ear has heard . . . all that God has prepared for those who love him." (1 Cor 2:9). It will be much better than we can imagine.

On the other hand, though, we should not forget that the wicked or those who die in actual mortal sin go to eternal punishment or hell (cf. Mt 25:41-6 and 2 Cor 5:10).<sup>132</sup> In line with this St. Louis (1214-70), a married man and father of a large family, instructed his son to love God with all his heart and strength and to keep from everything that displeases God, especially from every mortal sin.<sup>133</sup> Each of us will get what we deserve, rewarded or punished in eternity, for the good or bad that we have done in this life

(cf. 2 Cor 5:10). Because of this, seeking the kingdom of God or of Heaven is related to trying to improve human conditions in this world--we cannot love God unless we love people (cf. 1 Jn 2:20).<sup>134</sup>

The joy of heaven does not only consist in beholding God face-to-face, in seeing him as he is (cf. 1 Cor 13:12 and 1 Jn 3:2). It will be an eternal and abundant life (cf. Jn 10:10), flowing from the life of the Trinity, that will include enjoying all the saints and angels and the renewed creation. Concerning the social joys of heaven Scripture uses such images as an eternal wedding banquet with Jesus the Bridegroom (cf. Mt 22:1-14),<sup>135</sup> and a heavenly city where God lives among his people and there is no more death, mourning or sadness (cf. Rev 21). Concerning the social aspect of beatitude St. Augustine says, "The peace of the heavenly City lies in a perfectly ordered and harmonious communion of those who find their joy in God and in one another in God."<sup>136</sup>

With the resurrection of the dead the bodies of all men and women who have died will be reunited with their souls. The bodies of the just will be transfigured after the pattern of the risen glorious body of Christ (cf. 1 Cor 15 and Ph 3:21). Although there will be no marriage in the age to come (cf. Lk 20:34-36), those who formed special bonds of genuine love on earth will experience a much greater communion and intimacy in heaven than they ever did on earth. The members of every family should thus seek above all else God's kingdom and his righteousness, and all the other things that they need will be given to them as well (cf. Mt 6:25-34). If they do this, their unity as a family will be brought to complete perfection, with the consummation of heavenly glory. Together they will then enjoy perfect happiness, love and communion with God and the rest of his family forever.

### 8. The Holy Family

The Holy Family of Jesus, Mary and Joseph is the protector, prototype and model of all families. Various popes including John Paul II have taught this.<sup>137</sup> Pope Pius XII speaks of this family of Nazareth as humble yet higher than those of the Caesars of Rome.<sup>138</sup> Pope John XIII asks the members of families to consider always in greater depth, in light of the Holy Family, the greatness of their responsibilities.<sup>139</sup>

The Holy Family is especially significant because the Son of God, the Word Incarnate, by God's design, spent many years of a hidden life in that family. The Blessed Virgin Mary, the mother of Jesus, who is the mother of the Church (cf. The Second Vatican Council, *Lumen Gentium*, Ch. 8), is also the mother of "the Church of the home" or the domestic Church, the Christian family. By her motherly aid she helps it to truly become a "little Church".<sup>140</sup> St. Joseph, the husband of Mary and the foster father of Jesus, is the patron

of families, workers, the poor, those in authority, virgins, the sick, the dying, and of prayer, etc.<sup>141</sup> The liturgy of the Church celebrates a number of feasts honouring Mary and Joseph and the Holy Family.

The family of Jesus, Mary and Joseph is indeed holy. The Gospel accounts (see especially Mt 1-2 and Lk 1-2) show that each of its members was always open to God's plan and prompt to do his will. Jesus, the Second Person of the Holy Trinity who became man, who is therefore both true God and true man, could not sin. Mary, chosen by God to be the mother of his only Son, was preserved free from all actual sins and original sin, by a unique grace and privilege of God.<sup>142</sup> Joseph, who in God's plan was the foster father of Jesus and the spouse of Mary, was also blessed with exalted gifts of holiness and is a canonized saint. Since holiness means the perfection of love (cf. The Second Vatican Council, *Lumen Gentium*, 40), the Holy Family is more perfect in love and unity than any other family.

