

CHAPTER IV

SOME CONCRETE OR IMMEDIATE WAYS OF BUILDING FAMILY UNITY

In this final Chapter of this treatise we will consider some concrete or immediate ways of building family unity. We will not only consider what can be done for families by those who have ministries to help families, including separated families or families with other difficulties. We will also consider how the members of families themselves, in collaboration with God and others, can be the protagonists in building their own unity. In whatever situation a given family finds itself in this world, its love, communion and unity can always grow, deepen and mature.

1. Ministry to Families

Today many families, couples and individuals are in difficult situations or experiencing acute problems of various kinds. In the first Chapter of this treatise we considered many disorganizing factors or problems that families in various places encounter. These difficulties may include such things as death or serious illness in the family, economic hardship, separation, loneliness, discord, confusion, social and/or psychological problems, unjust political interference in the life of the family, irresponsibility on the part of one or more of the members of the family, etc.

Many kinds of ministry to families, couples and individuals in difficult situations already exist. These include both organized public, private and ecclesial forms, as well as more informal types of ministry or assistance such as between families and friends. In this section we will consider some important principles with regard to such ministry, as well as some suggestions for further development.

a) An Integral Christian Humanism is Needed

In his encyclical letter *Populorum Progressio* ("On the Development of Peoples", 1967), n. 42, Pope Paul VI says:

What must be aimed at is complete humanism. And what is that if not the fully-rounded development of the whole man and of all men? A humanism closed in on itself, and not open to the values of the spirit

and to God Who is their source, could achieve apparent success. True, man can organize the world apart from God, but "without God, man can organize it in the end only to man's detriment. An isolated humanism is an inhuman humanism." There is no true humanism but that which is open to the Absolute and is conscious of a vocation which gives human life its true meaning. Far from being the ultimate measure of all things, man can only realize himself by reaching beyond himself. . . .

Today, however, solutions are often offered to people concerning their married and family problems which are appealing, ". . . but which obscure in varying degrees the truth and the dignity of the human person . . ." ² Such solutions, which distort or confuse the truth concerning the human person, marriage and the family (see Ch. I, section 4 above), do not really solve anything but rather contribute to the disorganization of the family. True and lasting family unity can only be built on the solid foundation of the truth (see Ch. III, section 3 above). In order to properly minister to the needs of families, couples and individuals, it is imperative to have a wholistic vision which includes a true appreciation of all the dimensions of the human person and married and family life (see section 2 of the Introduction above).

According to a Christian perspective an integral humanism will also include the realization of the plan of God, Creator and Redeemer, for the family (cf. Ch. III above). Such a humanism will involve the choice of worthy ends or goals and means, which are in harmony with the ultimate destiny of man and the Christian faith, including respect for the moral order established by God.

An example of immoral means, as a superficial attempt to solve problems related to population growth, is the social programs of procured abortion, sterilization and artificial contraception which are promoted and financed by some governments. Evil means, which are unworthy of the great dignity of the human person, should be rejected (cf. Rom 3:8). Concerning such problems, what is needed are truly human solutions which involve such things as working for a more just society and the integral development of people, including education in true love, responsibility, and natural and moral means of family planning. ³

Concerning helping families, couples and individuals, whether on a personal basis or on a global approach, the principle of subsidiarity needs to be considered and respected (in Ch. I, section 5 above, we considered how this principle and basic family rights are often violated). This principle of true social order states that ". . . it is an injustice, a grave evil and a disturbance of right order, for a larger and higher association to arrogate to itself functions which can be performed efficiently by smaller and lower societies . . ." ⁴ In light of this principle, those

who truly minister to the needs of others, including married couples and families, will not usurp their responsibilities. Rather, they will help them to grow in fulfilling their own responsibilities.

With regard to an integral Christian humanism the unity of all truth should also be kept in mind (see Ch. III, section 3 above). Wholesome ministry will integrate the genuine knowledge of man, including that discovered by social scientists, with the genuine truths of the Christian faith. Thus, with our various gifts, skills and specializations, we can and should all collaborate together to minister to the real needs of families, couples and individuals, especially those in difficult situations. Together, as children of the same heavenly Father, we can effectively promote the true well-being of all people.

b) Various Levels of Ministry

Various levels of ministry are necessary in order to effectively help all the families, couples and individuals in the world that have difficulties which they cannot effectively deal with themselves. Both the generous efforts of individuals everywhere and a global approach are needed. Individual efforts that are scattered and isolated, and even more so if they are competing for power or prestige, cannot be fully effective. As Pope Paul VI says concerning aid for the weak:

. . . the present situation calls for concerted planning. A planned programme is of course better and more effective than occasional aid left to individual goodwill. It presupposes . . . careful study, the selection of ends and the choice of means, as well as a reorganization of efforts to meet the needs of the present and the demands of the foreseeable future. More important, a concerted plan has advantages that go beyond the field of economic growth and social progress; for in addition it gives significance and value to the work undertaken. While shaping the world it sets a higher value on man.

With regard to planning the principle of subsidiarity should be put into effect. Also, the best planned programs will fail without the responsible involvement and cooperation of all concerned.

In the world there already exist many and various ministries to help families, couples and individuals with their difficulties. Many of these are developing and many new ministries are being developed. Some examples of these ministries are: helping unwed pregnant women to have and raise their children or to give them up for adoption if that is best; helping engaged couples to prepare adequately for the many new responsibilities of married and family life; helping married couples or families or individuals to deal

positively with personal or relationship problems; helping the elderly who have inadequate means of subsistence, or are suffering the burdens of loneliness, ill-health or loss of strength; and so on.

As we have considered in Part One of this treatise, the problems which families, couples and individuals encounter may be of a physical, economic, social, ideological, political, psychological, or moral and spiritual nature. To adequately deal with all these difficulties the whole area of ministry to families needs to be developed much more--both organized ecclesial, public and private forms, as well as the more informal ministry between families and friends.

Ecclesial Ministry to Families

Concerning ecclesial ministry to families Pope John Paul II says:

. . . the pastoral intervention of the Church in support of the family is a matter of urgency. Every effort should be made to strengthen and develop pastoral care for the family, which should be treated as a real matter of priority . . .

He says that the Church's pastoral concern should not be limited to the Christian families closest at hand, but should show itself to be even more lively ". . . for families in general and for those families in particular which are in difficult or irregular situations."⁷ The Church's pastoral action should be understanding and disinterested, helping families to live the plan of God, Creator and Redeemer, for them. It should also be progressive and accompany families in the different stages of their formation and development.⁸

Various levels of ecclesial ministry to families exist and are developing. Concerning the universal Church we can consider, for example, the 1980 Synod of Bishops regarding the family, Pope John Paul II's 1981 Apostolic Exhortation *Familiaris Consortio* on "The Role of the Christian Family in the Modern World", the sections of the Code of Canon Law that are relevant to families, the Holy See's 1983 "Charter of the Rights of the Family", the John Paul II Institute for the study of the problems of the family at the Pontifical Lateran University in Rome, and the Pontifical Council for the Family. These agencies and documents provide leadership, coordination and sound pastoral principles for ministry to families in all parts of the world.

Concerning the various particular Churches, bishops are principally responsible for the pastoral care of the family in their dioceses. The particular Churches, in communion with the universal Church, are the more immediate subjects for putting the pastoral care of the family into practice. Bishops, in the pastoral care of the family of the local Church, are assisted by many: priests, deacons, men and women religious, and the laity. Christian married couples, by

virtue of their sacrament, have a special mission in this field. Lay specialists such as doctors, lawyers, psychologists, social workers, consultants, teachers, etc., can give considerable help to families.⁹

Concerning the various levels of ecclesial ministry we should also note that many members of various particular Churches belong to various ecclesial organizations and associations which minister to many families. Many of these organizations and associations operate on a national, or even international level, as well as locally. We can consider, for example, Catholic schools, hospitals and family service agencies, as well as movements such as Marriage Encounter, the Christian Family Movement, and the New Family Movement, etc. We should also note that many studies concerning the problems of the family have been initiated by various episcopal conferences.¹⁰

Concerning the theme of family unity and pastoral ministry for families, the importance of the various members of the Church cooperating and working together should be stressed. Only the collaboration of all, whatever their particular gifts and ministry, in full harmony with the Pope and the bishops in union with him, can produce a fully united and effective effort.

Non-Ecclesial Ministry to Families

There also exist many non-ecclesial forms of ministry to families on local, national and international levels. Many governmental as well as private agencies, organizations and associations provide assistance and programs for families, couples and individuals in need. According to a Christian perspective these should be developed--promoting the true good and the integral development of all people, while respecting the fundamental dignity and rights of the individual and the family. It is vital that all men and women of the great human family--government officials, educators, media professionals, people of science, married couples, etc.--collaborate, in a true spirit of universal solidarity, to meet the many needs of families, couples and individuals, especially of those in difficult situations.¹¹

c) Assistance With Respect and Dignity

Many families, couples and individuals are indeed in such difficult situations that they require assistance from others. Some may only require temporary assistance such as those whose homes and/or crops have been ravaged by a natural disaster or war. Others such as the seriously ill or disabled may require assistance for a more extended period. Whatever the kind of assistance--food, clothing, shelter, medicine, transportation, etc.--those who assist must always respect and promote the dignity of the people they help.

In this regard we can consider the discourse of Jesus on the Last Judgement (see Mt 25:31-46). In this discourse

Jesus says that what we do or neglect to do to the least of these brothers of his, we do or neglect to do to him--giving food to the hungry, drink to the thirsty, welcoming strangers, clothing the naked, visiting the sick and those in prison. . . . In responding to the needs of others we should treat them with profound respect and sensitivity, since Jesus identifies himself with them. Concerning assistance to those in need we can also consider Jesus' parable of the Good Samaritan (see Lk 10:29-37) and his parable of the rich man and Lazarus (see Lk 16:19-31). These and other biblical teachings illustrate the interrelatedness of loving one's neighbour (caring for his or her well-being in concrete ways) and loving God. Jesus calls us not only to have good intentions, but also to reach out in concrete ways to meet the real needs of those around us.

It is right and proper to be concerned first of all with responding to the real needs of the people closest to us, especially the members of our families.¹² Our charity, however, should be universal since we are all brothers and sisters in the great human family.¹³ We should do what we can to assist the needy, whether they live in our locality or in other parts of the world.

Those who help should serve the true good and integral development of those they help. They should not be furthering their own selfish interests, power and glory. Courageous and united efforts should be made to overcome injustices and initiate reforms that eliminate the causes of oppression, etc. Those who help should not have a superior attitude. Rather, they should reach out in a spirit of true friendship and realize that they themselves will benefit (especially spiritually) from their generosity and sacrifice (cf. Is 58:6-8).¹⁴

Those who are helped should not be encouraged to be parasites, dependent or lazy (cf. Tit 3:14). Instead mutual sharing and cooperation should be fostered. Individuals and families in desperate situations should be helped to work for their own betterment and to acquire gradually the means to that end.¹⁵ People who are very weak or debilitated due to illness or injury, etc., may feel useless to themselves and others. They, should, however, be led to discover the redemptive or salvific meaning of suffering in union with Christ. In this way, in union with Christ, they can serve the salvation of others--an irreplaceable service (cf. Col 1:24; and Ch. III, section 5 above).¹⁶

To effectively assist all the needy families, couples and individuals in this world, ministries at all levels (ecclesial, governmental and private; personally, locally, nationally and internationally) must continue to develop and improve, putting into effect the principle of subsidiarity. Assistance should always be given and received with mutual respect, and the dignity of everyone should be upheld and fostered. In this regard we can consider the example and advice of Mother Teresa of Calcutta: "Be kind and merciful. Let no one ever come to you without leaving better and

happier. Be the living expression of God's kindness."¹⁷

d) Education and Counseling

Many people in the various stages of married and family life require education and/or counseling to respond positively, responsibly and effectively to their difficulties. Education and counseling are also important regarding the integral development of people. Various kinds of teachers and counselors can thus have an important role in ministering to families.

The Second Vatican Council in its "Declaration on Christian Education", *Gravissimum Educationis*, teaches that while the task of imparting education belongs primarily to the family, this task requires the help of society as a whole. Because parents have conferred life on their children they have a right and obligation to be "the first and foremost educators of their children."¹⁸ Parents, however, need the assistance of various agents of education to properly fulfill their role, according to the principle of subsidiarity. According to a Christian perspective the Church also has a special commission and role to educate--to invite all people to share in the life of Jesus Christ and to help all those who accept Christ to grow in his life (cf. Mt 28:19-20). We will consider education within the family, family evangelization and family catechesis in following sections of this Chapter.

A Canadian study found that while many couples and parents respond positively to their difficulties, many other couples and parents respond negatively. Positive reactions included such things as identifying the problem, becoming involved and communicating or discussing the problems, spending more time with each other, encouraging each other, making efforts on both sides, wholesome discipline of children depending on their age, looking for outside help, and trying to work with others to improve the situation. Negative reactions included such things as escaping the problem, withdrawal, indifference, ongoing conflict, panic, alienation, rejection, physical or psychological abuse, going to extremes in disciplining the children or in relegating parental responsibilities to others, criticizing others without taking any initiative to change the situation, and giving up.¹⁹

According to a Christian perspective, a positive response is both truly loving and responsible. This means caring for the true good and happiness of others and oneself, and acting accordingly. It also means being open to God's plan, including his plan for marriage and the family, and asking him for the grace or help that one needs to effectively fulfill all of one's obligations.

Good education and counseling help people to respond to their difficulties more consistently in positive or constructive ways, rather than in negative or destructive ways. It gives people the knowledge and wisdom which they

need to act intelligently and effectively, as well as responsibly before God and others. It also prepares people, especially the young, so that they will have the necessary skills, as well as the theoretical and practical wisdom, to deal with future responsibilities.

Good education and counseling, however, do not only aim at helping people to respond responsibly to their difficulties. They also aim at fostering the integral development of people--physical, economic, political, social, psychological, intellectual, moral and spiritual. Pope Paul VI says that ". . . education is the primary object of any plan of development."²⁰

In recent decades great advances have been made in all fields of learning. Many programs of education, however, fail to integrate wholesome moral and spiritual aspects. These should be integrated into all programs of education so that people can find a deep meaning in life and learn to act responsibly according to an objective hierarchy of values. Moral and spiritual education is also of vital importance with regard to developing truly loving relationships with others and God. Integrating sound moral and spiritual teaching in all programs of education (as well as counseling), especially in sex education, marriage preparation and counseling, and family life programs, is thus fundamental to fostering marital and family unity.²¹

Because of the great importance of good and integral education and counseling, we need more good teachers and counselors. The Second Vatican Council speaks of the vocation of teachers as beautiful and truly solemn--a calling that ". . . requires extraordinary qualities of mind and heart, extremely careful preparation and a constant readiness to begin anew and to adapt."²² Pope John Paul II says that proper preparation is important for all those who will be engaged in pastoral care of the family. He recommends specialized courses for as many priests as possible, as well as for lay people who intend to use their professional skills to help the family. He also says that teaching and advice must always be

. . . in full harmony with the authentic magisterium of the Church, in such a way as to help the People of God to gain a correct sense of the faith, to be subsequently applied to practical life.²³

It also seems that the advice of the Apostle Paul to Timothy can be fittingly followed by all teachers and counselors--to treat older men and women as you would your own father and mother, and to treat younger men and women as brothers and sisters (cf. 1 Tim 5:1-2). According to a Christian perspective, pastors, teachers and counselors, indeed all Christians, should follow the example of Jesus Christ, the Good Shepherd, who does not exploit "the sheep", but lays down his life for them so that they may have life to

the full (cf. Jn 10:1-18 and Ez 34). All of us are called, with the help of the Holy Spirit, to be signs and instruments or ministers through which the loving care of God himself reaches out to others.²⁴ The following exhortation of the Apostle Paul should be adhered to by each of us:

. . . [God] loves you, and you should be clothed in sincere compassion, in kindness and humility, gentleness and patience. Bear with one another; forgive each other as soon as a quarrel begins Over all these clothes, to keep them together and complete them, put on love. And may the peace of Christ reign in your hearts, because it is for this that you were called together as parts of one body. Always be thankful.

Let the message of Christ, in all its richness, find a home with you. Teach each other, and advise each other, in all wisdom and never say or do anything except in the name of the Lord Jesus (Col 3:12-17).

e) Moral Support and Friendship

With regard to ministry to families we should also consider the importance of moral support and friendship. Some difficulties of families, couples and individuals in this life cannot be immediately or completely wiped away by even generous assistance or good education and counseling. One thinks, for example, of the single parent whose spouse has recently died or deserted him or her, the severely physically or mentally handicapped person, the person (and his or her family) suffering from a serious prolonged illness, the loneliness and weakness experienced by many of the elderly, etc. While proper assistance, education and counseling can truly benefit families, couples and individuals in need of these, moral support and friendship are also necessary.

Moral support includes listening, understanding, empathizing (including uniting oneself with the suffering person by compassion), encouraging, consoling, loving, and supporting people in doing what is right especially when this is difficult. The Apostle Paul teaches, "You should carry each other's troubles and fulfill the law of Christ." (Gal 6:2), and "Rejoice with those who rejoice and be sad with those in sorrow." (Rom 12:15). Fr. Fabio Giardini, O.P., says this latter citation seems to be a definition of Christian empathy. He says that such empathy, quickened by the love infused by the Holy Spirit and motivated by the imitation of Christ, can help, for example, another person with a poor self-image to rediscover in faith their own unique worth as created, redeemed and loved by God.²⁵ Moral support (which can also be reciprocal) can help people live through their difficult experiences or sufferings in a loving

and meaningful way. Christians, especially in times of suffering, can also find much consolation and strength in the words of Jesus, their best Friend, "Whoever remains in me, with me in him, bears fruit in plenty . . ." (Jn 15:5), and "My grace is enough for you: my power is at its best in weakness . . ." (2 Cor 12:9).

One need not be a professional counselor to show empathy and moral support to suffering people. Indeed, every good friend will show empathy and moral support. A true friend wants what is truly good and best for the other person. Jean Vanier, who works with handicapped people and those who assist them, says that a real friend--one who will listen, encourage and confirm in tenderness and love--is an absolutely essential resource. A good friend and listener offers security. The other person will be assured of his or her respect and confidentiality and know that they can safely share their personal problems.²⁴

Fr. Paul Hinnebusch, O.P., speaks of the ministry of friendship. We are called to be ministers of the love, reconciliation and friendship of God.²⁷ Jesus calls us to be his friends. He says that, "A man can have no greater love than to lay down his life for his friends", and he commands us to ". . . love one another, as I have loved you." (Jn 15:12-15; cf. also Jn 13:34-35). Jesus who laid down his life for us is our best Friend and the best model of friendship.

f) Ministry in Some Difficult Situations

Many families, couples and individuals are in objectively difficult situations. In Part One of this treatise we considered the causes of family divisions, disorganization and difficulties. Ministry at various levels should try to eliminate as far as possible these causes.²⁸ In this subsection of this treatise we will consider some ways of helping people who are in difficult situations. Due to the limits of this treatise we will only consider some of the more common or widespread types of difficulties which many families, couples and individuals experience. Our concern will be with helping people to grow in true unity with God and others, especially with the other members of their family, in whatever situation they find themselves.

i) Helping People, Especially Young People, Before Marriage

Ministry to people before marriage, especially young people, should include such areas as education in true love, including a wholesome sex education; counseling regarding personal and relationship problems; vocational counseling; and integral marriage preparation.