Although Mary is the true mother of Jesus, and Mary and Joseph had a true marriage, this family is unique in that all its members are virgins.<sup>143</sup> The Holy Family is thus not only a model of holiness, love and unity for every natural family. It is also a model for every spiritual family in the great family of God, including celibate religious communities.

Concerning natural families, however, a prominent Catholic laywoman of today, Chiara Lubich, says that if we want to give back to the family its true countenance and restore its splendor

. . . great value should be given to the luminous and universal example that eternal Wisdom has invented: the family of Nazareth . . . Not only the families as such, but each member of every family can be inspired by this family of Nazareth to know what attitudes to assume, what relationships to foster, what virtues to improve.<sup>144</sup>

Joseph, "an upright man" (Mt 1:19, NAB) and a carpenter by trade (cf. Mt 13:55), can be an inspiration to every man, husband and father. From Joseph he can learn openness to God's plan, fidelity at all costs, heroic chastity, strength, quiet diligence, respect, protection for his wife and children, and participation in their cares.<sup>145</sup>

Mary, the "handmaid of the Lord" (Lk 1:38), can be an inspiration to every woman, virgin, celibate, wife, mother, and widow (Note that at Jesus' crucifixion he entrusts his mother to the beloved disciple--cf. Jn 19:25-27. Evidently, Joseph, who was also never present during Jesus' public ministry, had died.). From Mary every woman can learn humble and generous acceptance of God's will, true beauty, innocence, purity, her own identity, her equality with man, service of others, how to share her rich qualities to benefit many, compassion, prayer and union with God.<sup>146</sup>

Jesus, who as a child and youth lived under the

authority of Joseph and Mary and "increased in wisdom, in stature, and in favour with God and men" (Lk 2:51-2), can be the best model for all children and young people. From Jesus they can learn love, obedience, and how to live according to God's ways and thus to play a truly important part in history.<sup>147</sup>

The Holy Family underwent trials of poverty, persecution and exile (cf. Mt 1-2 and Lk 1-2). It was a family, however, in which Jesus Christ, true God and true man, was present. Today this family is reunited in heavenly glory, interceding before our heavenly Father for the true good of all families. Every family and every family member can thus find in the Holy Family inspiration, help and a true source of hope. Because Jesus promised to be present with those who meet in his name (cf. Mt 18:20), every family can have Jesus spiritually present in their midst during their daily lives--not only when they pray together, but also when they visit, work, play, rest, celebrate or experience trials, and so on--if its members are willing to lay down their lives for each other and love one another as Jesus loves them (cf. Jn 13:34-35 and 15:12-14).<sup>148</sup> Jesus present in their midst will be the deepest source of their life, joy, mutual love and unity, as he was for the Holy Family of Nazareth.

\* \* \* \* \*

In this Chapter we have considered some sources of family unity from a Christian theological perspective. It is important to consider these, in order to build a deep and lasting family unity on a solid foundation. In the next and final Chapter of this treatise we will consider many concrete or immediate ways of building family unity.

#### Chapter III Notes:

1. John Paul II, *Familiaris Consortio* (Ottawa: CCCB, 1981), n. 11. In this section we are simply considering God as the ultimate source, goal and model of family unity. It is not our purpose here to go into an elaborate theology of God as some have done (cf., for example, St. Thomas Aquinas, ST, I, 2-43).

2. James Mark Baldwin, main ed., *Dictionary of Philosophy and Psychology*, Vol. II (New York: the Macmillan Company, 1925), p. 250.

3. From Pope John Paul II's General Audience on November 14, 1979, *L'Osservatore Romano*, Italian weekly Th. ed., 15/XI/1979, p. 9. The translation from the Italian is mine. With regard to this theme compare also Pastoral Team of the CCCB, *Marriage and the Family* (Ottawa: CCCB, 1980), pp. 95-6.