Education in Love and Chastity

An education in true love, a love that is self-giving and reaches out in disinterested service of others, is basic and is especially needed in a society that is marked by much individualism and selfishness. Such an education will include a wholesome sex education, one that is truly personal and teaches ". . . knowledge of and respect for the moral norms as the necessary and highly valuable guarantee for responsible personal growth in human sexuality."²⁹ Chastity should be taught as a virtue that protects and promotes true love and the dignity of people in this area, according to God's plan. Education concerning celibacy for the sake of God's kingdom should also be presented--as a great vocation complementary to marriage, and as an excellent way of giving oneself in love. Sex education is a basic right and duty of parents, but other qualified people can assist them in this delicate task, according to the principle of subsidiarity.

Counseling

Counseling regarding personal and relationship problems, as well as guiding young people in choosing the best career and/or vocation for themselves, is also an important ministry. Many, if not all, young people have difficulties in these areas. For example, many young people experience problems in dating and relationships such as disillusionment and rejection. Many, often feeling pressured in our hedonistic society and influenced by peer groups, engage in sexual relationships before marriage--these should wait until the definite commitment of marriage in order to be honest and responsible, and expressions of true love.³⁰ Mothers out-of-wedlock need special assistance. Some in our society are even falsely led to believe that there is nothing wrong with homosexual relations.³¹ Some become addicted to drugs and/or alcohol. All of these should be inspired to grow in living responsibly and to see in Jesus Christ a friend, guide and model.³²

Preparation for Marriage

Preparation for marriage is another important ministry. Most people marry, therefore, society and the Church should be involved in properly preparing young people for their future responsibilities. Concerning the role of the Church, Pope John Paul II says that better and more intensive marriage preparation programs must be promoted

. . . in order to eliminate as far as possible the difficulties that many married couples find themselves in, and even more in order to favour positively the establishing and maturing of successful marriages.³³

Marriage preparation programs for baptized Christians should include a catechetical formation that will enable them to celebrate and live the sacrament of matrimony in a truly fruitful way.

Preparation for a good marriage also includes special care in choosing a partner. Such a choice should not be motivated by blind lust or some other base motive, but rather by a true love and sincere affection for the future partner. People considering marriage should keep God and his plan for marriage and family life before their minds, as well as the true well-being and happiness of themselves, their partner, and possible children. Although people of age do not need the permission of anyone else to marry, they should consider seriously the prudent advice of more experienced people such as parents. No pressure should be put on anyone to marry or choose a specific partner though. The person choosing a marriage partner should also pray diligently for God's guidance so that they may decide wisely.³⁴

ii) Helping Families, Couples and Individuals with Special Needs

All families have many needs and experience various difficulties, but some families, couples and individuals have special needs--millions require immediate assistance in the form of food, clothing, shelter and medicine and/or more extended help in the form of education, counseling, pastoral care, moral support and friendship. The basic rights, including family rights, of many are being denied, therefore, political action on local, national and international levels is very much needed to correct the many injustices that exist.

Concerning those with special needs we should not neglect, for example, families living in destitution and misery including the millions dying of hunger; the families of migrant workers; the families of those in prison, of refugees and exiles, or of those who are away for long periods such as sailors, the members of the armed forces, etc.; incomplete or single-parent families; the families of alcoholics, of the disabled or seriously ill--physically or mentally; families with children who are handicapped or addicted to drugs; families that have been uprooted from their cultural and social environment; families discriminated against or who are persecuted or experiencing violence or unjust treatment; teenage married couples; the elderly; families suffering from abandonment by one of the spouses, or the death of a family member; and so on.³⁵

Many good ministries at various levels have already developed to respond to some of these needs.³⁶ Much more, however, at all levels needs to be done. Concerning the poor and weak, for example, Pope Paul VI in *Populorum Progressio* calls for more dialogue, cooperation, effective sharing, a common effort aimed at increased justice, and efforts to educate the illiterate, etc. He says that

superfluous wealth should be put at the service of the poor and that:

When so many people are hungry, when so many families suffer from destitution, when so many schools, hospitals and homes worthy of the name remain to be built, all public or private squandering of wealth, all expenditure prompted by motives of national or personal ostentation, every exhausting armaments race, becomes an intolerable scandal.³⁷

The development of ministry on all levels to families, especially to the most needy, should be according to the "see-judge-act" formula.³⁸ This means becoming well-informed and getting to know personally the actual situations of need and the needy people around us, including the various causes or factors of family disorganization (cf. Part One above). From a Christian and Catholic perspective it means interpreting these situations in the light of the Gospel, the teaching of the Church, and prayer. Finally, it means setting realistic goals, establishing priorities, and working with others to improve local, national and international situations. Ministry to others, to be truly fruitful, should also always be personal, loving and in union with Jesus Christ, whose humble servants and friends we are called to be (cf. Jn 15:1-17).

iii) Helping Couples and Families in Conflict

The Apostle Paul says that married people will have their troubles in their married life (cf. 1 Cor 7:28). In this life, because none of us is completely redeemed yet, tensions will occur at times even in the best of marriages and families (as well as in any other situation where people become deeply involved with each other, such as in working or vacationing together). If people respond with true love and maturity, tensions can be occasions for growing in mutual understanding, respect for each other, and a deeper unity. Many couples and families, however, live in situations of frequent or even continual conflict which in many cases leads to separations. Many couples and families, therefore, need help to learn how to deal with their troubles, tensions and conflicts in a constructive, healing and unitive way, rather than in a destructive, wounding and divisive way. This help may come in various ways such as by attending an encounter, convention, retreat, camp, etc. (e.g. Marriage Encounter), which helps couples and/or parents and children to communicate more effectively and to grow in love and unity; by reading an article(s) or book(s) which presents good teaching concerning relationships;³⁹ or from a wise and mature teacher, counselor, relative, friend or pastor, etc.

Conflict may be the result of certain physical, economic, social, ideological, political and/or psychological factors and/or various forms of irresponsibility and

immaturity (cf. Ch. I above). It helps to discern the true causes of conflicts, and to gain a better understanding of oneself and others. Whatever the cause of the conflicts, if people respond in a truly responsible and loving way they can grow in peace and unity with God, with others and within themselves. Sometimes, as with serious psychological problems, for example, the assistance of professionals may be required. In some cases there may indeed be reason for the spouses to separate such as when one of the spouses makes their common life unduly difficult, or occasions serious danger of soul or body to the other or to the children. Hopefully, the reason for such separations can be overcome and the common life of the spouses restored.⁴⁰

The Apostle Paul speaks of feuds and wrangling, jealousy, envy, factions, disagreements, bad temper, drunkenness, and sexual irresponsibility, etc., as the result of the "flesh" at work (cf. Gal 5:19-20). This biblical term "flesh" (as we considered above in Ch. II, section 2.b) refers to what is in our nature (sinful and fallen) which is opposed to God. It can be related especially to our pride, irresponsibility, self-indulgent tendencies and selfishness. He says that, "If you go snapping at each other and tearing each other to pieces, you had better watch or you will destroy the whole community." (Gal 5:15). This text can also be applied to the community of marriage and the family.

The Apostle Paul speaks of love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control as fruits of the Holy Spirit, the Spirit of Jesus, the Peacemaker (cf. Gal 5:22-23). He says that to belong to Jesus we must ". . . crucify all self-indulgent passions and desires." (Gal 5:24). He speaks, too, of the necessity of being renewed in the image of God and teaches that Christians must give up getting angry, being bad-tempered, spitefulness, abusive language, and telling lies, etc. (cf. Col 3:8-10).

The Apostle Paul counsels love, sincere compassion, kindness, humility, gentleness and patience, saying that we should bear with one another and forgive each other as soon as a quarrel begins (cf. Col 3:12-14). He says, too, that:

There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first but everybody thinks of other people's interests instead. (Ph 2:3-4)

These teachings, if wisely put into practice within the family, will do much to allay conflicts. Many conflicts in marriages and the family result from power struggles of competing egos. Such power struggles have no place in an authentic Christian life.

The New Testament contains many other teachings which are also most relevant for family relationships and growing in unity. For example, it calls us to be just (cf. Mt 5:6),

including that husband and wife should give to each other what the other has a right to expect (cf. 1 Cor 7:3-6); to forgive an infinite amount of times and to take the initiative in being reconciled with others (cf. Mt 18:21-22 and Mt 5:23-24); to correct in private those we have a responsibility for when they have done something wrong (cf. Mt 18:15); to be peacemakers (cf. Mt 5:9); to love one another as Jesus (God) loves us (cf. Jn 13:34-35 and Jn 15:12-14); to be faithful to Christ who is faithful (cf. 2 Th 3:3 and 2 Tm 2:12-13), and to be trustworthy and faithful in our dealings with others including our money dealings (cf. Lk 16:9-13); to pray for strength (cf. Lk 21:36); and so on.

Concerning correcting our "brother" or those we have a responsibility for, note that Jesus says, "If your brother does something wrong, go and have it out with him alone, between your two selves." (Mt 18:15). We should not contradict or criticize others, for example, merely when their tastes or ways of doing things differ from ours, but only when they have done something that is truly wrong and harmful to people. Also, we should not gossip about the faults of others (including those of our spouse, parents or children), but speak first directly with the offender alone. We should only bring others into the matter if and to the extent that this becomes necessary (cf. Mt 18:16-17).