4. "Insegnamenti Pontifici--15", *La Famiglia Cristiana* (Rome: Edizioni Paoline, 1968), pp. 128-9 (From the Discourse *Quarantun Anno fa* by Pope Pius XII on June 19, 1940). The translation from the Italian is mine. Dionigi Tettamanzi in *La Chiesa Domestica* (Naples: Edizioni Dehoniane, 1979), pp. 61 and 64, considers briefly the analogy between the family and the Trinity.

5. *The Confessions of St. Augustine*, trans. by John K. Ryan (Garden City, New York: Image Books, a Division of Doubleday and Company, Inc., 1960), p. 43.

6. Cf. also the Council of Chalcedon's Declaration of Faith in 451. See TCT, p. 172, or DS 300-3.

7. TCT, p. 133 (DS 806).

8. See the article "The Trinity: Model for Family Life" by Fr. Tom Forrest in *New Covenant* (Ann Arbor, Michigan: Charismatic Renewal Services, Inc.), July 1976, pp. 4-6.

9. Cf. TCT, pp. 123-40.

10. TCT, p. 146 (DS 800). For an elaborate theology of creation, which is beyond the propose of this study, see, for example, St. Thomas Aquinas, ST, I, 44-9; and Robert Butterworth, S.J., *The Theology of Creation* (Butler, Wisconsin: Clergy Book Service, 1969). With regard to the doctrine of creation and the theory of evolution, though, we can note here that Pope Pius XII in *Humani Generis* (1950) says that, ". . . the teaching of the Church leaves the doctrine of evolution an open question, as long as it confines its speculations to development, from other living matter already in existence, of the human body. (That souls are immediately created by God is a view which the Catholic faith imposes on us). . . ." (TCT, p. 154, DS 3896). With regard to evolution, however, Pope Pius XII also teaches that Christians cannot support the theory of polygenism, since it does not appear how this theory ". . . can be reconciled with the doctrine of original sin, as this is guaranteed to us by Scripture and tradition, and proposed to us by the Church. . . ." (TCT, p. 155, DS 3897).

11. From Pope John Paul II's General Audience of April 2, 1980, *L'Osservatore Romano*, Italian weekly Th. ed., 3/IV/1980, p. 2.

12. Ibid.

13. Ibid.

14. From Chiara Lubich's "Message" at the 1981 Family Fest, *Living City*, July 1981, p. 5.

15. Cf. Jordan Aumann, O.P., *Spiritual Theology* (Huntington, Indiana 46750: Our Sunday Visitor, Inc., 1980), p. 38.
16. Cf. Dr. Ludwig Ott, *Fundamentals of Catholic Dogma*, pp. 79ff; and Giovanni Giavini, "Il Matrimonio alla Luce della Parola di Dio", Giorgio Campanini, ed., *Dossier Sulla Famiglia* (Rome: Città Nuova Editrice, 1979), pp. 156-8.
17. Cf. Stephen B. Clark, *Man and Woman in Christ: An Examination of the Roles of Men and Women in Light of Scripture and the Social Sciences* (Ann Arbor, Michigan: Servant Books, 1980), p. 18.
18. See St. Thomas Aquinas, S.c.G., Bk. 3, Ch. 123.
19. From Pope John Paul II's General Audience on January 9, 1980, *L'Osservatore Romano*, Italian weekly Th. ed., 10/I/1980, p. 1.
20. The Second Vatican Council, *Gaudium et Spes*, 48.
21. Cf. Pastoral Team, *Marriage and the Family*, p. 87.
22. Pope John Paul II, General Audience on January 9, 1980, *L'Osservatore Romano*, Italian weekly Th. ed., 10/I/1980, p. 2. Cf. also Edward Schillebeeckx, *Marriage: Human Reality and Saving Mystery*, trans. by N.D. Smith (London: Sheed and Ward, 1976 ed.), pp. 15-21.
23. The Second Vatican Council, *Gaudium et Spes*, 48.
24. John Paul II, *Familiaris Consortio*, 11.
25. Cf. *Ibid.*, 19.
26. The Second Vatican Council, *Gaudium et Spes*, 48.
27. *Ibid.*
28. *Ibid.*, 50.
29. John Paul II, *Familiaris Consortio*, 14.
30. Cf. Pope Pius XII, *Humani Generis* (1950), TCT, p. 154 (DS 3896).
31. Pope John Paul II, *Familiaris Consortio*, 28.
32. *Ibid.*, 36.
33. Cf. The Second Vatican Council's "Declaration on Christian Education" *Gravissimum Educationis*, 3.