This teaching concerning fraternal correction may not be easy to put into practice, but it is much healthier for relationships in the long run than such unhealthy reactions as making cutting remarks and nagging, or avoiding to talk about troublesome areas and harboring resentments. Concerning putting this teaching (as well as other sound Christian teachings) into practice, one should exercise due discretion and sensitivity. For example, when someone is tired and irritable it is probably better to wait until they are more rested and in a better mood before speaking to them about something they have done wrong. Also, we should not have a self-righteous attitude, but be humble, admit our own faults, and with God's help work at improving our own life first (cf. Mt 7:3-5). Because correction is usually difficult to receive, when we have a responsibility to correct someone we should be constructive, sensitive and show them how much we love them. If we also remind them of the many good things they do, acknowledge our own faults, and encourage them, they are less likely to react defensively. When someone else points out our faults, we should be grateful.⁴¹

Concerning helping couples and families in conflict, we have considered some general principles from a Christian perspective which can be applied to all husband/wife and parent/child relationships. There are, however, a couple of situations which often present special difficulties with regard to overcoming conflicts and growing in unity because not all the members of the family share the same faith and basic values. In this regard let us consider parents with adolescent children whose views and values differ radically

from theirs, and mixed marriages.

Parents With Adolescent Children

Conflicts arise in many families today because the parents and their adolescent or teenage children hold different views and values on many subjects from dating to hair styles to drugs. Dr. Donald DeMarco says that in North America teenagers, on the whole, are culturally alienated from their parents.⁴² A Canadian study found that parent/child relationships often create greater difficulty than the relationship between spouses.⁴³ The relationship between parents and their adolescent children will be even more difficult if the parents have not established a good loving relationship with their children and raised them properly from infancy. We will consider the raising of children (education in love and responsibility), family evangelization and catechesis in following sections of this Chapter.

Concerning parents and teenagers in conflict, however, several things can be done to improve the situation. First of all, parents should listen to their children to get to know their interests, concerns, problems, anxieties, ideals, ambitions, and the pressures, such as from their peers, that they experience. The time of adolescence is a time of discovering oneself and is often accompanied by searching and anguish.⁴⁴ Parents should not pretend to know everything or to never have made mistakes. If a continuing dialogue with mutual trust and respect is established, then both parents and children can be enriched and learn from each other. Adolescents will often have many good ideas, some of which, however, will need to be better organized or integrated. Parents can often help them in this maturation process by not overly protecting them, but by sharing with them experiences and truths about the realities of life including work, poverty, love, illness and death, etc.⁴⁵

When parents and teenagers are in conflict it can also be helpful for them to realize that they are more alike than different. They share many common roots that make genuine communication and communion possible. They belong to the same human race and share the same human nature and a common heritage. As G. K. Chesterton wrote, "We are all in the same boat in a stormy sea . . . and we owe each other a terrible loyalty."⁴⁶ If one or more of the members of a family believes in a loving God, then God's love, and the perspective of seeing each other as children of God, can also enter into the life of a family. God's love has a tremendous power to heal and transform relationships, and to break down barriers of alienation such as those of pride, fear, prejudice and selfishness.

Mixed Marriages

Mixed marriages refer to those in which the spouses do

not share the same faith or ideology. Sharing the same vision of life, especially one such as the Christian faith which promotes marital and family unity, can give the couple a foundation on which to build their marriage and family life. On the other hand though, when spouses have differences with regard to religion or faith or basic values, they will experience added difficulties in their married and family life, including such areas as the education of their children. Mixed marriages of various kinds such as between a Catholic and a Protestant, a Christian and an adherent of another religion, and a believer in God and an unbeliever, have become more common in recent times because of increased travel and the development of communication between people of different regions and religions, etc.⁴⁷

Joseph and Lois Bird point out that really all couples have, to a varying extent, a mixed marriage. Even couples of the same religion will likely have some differences of attitudes with regard to such things as the handling of money and the raising of children. They suggest that couples should examine rationally what each of them believes and why they believe what they do. They say that:

Seldom do religion or moral values become issues in the marriage unless there is a mutual loss of respect. Where there is love and an earnest desire to give to each other, the judgements, criticisms, and manipulations do not arise. Love is the striving to become one, and a religious faith worthy of the name aids the attainment of this oneness.⁴⁸

Spouses should look to whatever values they share in common and build on these. For example, a Christian and a communist or a secular humanist, although certainly not having superficial differences, can realize that they are part of the same human family and that they should dialogue and work together to improve the human condition. A Christian and a Jew, for example, can realize that they each pray to and seek to do the will of the same God. A Catholic and a Lutheran, for example, can realize that they share a common baptism, that by striving to live the Gospel they can have Jesus spiritually present in their midst (cf. Mt 18:20), and that he will enlighten, guide and lead them into an ever greater unity.

The Catholic Church has some good teachings on ecumenism, the relationship of the Church to non-Christian religions, and religious freedom. She also has certain norms concerning the marriage of a Catholic and a non-Catholic.⁴⁹ These teachings and norms promote mutual understanding and respect, and the growing in unity with God and others. The Church also considers an appropriate preparation for this type of marriage to be very important. This is to ensure a proper understanding, on the part of both parties, of the Catholic teaching on the qualities and obligations of marriage, and to ensure that the religious

freedom of each is duly respected.⁵⁰

iv) Helping People in Irregular Situations

Today, with regard to marriage and the family many people are living in irregular situations,⁵¹ that is, situations which in some way show a serious lack of conformity to God's plan for marriage and the family. We have considered to some extent the plan of God, Creator and Redeemer, concerning marriage and the family in the preceding Chapter of this treatise. According to God's plan, marriage, the foundation of the family, is meant to be monogamous and indissoluble for the good of the spouses themselves, their children, and society. The valid marriage of baptized Christians is also a sacrament of the indissoluble union of Christ and his Bride, the Church.

Concerning people in irregular situations and our theme of "family unity", we should ask how we can help these people to grow in an authentic family unity, a unity in full conformity with God's will and plan for them. How can we, for example, help people who are living in such irregular situations as cohabitation with sex by the unmarried, homosexual or lesbian sexual unions, or who have divorced and entered another union?

Everyone is Called to Live According to God's Will or Plan

No one is exempt from Jesus' call, ". . . the kingdom of God is close at hand. Repent, and believe the Good News." (Mk 1:15). The Greek word for repentance, (*metanoia*), signifies a radical change of mind and heart, a complete turning from sin and turning to God. Jesus stressed the importance of doing God's will in order to enter the kingdom of heaven (cf. Mt 7:21). The Fathers of the 1980 Synod of Bishops concerning the family say that conversion and sanctity are required of everyone. They say that those who have experienced "conversion of heart", which includes coming to know and love God, enjoying his love, mercy, understanding and forgiveness, and dedicating oneself totally to God, can understand, accept and live God's plan concerning the family.⁵²

With regard to conversion, Pope John Paul II says that we all must follow ". . . Christ crucified by denying our selfishness . . .", and that:

What is needed is a continuous, permanent conversion which, while requiring an interior detachment from every evil and an adherence to good in its fulness, is brought about concretely in steps which lead us ever forward . . .⁵³

Pope John Paul II speaks of conversion as a dynamic process by which the gifts of God and the demands of his love are progressively integrated in the entire personal and

social life of man. He says:

. . . Therefore an educational growth process is necessary, in order that individual believers, families and peoples, even civilization itself, by beginning from what they have already received of the mystery of Christ, may patiently be led forward, arriving at a richer understanding and fuller integration of this mystery in their lives.⁶⁴

Concerning this educational growth process, we will consider family evangelization and family catechesis below in sections 3 and 4 of this Chapter.

With regard to helping people in irregular situations, in general, to regularize their situations or to conform their lives to God's plan, we should first enter into a continuous conversion process ourselves. We should not be self-righteous, but be humble and admit our own sins (cf. Lk 18:9-14), and work at improving our own life first (cf. Mt 7:3-5). We should neither condemn the sinner nor should we condone his or her sinful behavior or attitudes (cf. Jn 8:11). Note that Jesus says that he came not to condemn but to save (cf. Jn 3:17). Ministry to those living in irregular situations should follow the example of Jesus, the Good Shepherd. If we are instruments of God's love, understanding, truth and mercy, we can make it easier for others to believe in God's love and to conform their lives to his will or plan.

Let us now consider some suggestions with regard to helping people in a few irregular situations in particular.

Cohabitation With Sex by the Unmarried

Cohabitation with sex by unmarried couples of the opposite sex has become more frequent, especially in some parts of the world.⁶⁵ Concerning *de facto* free unions, that is, unions without any publicly recognized institutional bond, either civil or religious, Pope John Paul II says that these may be based on widely varying factors. He teaches that pastors and the ecclesial community

. . . should take care to become acquainted with such situations and their actual causes, case by case. They should make tactful and respectful contact with the couples concerned, and enlighten them patiently, correct them charitably and show them the witness of Christian family life, in such a way as to smooth the path for them to regularize their situation. But above all there must be a campaign of prevention, by fostering the sense of fidelity in the whole moral and religious training of the young, instructing them concerning the conditions and structures that favour such fidelity, without which there is no true freedom; they must be helped to

reach spiritual maturity and enabled to understand the rich human and supernatural reality of marriage as a sacrament.⁶⁴

Couples may enter into such free unions for such reasons as the rejection of the institution of marriage and the family, and the legitimate authority of the state and the Church in such matters; ignorance; immaturity which makes them uncertain or afraid to enter into the stable and definitive union of marriage; or that they would suffer some disadvantage, such as economic or discrimination, if they married.⁶⁷

Some couples may reject marriage because their own parents had a poor or bad marriage. Concerning these cases, the witness of healthy married and family life can help them to appreciate the true value of this institution. Where there is ignorance, good education and counseling can also help couples to realize that marriage is not optional, but that it is of divine institution for the true good of people. Immature couples should come to realize that true happiness and freedom do not result from selfishly seeking one's own pleasure and fulfillment. Rather, true fulfillment in such situations results from accepting one's responsibilities to one's partner, possible children, the state, the Church and God.