34. Cf. Pope John Paul II, *Familiaris Consortio*, 14; and the Second Vatican Council's "Degree on the Apostolate of the Laity" *Apostolicam Actuositatem*, 11.

35. Cf. Gen 1:28-31; and the Second Vatican Council, *Gaudium et Spes*, 69.

36. Concerning fuller treatments of God's providence, see, for example, St. Thomas Aquinas, ST, I, 103-9; Rev. Reginald Garrigou-Lagrange, O.P., *Providence*, trans. by Don Bede Rose, O.S.B., D.D. (St. Louis, Mo.: B. Herder Book Co., 1937); and Ott, *Fundamentals of Catholic Dogma*, pp. 87-91.

37. With regard to the unity of all truth, compare the First Vatican Council (1869-70), "Dogmatic Constitution on the Catholic Faith", TCT, pp. 27-35 and 151-3, or DS 3000-45. For a good study with regard to truth and knowledge see Jacques Maritain, *The Degrees of Knowledge*, trans. under the direction of Gerald B. Phelan (London: Geoffrey Bles Ltd., 1959).

38. Cf. The Second Vatican Council, "Dogmatic Constitution on Divine Revelation" *Dei Verbum*, 4. This whole document gives an excellent treatment of God's revelation to man and some related questions. For a theological study of revelation see, for example, René Latourelle, S.J., *Theology of Revelation* (Staten Island, N.Y.: Alba House, 1966).

39. Cf. The Council of Chalcedon (451), "Declaration of Faith", TCT, p. 172, or DS 300-2.

40. Cf. The Fourth Lateran Council (1215), Ch. 1 "The Catholic Faith", TCT, p. 132, or DS 800.

41. The Second Vatican Council, *Dei Verbum*, 6.

42. The Second Vatican Council, *Gaudium et Spes*, 22.

43. First Vatican Council, "Dogmatic Constitution on the Catholic Faith", Ch. 2, TCT, pp. 27-8, or DS 3005.

44. Cf. The Second Vatican Council's "Constitution on the Sacred Liturgy" *Sacrosanctum Concilium*, 7.

45. See Chiara Lubich, *That All Men Be One* (New York: New City Press, 4th Printing 1977), Ch. VII "Jesus in Our Midst".

46. Cf. Dr. Ludwig Ott, *Fundamentals of Catholic Dogma*, pp. 33-4; and Maritain, *Degrees of Knowledge*.

47. From Pope John Paul II's *Familiaris Consortio*, 12. For a fuller treatment than is possible here of this theme as presented in Scripture, see, for example, Schillebeeckx,

*Marriage*, pp. 31-76 and 107-140.

48. TCT, p. 209, or DS 3274. For a couple of theological studies regarding the Incarnation see St. Thomas Aquinas, ST, III, 1-26; and Louis Bouyer, *The Eternal Son: A Theology of the Word of God and Christology*, trans. by Sister Simone Inbel, S.L., and John F. Loughlin (Huntington, Indiana 46750: Our Sunday Visitor, Inc., 1978).

49. The Second Vatican Council, *Gaudium et Spes*, 22.

50. *Ibid.*, 32.

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

52. John Paul II, *Familiaris Consortio*, 13. Cf. Eph 5:21-33.

53. *Ibid.* Schillebeeckx in *Marriage* considers the New Covenant and marriage in the New Testament teaching (pp. 107-40), and the development of the theology of marriage in the history of the Church (pp. 225ff.).

54. Cf. Fr. Jordan Aumann, O.P., *Spiritual Theology*, pp. 350-4. He refers here to the seventh mansions of *The Interior Castle* of St. Teresa of Avila.

55. See the Second Vatican Council, *Lumen Gentium*, Ch. V.

56. Fr. Jordan Aumann, O.P., *Spiritual Theology*, p. 354.

57. Cf. The Second Vatican Council, *Gaudium et Spes*, 49.

58. See *L'Osservatore Romano*, Italian weekly Th. ed., 17/I/1980, p. 2.

59. Cf. The Second Vatican Council, "Decree on the Appropriate Renewal of the Religious Life" *Perfectae Caritatis*, 12.

60. Cf. The Second Vatican Council, *Lumen Gentium*, 44; and John Paul II, *Familiaris Consortio*, 16.

61. For a few theological works on the redemption see, for example, William D. Lynn, S.J., *Christ's Redemptive Merit: The Nature of Its Causality According to St. Thomas* (Rome: Gregorian University Press, 1962); Philippe de la Trinité, O.C.D., *What is Redemption?*, trans. by Anthony Armstrong, O.S.B. (New York: Hawthorn Books, 1961 ed.); and Marcel Van Caster, S.J., *The Redemption: A Personalist View*, trans. by Eileen O'Gorman, R.S.C.J., and Olga Guedatarian (Glen Rock, N.J.: Paulist Press, 1965).



62. Cf. *The Oxford Dictionary of the Christian Church*, ed. by F.L. Cross and E.A. Livingstone (London: Oxford University Press, 1974, second ed.), p. 736.

63. Cf. Pope John Paul II, Encyclical *Redemptor Hominis* (Vatican City: Vatican Polyglot Press, 1979), n. 9.

64. Cf. Ronald Lawler, O.F.M. Cap., Donald W. Wuerl, Thomas Comerford Lawler, eds., *The Teaching of Christ* (Huntington, Indiana: Our Sunday Visitor, Inc., 1983 ed.), p. 139.

65. Cf. The Second Vatican Council, "Decree on the Church's Missionary Activity" *Ad Gentes*, 3, which refers to St. Athanasius, "Letter to Epictetus" 7 (PG 26, 1060); St. Cyril of Jerusalem, "Catech." 4, 9 (PG 33, 465); and a few other writings of the Fathers of the Church.

66. From the Second Vatican Council, *Gaudium et Spes*, 22. Concerning Christ's deliverance of us from bondage to sin, in the concrete this includes receiving the sacrament of Baptism, or at least having implicit desire for this sacrament. For Catholics it also includes receiving the sacrament of Penance or Reconciliation, according to the laws of the Church. With regard to Christ's deliverance from bondage to the devil, we may note that when we (Catholics) renew our baptismal promises, we also reject Satan and all his works. It may be noted here, too, that some people who have become enslaved to the devil may need the help of a special prayer of deliverance or an exorcism. If this is suspected, one should be cautious and prudent, and seek the help of a Catholic priest or a very mature Christian who has experience and sound knowledge of such things. In this regard see also Fr. Jordan Aumann, O.P., *Spiritual Theology*, Ch. 14, regarding "Discernment of Spirits".

67. Cf. The "New Family Movement", a branch of the Focolare Movement, a large international Christian movement that promotes the living of the Gospel. For a number of articles on the "New Family Movement" see the February 1981 issue of *Living City*.

68. Cf. Schillebeeckx, *Marriage*, p. 138.

69. The Second Vatican Council, "Decree on the Apostolate of the Laity" *Apostolicam Actuositatem*, 5.

70. The Second Vatican Council, *Gaudium et Spes*, 48 and 49 respectively.

71. See, for example, *Inner Healing: God's Great Assurance* (New York: Paulist Press, 1978), quite a good and balanced work by a Catholic priest, Theodore Elliott Dobson.

72. See Pope Pius XI's Encyclical *Miserentissimus Redemptor*, 1928, (TCT, pp. 198-200).

73. Cf. The Second Vatican Council, *Gaudium et Spes*, 22. For a fuller treatment of this theme see Pope John Paul II, Apostolic Letter "On the Christian Meaning of Suffering" *Salvifici Doloris* (Boston: St. Paul Editions, 1984), especially Part V "Sharers in the Suffering of Christ".