Some couples may enter such unions with excuses such as "to test their sexual compatibility". There is, however, no validity to this and other such arguments. For example, if sexual problems such as premature ejaculation or frigidity or temporary impotency were to occur, the best place to deal with such difficulties is within the stable union of marriage where there is a permanent commitment and no fear of being rejected. In such a marriage people can be healed by love, patience and understanding, rather than being discarded and wounded more deeply. Also, if there is a case of people marrying and of antecedent (from before the marriage) and perpetual (which can not be cured) sexual impotency, whether absolute (when sexual intercourse is impossible with all persons of the opposite sex) or relative (when sexual intercourse is impossible with the particular partner), this by its very nature invalidates marriage.⁶⁸ The marriage can be declared null and the person capable of marriage can be free to marry someone else.

Any sort of "trial marriage" is, therefore, unnecessary and unacceptable. Such an "experiment" fails to respect the true dignity and needs of human beings, who should always be ". . . the term of a self-giving love without limitations of time or of any other circumstance." Such an "experiment" is incompatible with true love. We can also note that the marriage of Christ and the Church ". . . is not a temporary or 'trial' union but one which is eternally faithful."⁶⁹

Many unmarried couples engaging in sexual relations attempt to justify these by saying that they love each other. William E. May, however, points out that:

. . . what makes the parties involved unmarried is precisely a lack of love, the inability or unwillingness to *give oneself irrevocably* to another by the act of marital consent . . . they needlessly exchange their vulnerability--and the vulnerability, too, of any child who might come into being as a result of their unloving choice.⁶⁰

If unmarried people do, indeed, love one another in a fully responsible way, they will abstain from sexual relations until they are married. If they truly love one another and have good reasons to marry, they should prepare for an honorable marriage.

In situations where there are obstacles to marry caused by injustices, these should be removed. For example, in situations of extreme poverty society and public authorities should favour legitimate marriage by social and political actions which create opportunities for work and family life, which guarantee a family wage and ensure that housing is fit for family life.⁶¹

Concerning cohabitation by the unmarried, we can also note that Catholics in a merely civil marriage are not really validly married, even though their situation is different from people living together without any bond at all. Baptized Catholics, who have not by a formal act defected from the Catholic Church, can only contract a valid marriage in accordance with the laws of the Catholic Church. John Paul II says that pastoral action should try to do everything possible to induce Catholics in merely civil marriages to regularize their situation in the light of Christian principles.⁶²

Homosexual or Lesbian Sexual Unions

Today some people wish to justify, especially for people whose homosexual tendency they judge to be permanent or incurable, homosexual relations within a sincere communion of life and love analogous to marriage. Homosexual acts, however, are forbidden by Sacred Scripture (cf. Lv 18:22 and 20:13; Rm 1:26-27; 1 Cor 6:9-10; and 1 Tm 1:9-10) and the teaching of the Catholic Church because they are intrinsically disordered. While homosexual people should always be treated with full love, respect and understanding, homosexual acts can in no case be approved of.⁶³ Our concern here is not to give a thorough treatment of homosexuality and the immorality of homosexual acts as some have done,⁶⁴ but rather, in accordance with our theme, to consider how homosexuals and lesbians, too, can be helped to grow in authentic "family unity".

Both homosexual and heterosexual people are called to grow in unity with our loving God, other people of both sexes, and within themselves. We all experience divisions, including internal conflicts, which ultimately are caused by

sin (both original and personal). We all need to be healed of these divisions by the process of Redemption, which will only be completed perfectly with our union in heavenly glory.

God's will and growing in authentic unity with other people includes living chastely, both in thought and action. The virtue of chastity is an expression of true love for others which respects the true values and purposes of sex as designed by God. For the unmarried, whether heterosexual or homosexual, living chastely means complete abstention from sexual relations and lustful thoughts. Married people, too, in order to live chastely--to truly love each other and to respect fully their God given natures and the needs of their spouse--must practice self-control and self-denial. All of us need God's help to live chastely. Many people also need special education and/or counseling, with regard to the virtue of chastity and true love, to help them to overcome immoral attitudes and behavior. With regard to counseling the homosexual from a Catholic perspective see, for example, *Counseling the Homosexual* by John R. Cavanagh, M.D.⁴⁵

Homosexuals, unless they are healed and become capable of the kind of heterosexual relationship which marriage involves, should not attempt marriage. Because of this the Christian community should provide them a special pastoral understanding and care.⁴⁶ Such concern should also be shown to heterosexual people who, for reasons not of their choice such as a handicap or their circumstances, are not able to marry.

Homosexuals, like everyone else, have a basic need for understanding and friendship. They should form genuine friendships with people of both sexes, while prudently avoiding what are occasions of sin for themselves. God loves them and has a special plan and vocation for them. They should have an active and meaningful role in the mainstream Christian community. Others should respect fully their basic human rights, including their rights to respect, friendship and justice. In this way homosexual people can grow in unity within the great family of God. They, too, can experience family values such as love and sacrifice, generosity and service.⁴⁷

Separated and Divorced Persons

Today, for various reasons, many marriages breakdown, often irreparably.⁴⁸ There are thus many spouses separated from one another, or who have divorced civilly. Often, children are also involved. How can family unity be built in these situations? These situations are not all the same. Therefore, in each case the best way to grow in unity with God and others should be considered. What does God want them to do in their particular situation?

First of all, we should note that God loves separated and divorced people, and wants to heal them of their hurts, resentments, and any sins they may have committed (such as failing to love generously or committing adultery) which

contributed to the breakdown of their marriage. This healing includes honestly acknowledging one's own mistakes and a willingness to forgive the other. It does not, however, mean blaming oneself for something that was beyond one's control.⁶⁹ If both spouses are open to God's love, healing and forgiveness, they can often be reconciled, perhaps even years after they separated. Reconciliation and the resumption of their former married life should be attempted, unless there is a serious and just reason not to do so.

Returning to their former married life, however, may not always be the best solution. Perhaps one or both of the partners is not capable of resuming such a relationship, and may never be. Perhaps one of the spouses is willing, but the other adamantly refuses. Or, perhaps the marriage never was a true and valid marriage to begin with due to some impediment, or because there was a lack of true mutual matrimonial consent, or the marriage was not celebrated according to civil and ecclesial laws, and the marriage cannot be validated.⁷⁰ We can note, too, that while the Catholic Church supports the stability of all true marriages and teaches that a valid consummated sacramental marriage cannot be dissolved by any human power or by any cause other than death (cf. Mt 19:1-9; Mk 10:1-12; and 1 Cor 7:39), she also holds that some non-sacramental marriages can be dissolved in virtue of the pauline privilege (see 1 Cor 7:12-16), and that the Pope can dissolve a non-consummated marriage for a just reason. In the case of such dissolutions, which in fact are rare, the parties would be free to marry other people according to the laws of the Church.⁷¹

Today Catholic marriage tribunals consider many cases where a spouse(s) challenges the validity of their marriage. Unless the marriage can be proven to be invalid (never a true marriage to begin with), neither of the spouses is free to marry in the Catholic Church. If the Church issues an official declaration of nullity, then the parties are considered as never having been really married in the eyes of God and the Church. They are free to marry other people in the Church, according to the laws of the Church.⁷² The primary issue before marriage tribunals in these situations is simply to discover the truth, that is, whether a valid marriage existed and still exists, or never existed. The pastoral action of the Church in these and other situations must always be based on the truth, since it is the truth which liberates, orders, and opens the way to holiness and justice.⁷³

Concerning separated spouses, especially when they are the innocent parties, Pope John Paul II says they often experience loneliness and other difficulties, therefore, the Church community must ". . . give them much respect, solidarity, understanding and practical help, so that they can preserve their fidelity even in their difficult situation . . ." When separated or divorced persons refrain from becoming involved in a new union, because they are aware that

their valid marriage bond is indissoluble, and they devote themselves to carrying out their Christian and family responsibilities, Pope John Paul II says, ". . . their example of fidelity and Christian consistency takes on particular value as a witness before the world and the Church."⁷⁴ There is no obstacle for such separated or divorced people to be admitted to the sacraments.

The Catholic Church, however, considers the situation of divorced people (those who are baptized and whose former marriage is still considered by the Church to be valid, sacramental and consummated) who have attempted remarriage (obviously without a Catholic religious ceremony), as an evil (cf. Mt 5:32 and 19:9; Mk 10:11-12; and Lk 16:18). Nevertheless, Pope John Paul II calls upon pastors and the whole Church community to take special care that these people

. . . do not consider themselves as separated from the Church, for as baptized persons they can, and indeed must, share in her life. They should be encouraged to listen to the word of God, to attend the Sacrifice of the Mass, to persevere in prayer, to contribute to works of charity and to community efforts in favour of justice, to bring up their children in the Christian faith, to cultivate the spirit and patience of penance and thus implore, day by day, God's grace. Let the Church pray for them, encourage them and show herself a merciful mother, and thus sustain them in faith and hope.⁷⁵

These people, however, can not receive reconciliation in the sacrament of Penance, nor can they receive the Eucharist, unless they repent of their infidelity to Christ, and they undertake a way of life that does not contradict the indissolubility of marriage. Normally they are obliged to separate. If, however, they can not separate for serious reasons such as the presence and needs of young children, they can ". . . take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples."⁷⁶

Thus, in whatever situation they find themselves, separated and divorced people can be fully reconciled to God and the Church if they harmonize their wills and lives with the demands of God's faithful love. By trying to live according to God's will they can grow in unity with God, others and within themselves. Other people, whether married or single or celibate or separated themselves, whether professional counselors or relatives or friends, can help them in this by their practical assistance if needed, their moral support and friendship, and their fidelity to Jesus Christ and his Spouse, the Church.

v) Helping Those Without a Family

With regard to ministry in some difficult situations we

should also consider those who, for various reasons and often not of their choice, are without a proper natural family. Perhaps they have been left alone in the world because their parents and relatives have died, or have been killed, or have rejected and abandoned them, etc. Or, perhaps they are part of the large sections of humanity who

. . . live in conditions of extreme poverty, in which promiscuity, lack of housing, the irregular nature and instability of relationships and the extreme lack of education make it impossible in practice to speak of a true family. >>

Other people who are more fortunate should respond courageously and generously to the needs of these people for assistance, education and/or friendship (according to the principles that we have considered above in this section). These people should be treated with the care and respect which they deserve as members of the great human family. They, the "poor" or "little" ones, are loved in a special way by God who calls all of us to form a "new" family, the Church. Concerning those without a natural family, Pope John Paul II says, ". . . no one is without a family in this world: the Church is a home and family for everyone, especially those who "labour and are heavy laden" (Mt 11:28). ">e

2. Family Life

In the preceding section of this Chapter, with regard to some concrete or immediate ways of building family unity, we considered ministry to families. In this section concerning "family life", we will consider more how the members of families themselves can grow in a deeper and more mature unity.

a) Love

Love is the force or power which unites the members of a family. When people grow in authentic love, their communion will also deepen and mature. Authentic love, however, does not only unite people and harmonize all aspects of their relationships. It also perfects and integrates the people themselves. >? We should, therefore, ask, "What is authentic love?", and, "How can we foster authentic love in the family?"