74. Fr. George W. Kosicki, C.S.B., *The Good News of Suffering: Mercy and Salvation for All* (Collegeville, Minnesota: The Liturgical Press, 1981), pp. 24-5. This book is a good treatment of the mystery of our sharing in the suffering of Christ. With regard to this theme compare also Van Caster, *The Redemption*, pp. 122-8.

75. Cf. Pastoral Team, *Marriage and the Family*, pp. 136-8.

76. John Paul II, *Familiaris Consortio*, 13 and 19 respectively. For a significant theological study of the Holy Spirit see Yves Congar, *I Believe in the Holy Spirit*, 3 vols., trans. by David Smith (New York: The Seabury Press, 1983).

77. Cf. The Second Vatican Council, *Lumen Gentium*, 11.

78. The Second Vatican Council, *Ad Gentes*, 4.

79. Cf. *Ibid.*

80. Cf. The Second Vatican Council, *Lumen Gentium*, 4.

81. Cf. Pope Leo XIII's Encyclical On The Mission of the Holy Spirit *Divinum Illud Munus* (1897), *Le Fonti della Vita Spirituale*, "Insegnamenti Pontifici\*", Vol. I (Rome: Edizioni Paoline, 1964), p. 45.

82. Cf. *Ibid.*, pp. 47-52.

83. Cf. *Ibid.*, p. 51. See also Fr. Jordan Aumann, O.P., *Spiritual Theology*, Chs. 4, 10 and 11, for a good treatment of the gifts of the Holy Spirit in relation to the theological and moral virtues.

84. Cf. Dionigi Tettamanzi, *La Chiesa Domestica*, pp. 30 and 56 respectively.

85. For a couple of good studies of the Church see Rudolf Schnackenburg, *The Church in the New Testament*, trans. by W.J. O'Hara (New York: The Seabury Press, 1965); and Jacques Maritain, *On the Church of Christ: The Person of the Church and Her Personnel*, trans. by Joseph W. Evans (Notre

Dame: University of Notre Dame Press, 1973).

86. The Second Vatican Council, *Lumen Gentium*, 1.

87. From Pope John Paul II's *Familiaris Consortio*, 49.

88. Cf. Dr. Donald De Marco, *Today's Family In Crisis* (Battleford, Saskatchewan: Marian Press, 1982), p. 9, who speaks of the importance of dedication to a common purpose for the unity, rather than uniformity, of family members.

89. From the Second Vatican Council, *Lumen Gentium*, 25. With regard to the hierarchical structure of the Church compare Schnackenburg, *The Church in the New Testament*, pp. 22-35 and 126-7; Maritain, *On the Church of Christ*, Chs. VIII-XI; and *Lumen Gentium*, Ch. III.

90. From the Second Vatican Council, *Lumen Gentium*, 23.

91. From *Ibid.*, 25. With regard to the teaching authority of the Pope see also the First Vatican Council (1870), Dogmatic Constitution *Pastor Aeternus*, TCT, pp. 94-102, or DS 3050-3075; Schnackenburg, *The Church in the New Testament*, pp. 22-35; and Maritain, *On the Church of Christ*, Ch. VIII.

92. See *The Jerusalem Bible* (Garden City, New York: Doubleday and Company, Inc., 1966), Mt 16, footnote f.

93. The Second Vatican Council, *Lumen Gentium*, 9. With regard to the Church as the People of God, and the theme of Christian brotherhood or fellowship, see the whole of Chapter II of *Lumen Gentium*; Schnackenburg, *The Church in the New Testament*, pp. 149-176; and Jerome Hamer, O.P., *The Church is a Communion*, trans. by Ronald Mathews (New York: Sheed and Ward, 1964).

94. Cf. Ralph Martin, *Husbands, Hives, Parents, Children*, Ch. 16 "The Family and the Christian Community".

95. John Paul II, *Familiaris Consortio*, 64.

96. Cf. The Second Vatican Council's "Decree on Ecumenism" *Unitatis Redintegratio*, 4.

97. Cf. Lawler, *The Teaching of Christ*, pp. 402ff. With regard to the sacraments see *The Code of Canon Law*, Bk. IV, Part I; and Nicholas Halligan, O.P., *The Ministry of the Celebration of the Sacraments*, 3 vols. (New York: Alba House, 1973 and 1974).

98. Cf. Pope John Paul II, *Familiaris Consortio*, 13.

99. See Lawler, *The Teaching of Christ*, pp. 462-9.
100. Pope John Paul II, *Familiaris Consortio*, 57. With regard to the significance of the Eucharist in the life of the Christian family see also Tettamanzi, *La Chiesa Domestica*, pp. 218-45.
101. See, for example, the Second Vatican Council, *Lumen Gentium*, 42.
102. Cf. Pope John Paul II, *Familiaris Consortio*, 58; and Tettamanzi, *La Chiesa Domestica*, pp. 256-7.
103. From the Second Vatican Council, *Lumen Gentium*, 11.
104. Cf. Lawler, *The Teaching of Christ*, pp. 429-446; and *The Code of Canon Law*, Canons 1008-1054.
105. Tettamanzi in *La Chiesa Domestica*, pp. 246ff., considers the ministry of the priest with regard to the couple and the family.
106. Pope John Paul II, *Familiaris Consortio*, 13. Cf. the Ecumenical Council of Trent, Session XXIV, Canon 1, TCT, p. 337, or DS 1801.
107. Today much has been written on the sacrament of matrimony. See, for example, Pastoral Team, *Marriage and the Family*, Part Two, Section Two; Edward Schillebeeckx, *Marriage: Human Reality and Saving Mystery*; and Tettamanzi, *La Chiesa Domestica*, pp. 99-125.
108. See the "Message to Christian Families in the Modern World", 8, of the 1980 Synod of Bishops, *The Family Synod*, p. 80.
109. The Second Vatican Council, *Gaudium et Spes*, 48.
110. Ibid.
111. Ibid.
112. Pope Pius XI, Encyclical *Casti Connubii* (1930), TCT, p. 344, or DS 3714.
113. *The Family Synod*, p. 80, "Message to Christian Families in the Modern World", 8.
114. For a treatment of celibacy within the Catholic tradition see, for example, Christopher Kiesling, O.P., *Celibacy, Prayer and Friendship* (New York: Alba House, 1978). For a treatment within the Reformed Church tradition see, for example, Max Thurian, *Marriage and Celibacy*, trans. from the French by Norma Emerton (London: SCM Press Ltd., 1959). In

accord with the Apostle Paul (cf. 1 Cor 7:38), the Catholic Church teaches that marriage is good, but that the gift of celibacy for the sake of the Kingdom of God is something even better (cf. Pope John Paul II, *Familiaris Consortio*, 16).

115. Cf. CIC (*The Code of Canon Law*), Canons 573-746.

116. Cf. John Paul II, *Familiaris Consortio*, 74.

117. Cf. *Ibid.*, 16.

118. Carlo Wojtyla, *Amore e Responsabilità*, p. 247.

119. See, for example, the Second Vatican Council, *Perfectae Caritatis*, 24; *Ad Gentes*, 39; and *Optatam Totius*, 2.

120. The Second Vatican Council, *Sacrosanctum Concilium* ("Constitution on the Sacred Liturgy"), 7. For a good theological work on the liturgy see A.G. Martimort, ed., *The Church at Prayer: Introduction to the Liturgy* (New York: Desclée Company, 1968).

121. Cf. The Council of Trent, 1545-63, "The Most Holy Sacrifice of the Mass", Ch. 2 (TCT, p. 292, or DS 1743).

122. Cf. The Second Vatican Council, *Sacrosanctum Concilium*, 2.

123. Cf. John Paul II, *Familiaris Consortio*, 61.

124. Pope John Paul II, *Familiaris Consortio*, 67. See CIC, Canons 1063-72 and 1108-23 concerning prerequisites for the celebration of marriage and the form of the celebration of marriage.