From a Christian perspective we can speak of both divine and human love. God is Love (cf. 1 Jn 4:8 and 16), a perfect loving communion of three Divine Persons. We are created in his image (cf. Gen 1:27) and, therefore, can only attain true happiness and complete fulfillment by being open to receiving God's love for us, and by loving God, ourselves and others according to God's will (cf. Mt 22:37-40).

Because we human persons are a unity of body and soul, to be "human", love ". . . must comprise the person in his [or her] physical, psychical and spiritual totality."⁸⁰ Love should animate all the relationships within the family (husband/wife, parent/child, brother/sister . . .), as well as all the aspects of family life (education, communication, work and recreation, etc.).

Because of sin (both original and personal) we often fail to love as we should. As a result many people, also within families, are more or less alienated from one another. But, God's love is more powerful than sin and the forces of alienation and disintegration. His plan of Redemption, also for the family, is to heal and restore human love to its full beauty and potential. He wants to share his divine love with us by giving us his Holy Spirit (cf. Rm 5:5).

God's divine love heals, strengthens, ennobles, enriches and perfects human love.⁸¹ Jesus, true God and true man, is the exemplar of this integration of divine and human love. With the grace of God we can love one another as Jesus loves us and commanded us to love (cf. Jn 13:34 and 15:12-14). We can become instruments of sharing God's love with others, and thus of renewing relationships and family life in the image of the Trinity.

Thus, the members of a family can not only experience a natural communion rooted in the bonds of flesh and blood and human love. They can also experience a supernatural communion with God, each other, and all those in friendship with God.⁸² This communion is meant to grow and last forever.

Concerning love many theologians, including St. Thomas Aquinas (cf. ST, I-II, 26,4), distinguish *amor concupiscentiae* (Latin for love-of-desire or wanting good for oneself, which is not the same as concupiscence) and *amor benevolentiae* (Latin for love-of-benevolence or wanting good for someone else). These are not incompatible since God commands us to love our neighbor as ourself (cf. Mt 22:39). When love-of-benevolence is reciprocal, as it should be, there exists *amor amicitiae* (Latin for love-of-friendship--cf. ST, II-II, 23,1). Within all the relationships of the family (husband/wife, parent/child--at least when the children grow older and mature, brother/sister . . .), both a true love-of-friendship and a true love-of-desire should exist and grow--a real caring for the true good and happiness of each other and oneself. This caring involves a free and responsible choice of our will, an affirmation of the primary value of the person, which should be generous, committed, stable and faithful.⁸³ It should not be a slave to the whims of our feelings and emotions. Rather, over time such love will positively integrate all of our feelings and emotions, making them our servants.

We can note that the Greek language uses the words *eros*, *philia* and *agape* to refer to different kinds of love. *Eros* refers to a "receiving" love, a desire for one's own fulfillment (it is wider than sexual desire since it also

includes the young child's need or love for its parents). *Philia* is a "sharing" kind of love, the mutual kind of love that exists between friends. *Agape* is a "giving" kind of love. In the New Testament *agape* is often used to refer to the love of God. *Agape* is often translated into English as "charity", from the Latin *caritas*. This love takes the initiative in caring for the true good of others, including one's enemies (cf. Mt 5:44). These three kinds of love should be harmoniously integrated in the life of a family.⁸⁴

Our love for God, other people, and ourself should also be properly integrated. We are to love God with all our heart, soul and mind (cf. Mt 22:37). Our love for other people (including one's spouse, parents and children) and ourself should be subordinated to our love of God (cf. Lk 14:26-27). But, we can not really love God unless we love other people, God's children, in a real and active way, not closing our hearts to our brothers and sisters in need (see 1 Jn 3:10-24).

In the Christian perspective true love of God, others and oneself is a virtue, indeed the greatest of the virtues (cf. 1 Cor 13:13; and ST, II-II, 23,3 and 6). Love is the mother of all the other virtues, giving them life and nourishing them (cf. ST, II-II, 23,8). Without love even the greatest of our good actions or works has no ultimate value or meaning (cf. 1 Cor 13:1-3). With great love, however, even the smallest acts of service or kindness, etc., have great value before God. The Apostle Paul describes such love in the following way:

Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes. (1 Cor 13:4-7).

We are all called to become perfect in love (cf. Mt 5:48).⁸⁵ This is only possible with God's grace and our generous cooperation with him. We should, therefore, humbly pray that God would give us his Holy Spirit (cf. Lk 11:9-13) and transform us in his love. We should also express our love for God by always sincerely seeking to do his will (cf. Mt 7:21), by keeping all of his commandments (cf. Jn 15:10), and by concretely loving his children (cf. 1 Jn 4:7ff.). If we love God, he will turn everything, including our family difficulties, to our good (cf. Rm 8:28). As Chiara Lubich says:

When this love is enkindled and alive in the hearts of those who make up the family, impossible problems do not arise, insurmountable obstacles do not present themselves, irremediable failures do not occur. The family returns once again to being beautiful, united

and healthy as God intended it to be. 64

b) Conjugal Love and Chastity

Conjugal love is the special love between a man and a woman united in marriage. This love and the personal union of the two is protected and fostered by the virtue of conjugal or marital chastity. We have already considered the plan of God, Creator and Redeemer, with regard to marriage, including the sacrament of matrimony, in Chapter III above. We should, however, consider more fully the characteristic marks and demands of a chaste conjugal love. Such a love is fully human, it involves a total personal giving, it is uniquely expressed in the conjugal act, it is faithful and exclusive until death, and it is fruitful. 67

Fully Human

First of all, chaste conjugal love is fully human. It involves the good of the whole person, body and soul. This love is rooted in the natural complementarity that exists between man and woman. It thus includes the mutual attraction of male and female, which in the case of people should not only be physical, but should fully appreciate the masculinity or femininity of the other, including the interior beauty of their person. To be fully human, the passions and sentiments (including romantic feelings) need to be integrated by the love of friendship and the love of God. As Pope Paul VI says, this love is principally

. . . an act of the free will, intended to endure and to grow by means of the joys and sorrows of daily life, in such a way that husband and wife become one only heart and one only soul, and together attain their human perfection. 68

Such a love is stable because it affirms the person of the beloved, subordinating and integrating their secondary values (as their attributes, talents and sexual values, etc.) which may change over time, to the primary value of their person which endures forever. This love means loving the other person as he or she actually is (not the illusion one may have of the other as in infatuation which leads to disillusionment), being fully aware of both their virtues and defects (without approving the latter). This love means especially caring for the true good of the other person, indeed wanting the infinite good or happiness for the other. This, from a Christian perspective, means wanting God for her or him. If the spouses are open to God, he will form their love with his love, making it more fully human--healing, enriching and perfecting it by the action of his grace. As Pope John Paul II says, with the gift of the Spirit spouses may every day

. . . progress towards an ever richer union with each other on all levels--of the body, of the character, of the heart, of the intelligence and will, of the soul . . .¹⁹

Total

Chaste conjugal love involves a free total personal and reciprocal self-giving. Both husband and wife are to give their whole person to the other in accord with God's will. Pope John Paul II says that:

. . . if the person were to withhold something or reserve the possibility of deciding otherwise in the future, by this very fact he or she would not be giving totally.²⁰

As a result of this total mutual giving the spouses belong to each other and both are enriched. True conjugal love is thus a very special form of personal friendship in which husband and wife share everything, what they have and what they are, willingly and generously, without any selfish calculations. As St. Thomas Aquinas says, the friendship of husband and wife should be the greatest of all human friendships because they unite to share all of domestic life.²¹

The Expression of Conjugal Love

The Second Vatican Council teaches that conjugal love proves itself by

. . . gentle affection and by deed. Such love pervades the whole of their lives. Indeed, by its generous activity it grows better and greater. Therefore it far excels mere erotic inclination, which, selfishly pursued, soon enough fades wretchedly away.

This love is uniquely expressed and perfected through the marital [or conjugal] act. The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones. Expressed in a manner which is truly human, these actions signify and promote that mutual self-giving by which spouses enrich each other with a joyful and thankful will.²²

Sexual intercourse is most fittingly called the "marital" or "conjugal" act, because the total physical self-giving involved in sexual intercourse would be a "lie" if it were not the expression of a total personal self-giving. Such a total self-giving is only possible in marriage, whereby a man and a woman freely and consciously choose and accept the intimate community of life and love

willed by God himself. Sexual intercourse, of its very nature as designed by God, has both a unitive meaning (cf. Gen 2:24) and a procreative meaning (cf. Gen 1:28). The virtue of conjugal chastity fully respects these two meanings. With regard to the whole sexual area conjugal chastity also promotes true love, a sensitivity to the true needs of one's spouse, an appreciation of all the personal values related to sex, and the purity of heart necessary for true personal union with God (cf. Mt 5:8 and 1 Jn 3:3) and each other.⁷³

Although the conjugal act is a special way of expressing conjugal love, it should certainly not be the only way in which husband and wife express their love for each other. There will be times in every marriage, such as the illness or absence of one of the spouses, when conjugal love can not be expressed by the conjugal act. Spouses should express their love for each other in countless ways including other gestures and words of affection, kindness, thoughtfulness and encouragement.⁷⁴

The conjugal act should neither ever be imposed upon one's partner nor withheld as a means of manipulating one's partner, both of which are contrary to love. In this area both partners should give the other what he or she has the right to expect (cf. 1 Cor 7:2-6). The conjugal act should always be a reciprocal expression of caring and totally self-giving love.

Faithful and Exclusive

True and chaste conjugal love is also faithful and exclusive until death. Concerning this Pope Paul VI says:

Thus in fact do bride and groom conceive it to be on the day when they freely and in full awareness assume the duty of the marriage bond. A fidelity, this, which can sometimes be difficult, but is always possible, always noble and meritorious, as no one can deny. The example of so many married persons down through the centuries shows, not only that fidelity is according to the nature of marriage, but also that it is a source of profound and lasting happiness . . .⁷⁵

Marriage, in accord with the nature of man and woman as created by God, is meant to be monogamous and indissoluble--the two become "one flesh" (cf. Gen 2:24 and Mt 19:5-6). It is an exclusive and unique kind of friendship, partnership and covenant which by its nature is ordained toward the procreation and education of children. The marriage bond, which can only come into existence with the free, mutual and irrevocable personal consent of the man and woman, gives the couple a new identity, that of husband and wife. They have freely and publicly committed themselves to live such an exclusive and faithful relationship, both in

good and in bad times, in sickness and in health, etc., until one of them dies. Their commitment morally obliges them to protect and foster their marital love and fidelity every day of their married lives.⁹⁶

Adultery (also when only committed in one's heart) is contrary to God's will (cf. Ex 20:14 and Mt 5:27-28, etc.). Adultery is a great evil. It not only harms the marriage(s), the innocent marriage partner(s), and any children of the marriage(s) or that may be conceived in the adulterous union. It also greatly harms the man and woman who commit adultery themselves--their own personal integrity is seriously damaged by their unfaithful, unjust, irresponsible and sinful behavior.

Marital fidelity, on the other hand, contributes greatly to the good and lasting happiness of the spouses and their children. Although conjugal fidelity is sometimes difficult, it is always possible because of the absolutely faithful love of God for each person. Spouses who are faithful to each other through the ups and downs of their married life can grow in a profound and mature unity. They can also give witness to God's fidelity to us. Spouses, too, who have been deserted by their partner and who, in fidelity to God, have not entered into a new union can also give a special witness to God's unconditional fidelity.⁹⁷

Fruitful

Finally, true conjugal love is fruitful. "Marriage and conjugal love are by their nature ordained toward the begetting and education of children."⁹⁸ This fruitfulness thus normally includes the wonderful gift of children--sharing the gifts of life and love with others. It is not, however, limited to procreation. In educating their children, parents are also called to share fruits of moral, spiritual and supernatural life. If a couple can not have children their love can still be very fruitful. Physical sterility can be an opportunity to give love and serve life in other important ways, perhaps by adopting children, helping the needy, etc.⁹⁹ Concerning the fruitfulness of conjugal love, we should also note that if a couple are open to God's love, their love will bear fruit that will last forever (cf. Jn 15:1-17).

c) The Responsible Transmission of Human Life

The Second Vatican Council teaches that:

Parents should regard as their proper mission the task of transmitting human life and educating those to whom it has been transmitted. They should realize that they are thereby cooperators with the love of God the Creator, and are, so to speak, the interpreters of that love. Thus they will fulfill their task with human and Christian

responsibility.¹⁰⁰

In this subsection of this treatise we will consider the responsibility of parents with regard to the transmission of human life, the procreation of children. In the next subsection we will consider the responsibility of parents with regard to educating their children. That parents fulfill their responsibilities in these areas is most important with regard to family unity.

The Great Value of Children

First of all we should consider the great value of children, especially since their value is often not fully appreciated today. While certainly not the only blessing of marriage, "Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents."¹⁰¹

By uniting sexually in marriage, by giving themselves (including their procreative potential) in love, a man and woman may become capable of the greatest gift by which they collaborate with God, the Creator, in giving life to a new human person(s). This new life created in the image of God (cf. Gen 5:1-3) has great value to God, whose own family is thereby enriched and enlarged; to the child who is meant to share in the eternal happiness of God; to the parents whose own lives are tremendously enriched by this gift of love--theirs and God's; to the human race and society whose continued existence requires new generations of children; and to the Church which believes that every human life, even if weak and suffering, is always a splendid gift of God's goodness. Some people, however, fail to appreciate the great gift of children because of their selfish fears and desires, the absence of true love and God in their hearts.¹⁰²

Responsible Procreation

Because of the great personal values related to sex and procreation, we human beings must be very responsible in their regard. Only married couples should engage in sexual intercourse (and the actions which lead to intercourse) because only they have totally given and committed themselves to each other, and because only they are capable of giving the child, that may be conceived of this encounter (since no method of preventing conception except total sexual abstinence is infallible), the kind of committed love and family identity to which it has a natural right.¹⁰³

With regard to the transmission of human life, married couples should act in a fully responsible way before God who calls them to be perfect in love in all areas of their life (cf. Mt 5:48). This means that with regard to sex and procreation they cannot act arbitrarily. A truly responsible love will lead them to learn and to respect fully God's design and laws in this area of their lives.

Decisions with regard to the spacing of the births of their children should be made ultimately by each married couple themselves before God. Such decisions should be made with common counsel and be mutual. They should not only consider their own true good and interests, but also the true good and interests of their family (including those of children already born or likely to be born), of society and the Church. In this regard they should responsibly consider their whole situation, including their physical, psychological, economic and social conditions. Such responsible considerations may lead them to decide, for example, to have a large family, or to avoid a new birth for serious reasons, either for the time being or for an indeterminate period.¹⁰⁴

Using Moral Means

With regard to accomplishing their legitimate objectives in the area of birth regulation, married couples may only use good or moral means. It is never permissible to use an evil means, not even to accomplish a good purpose or end (cf. Rom 3:8).¹⁰⁵ Direct abortion, direct sterilization and artificial contraception are evil and divisive means of birth regulation (see the treatment of these under section 3 of Chapter I above). Natural family planning, however, when motivated by a truly responsible love, is a good or moral means of regulating births. It can be used either to increase or to reduce the likelihood of conceiving.

The Benefits of Natural Family Planning

Natural family planning has many benefits and it fosters the unity of the married couple and family. The married couple who use natural family planning accept the natural menstrual cycle of the woman who is able to conceive only during a relatively short part of her cycle. They make intelligent and legitimate use of a natural disposition which has been provided by God. They can fully respect each other, including the wonderful gift of their sexuality in all its aspects, including both the unitive and procreative meanings of the conjugal act. Natural family planning respects the profound unity of body and soul, of nature and person, in the human being. It also promotes dialogue and shared responsibility in this area of the couple's married life. With regard to the married couple who uses natural family planning in a responsible way, Pope John Paul II says:

. . . they are acting as "ministers" of God's plan and they "benefit from" their sexuality according to the original dynamism of "total" self-giving, without manipulation or alteration.¹⁰⁶

It should be noted that much progress has been made in the area of natural family planning in recent decades. A

couple can use various methods, such as the Billings or Ovulation method, the thermal method, and the sympto-thermal method, to determine the fertile part of the woman's cycle. If a married couple have good reasons to avoid conceiving, either for the time being or for an indeterminate period, natural family planning can be very effective in this regard. For example, one of the methods of natural family planning, the Billings or Ovulation method, was recently tested by the World Health Organization of the United Nations. The study was done with hundreds of women of proven fertility, of widely varying educational status, from five countries of widely different cultures: New Zealand, India, the Philippines, San Salvador, and Ireland. The average method-related failure rate was found to be only 2.2%.¹⁰⁷

Periodic Sexual Abstinence

Natural family planning when used to prevent conception requires periodic sexual abstinence, which may vary somewhat depending on the couple's conditions. The self-control that is required may be more difficult for some couples than for others, but it is consistent with the Christian lifestyle (cf. Gal 5:22-24; Mt 7:14; etc.). It is always possible since God does not command the impossible, and with his help everything is possible (cf. Mt 19:26). With regard to the mastery of self involved in periodic abstinence Pope Paul VI says:

. . . this discipline which is proper to the purity of married couples, far from harming conjugal love, rather confers on it a higher human value. It demands continual effort yet, thanks to its beneficent influence, husband and wife fully develop their personalities, being enriched with spiritual values. Such discipline bestows upon family life fruits of serenity and peace, and facilitates the solution of other problems; it favors attention for one's partner, helps both parties to drive out selfishness, the enemy of true love; and deepens their sense of responsibility. By its means, parents acquire the capacity of having a deeper and more efficacious influence in the education of their offspring; little children and youths grow up with a just appraisal of human values, and in the serene and harmonious development of their spiritual and sensitive faculties.¹⁰⁸

More Education Concerning Responsible Natural Family Planning is Needed

There is a great need for more education with regard to responsible natural family planning. The Catholic Church encourages couples with difficulties in this area, and she calls all who have responsibility in this area--doctors,

experts, scientists, marriage counselors, teachers, married couples, public authorities, theologians, priests and bishops, etc.--to make the natural methods of regulating fertility better known, respected and applied.¹⁰⁹

d) Education in Love and Responsibility

Education in love and responsibility is very important for all the members of the family, so that they can grow in a strong and mature unity. The Second Vatican Council speaks of the family as "a kind of school of deeper humanity", and says in the family ". . . the various generations come together and help one another to grow wiser and to harmonize personal rights with the other requirements of social life."¹¹⁰ Children can and should contribute to the development of each other and their parents. Others, such as pastors and teachers, and friends and relatives, including the elderly who have "the important mission of being a witness to the past and a source of wisdom for the young and the future",¹¹¹ can also make an important contribution with regard to the education of the family's members. Spouses, too, should be open to learning from each other. In this subsection, however, we will consider the parents' role in educating their children, since parents have a primary right and responsibility with regard to the education of their children which can not be "entirely delegated to others or usurped by others."¹¹²