125. The Second Vatican Council, *Sacrosanctum Concilium*, 10.

126. Cf. Emilien Lamirande, O.M.I., *The Communion of Saints*, trans. from the French by A. Manson (New York: Hawthorn Books, 1963), Ch. 1.

127. The Second Vatican Council, *Lumen Gentium*, 49.

128. Cf. *Ibid.*, 49-50. See also Pope Paul VI, *Indulgentiarum Doctrina* (January 1, 1967), Ch. II "The Communion of Saints", in Austin Flannery, O.P., general ed., *Vatican Council II: The Conciliar and Post Conciliar Documents* (Dublin: Dominican Publications, 1975), pp. 65-7.

129. Cf. Pope John Paul II, *Familiaris Consortio*, 60. See also *The Family Synod*, p. 72, the intervention of Cardinal Pietro Palazzini on the activity of the Sacred

Congregation for the Causes of Saints.

130. Cf. The Second Vatican Council, *Lumen Gentium*, 49; and Pope Benedict XII's constitution *Benedictus Deus* (1336), TCT, pp. 349-51, or DS 1000-2.

131. Cf. The Second Vatican Council, *Gaudium et Spes*, 39. For a few theological studies of the "last things" (eschatology) see Edward Schillebeeckx, O.P., and Boniface Willems, O.P., *The Problem of Eschatology* (New York: Paulist Press, 1969); Pascal M. Foresi, *Theology of Social Man*, trans. by Julian Stead (Jamaica, New York: New City Press, 1967), especially Chs. 13 and 14; and B. Forshaw, "Heaven (Theology of)", NCE, Vol. 6, pp. 971-5.

132. Cf. Pope Benedict XII, *Benedictus Deus* (TCT, pp. 350-1 or DS 1002).

133. See *The Liturgy of the Hours*, Volume IV (New York: Catholic Book Publishing Co., 1975), pp. 1347-8.

134. Cf. The Second Vatican Council, *Gaudium et Spes*, 39.

135. Cf. Schillebeeckx, *Marriage*, pp. 107-10.

136. St. Augustine, *The City of God* (New York: Image Books, 1958), Bk. XIX, Ch. 13.

137. Cf., for example, John Paul II, *Familiaris Consortio*, 86.

138. Cf. Pope Pius XII, Discourse "Gran fonte", April 15, 1942 in *La Famiglia Cristiana*, Vol. 15 of "Insegnamenti Pontifici" (Rome: Edizioni Paoline, 1968), p. 285.

139. Cf. Pope John XXIII, Discourse at Loreto "Motivi di pietà religiosa", October 4, 1962, in *La Famiglia Cristiana*, p. 523.

140. Cf. John Paul II, *Familiaris Consortio*, 86; cf. also 61.

141. Cf. F.L. Filas, "Joseph, St., Devotion To", NCE, Vol. 7, p. 1111.

142. Cf. The Council of Trent (1545-63), 23rd Canon on Justification, TCT, p. 206, or DS 1573; and Pope Pius IX, Bull *Ineffabilis Deus* (1854), TCT, p. 208, or DS 2803-4.

143. The virginal conception of Christ is explicitly stated in Scripture (cf. Mt 1:18-25 and Lk 1:26-38). That Joseph and Mary had a virginal marriage (they abstained from the use of their marriage rights throughout their lives) is

part of the tradition and faith of the Catholic Church. This is not contradicted by Scripture and is confirmed by the unanimous tradition and interpretation of the early Church. See Francis L. Filas, S.J., *St. Joseph and Daily Christian Living* (New York: The Macmillan Company, 1962), Chs. 3 and 4.

144. Chiara Lubich, "Message" at the 1981 Family Fest, *Living City*, July 1981, p. 7.

145. Cf. Ibid. Cf. also John Paul II, *Familiaris Consortio*, 86.

146. Cf. Ibid.

147. Cf. Ibid.

148. Cf. Chiara Lubich, *That All Men Be One* (New York: New City Press, 1977), Ch. VII "Jesus in Our Midst".