We should first of all consider the educational role of parents in relation to God. As parents collaborate with God in the wonderful mystery of procreation, they should also collaborate with him in the great task of educating the children whom God has given to them. Children are not the property of their parents, but created in God's image (cf. Gen 1:26-27 and 5:1-3), and they should be seen as his children first of all. God dearly loves each of his children and is personally involved in their education, especially in their moral and spiritual formation by means of his grace. Parents should humbly pray for and cooperate with God's grace in educating their children. They should also allow themselves to be taught by God as they try to teach their children (cf. Heb 12:5-13).¹¹³

Concerning the relationship of parents and children the Apostle Paul teaches in part:

Children, be obedient to your parents in the Lord--that is your duty . . . Honour your father and mother [Ex 20:12--the fourth commandment of the Decalogue]. . . And parents, never drive your children to resentment but in bringing them up correct them and guide them as the Lord does. (Ep 6:1-4)

Children have an obligation to obey their parents within the limits of their authority, that is, in what concerns

upbringing and running the household. The loving cooperative obedience of children to the legitimate authority of their parents can also teach them to obey other legitimate authorities as well as a correct conscience, that is, one attuned to the will of God expressed in the moral law. Children, however, have no obligation to obey their parents in things which are contrary to God's will (cf. Acts 5:29) or which are beyond the sphere of parental authority, such as with regard to contracting marriage (at least when the children are no longer minors). Children should also always love, respect and honour their parents.¹¹⁴

Parents should exercise their unrenounceable and legitimate authority as a ministry of love and service directed to the true well-being of their children. This ministry should respect the dignity and contribution of children, and help them to acquire a truly responsible freedom. Jesus taught that those in authority should not lord it over others but serve them (cf. Mt 20:24-28; Mk 10:41-45; and Lk 22:24-27). Jesus, who patiently loved, served, taught, corrected and forgave his disciples, and who laid down his life for us, is also the best model for those in positions of legitimate authority.

Parents would fail in their responsibility if they neglected to properly exercise their legitimate authority. For example, they should not be overly permissive--showing little concern over their children's wrongdoing or allowing their children to manipulate them. On the other hand, though, parents should not abuse their authority. Such would be the case if they attempted to use their authority in an arbitrary and irrational way, or to relieve their own frustrations, cover up their own faults, excuse their failure to listen, or to bolster their egos, etc. The healthy, balanced, responsible and loving exercise of authority by parents, however, can promote the integral development of their children in no small way.¹¹⁵

The responsibility of parents with regard to the upbringing and education of their children is a shared responsibility which requires their cooperation and unity. In this area they should use their diverse gifts to complement and support one another. The mother should not neglect the care of their children, especially the younger ones. Her important maternal and family role should be fully appreciated and harmonized with any roles she plays outside the home. The father should also be deeply committed to the education of their children. His active presence (which should not be oppressive) is very important for their healthy formation. He is called to represent on earth the very fatherhood of God (cf. Ep 3:14-15), ". . . to ensure the harmonious and united development of all the members of the family . . ." ¹¹⁶

The Goal of Education

The Second Vatican Council teaches that:

. . . a true education aims at the formation of the human person with respect to his ultimate goal, and simultaneously with respect to the good of those societies of which, as a man, he is a member, and in whose responsibilities, as an adult, he will share.¹¹⁷

The goal of true education is thus to teach people to love God and their fellow human beings in a responsible way, so that they can grow in unity with God, with others and within themselves, and enjoy eternal life.

Parents as the first and foremost educators of their children thus should teach them to love in all their relationships. This means that they need to learn to be responsible or fully accountable to God, others and themselves (cf. Ch. I, section 7 above). They need to learn God's plan or will, be encouraged to always live according to it, and acquire a correct conscience that is capable of true discernment, that is, of rejecting evil and choosing the true good in various circumstances. As the boy Jesus did, children should grow ". . . in wisdom, in stature, and in favour with God and men." (Lk 2:52).

Educating children in responsible love involves fostering their well-rounded personal and social development. This includes teaching them authentic human values and virtues. Indeed, the family has been called ". . . the first school of those social virtues which every society needs."¹¹⁸ In the family children should learn a true sense of justice, to respect the personal dignity and rights of each person. They should also learn to care for the true good of others (especially the most needy), to give themselves in true love, and to serve others in a disinterested manner.

Educating children in true love will also include their learning a correct attitude of freedom and responsibility with regard to sex and material goods, etc. Parents are called to give their children a clear and delicate sex education. This includes education for chastity, a knowledge of and respect for the moral norms necessary for responsible personal growth in human sexuality (see section 1.f.i. of this Chapter above). Parents should also teach their children to respect the property of other people, and to use material goods for the good of people.

Finally, children need to learn certain practical skills, including training for work, and receive an adequate physical, cultural and intellectual formation (suited to their talents) to live a fully human life and to be a good citizen. While various schools and organizations often can and should play an important role in this regard, in accord with the principle of subsidiarity, parents nonetheless have the primary responsibility. For example, parents normally are the ones to teach their children such things as how to talk and communicate, proper hygiene, good manners, domestic

skills, how to manage money, etc.¹¹⁹

The Means of Education

With regard to parents educating their children, Pope John Paul II says that the most basic element, parental love, can not be forgotten, since this love is the source, animating principle and the norm

. . . inspiring and guiding all concrete educational activity, enriching it with the values of kindness, constancy, goodness, service, disinterestedness and self-sacrifice that are the most precious fruit of love.¹²⁰

Authentic parental love will lead parents to educate their children in various ways such as by their own good example, daily sharing and teaching, using appropriate discipline when needed, and by cooperating with other educational agents.

It is most important that the parents themselves first of all try to live virtuous and upright lives, and set a good example for their children. Example is the best teacher and children are usually very perceptive with regard to their parents' convictions and attitudes. If parents are trying to grow in true love and all the related virtues, if they admit when they are wrong in dealing with their children, if they themselves obey God's moral law and legitimate human authority, etc., then their children are very much more likely to respect them. Children are also then more likely to appreciate and accept the good values that their parents are hoping to transmit to them.¹²¹

Pope John Paul II says:

. . . the communion and sharing that are part of everyday life in the home at times of joy and at times of difficulty are the most concrete and effective pedagogy for the active, responsible and fruitful inclusion of the children in the wider horizon of society.¹²²

It is important that parents listen to their children and become aware of their concerns, anxieties, difficulties, accomplishments, questions, etc. Parents can often help their children to interpret their experiences in a more mature way. Children often have many questions and by answering these, or showing children where to look for answers, parents can teach them many things. Often parents are called to explain patiently to their children how certain things are done or why they should behave in a certain way. Parents, too, should teach their children many things by doing them with them, at least initially, such as cooking or painting or playing catch.¹²³

Discipline is also an integral part of parental love. God himself trains his beloved children, sometimes by means

of painful punishment (cf. Heb 12:5ff). Scripture teaches that pampered, indulged children will bring grief to their parents (cf. Sir 30:7-9), whereas disciplined children will give delight to their parents (cf. Pr 29:17). Healthy balanced discipline is an expression of true parental love and is very different from child abuse or beating, etc. Various authors speak of various methods of discipline such as verbal reprimands, spankings, denial of certain privileges, etc., to reinforce verbal teaching and to teach children the consequences of bad behavior. Some also speak of the appropriateness of certain rewards to motivate good behavior. If children misbehave it is important to get to know why. Rewards and punishments should always be appropriate to the child's age, character and needs. To be healthy, discipline (when necessary) must always be exercised within the total context of a loving, forgiving and healing parent/child relationship.¹²⁴

To fulfill their educational role completely, parents must also collaborate in a well-ordered way with other agents of education such as schools and the Church. If false or reductionist ideologies are taught in the schools, families should join together, possibly through family associations, to help their children receive a wholesome formation.¹²⁵ Parents can often learn much from other parents, especially more experienced ones, about the art of raising children. They should also ask God for the grace and wisdom they need to fulfill their most important role.

e) Loving Communication

Loving communication is very important with regard to all the areas of family life. This includes the areas that we have already considered in this section such as growing in love, the responsible transmission of human life, and education in the family. It also includes the other areas that we will consider in the rest of this section such as decision making, work and family recreation, as well as the areas of family evangelization, catechesis, apostolate, prayer, and spirituality that we will treat in following sections of this Chapter. We have already considered communication to some extent in this treatise (cf. Ch. 1, under section 7 above), including the aspect of fraternal correction (cf. this Chapter, section 1.f.iii), under other headings. We should, however, consider loving communication to a greater extent here because of its great importance for growth in family unity. This subsection is called "loving communication", because without love communication can actually lead to greater alienation, rather than to greater unity.

The Apostle Paul says some things which are most relevant to loving communication such as:

Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you

can to preserve the unity of the Spirit by the peace that binds you together. . . . Guard against foul talk; let your words be for the improvement of others, as occasion offers, and do good to your listeners . . . (Eph 4:2-3 and 29)

. . . be united in your convictions and united in your love with a common purpose and a common mind . . .
 . In your minds you must be the same as Christ Jesus
 . . . (Ph 2:2-5)

Since we cannot read each other's minds, the only way for family members to attain a "common mind", in accord with the mind of Jesus, is to listen to Jesus and each other. In line with this the Letter of James, Ch. 1, verse 19, teaches, ". . . be quick to listen but slow to speak and slow to rouse your temper . . ." Loving communication thus involves sharing the truth with others in a way that will benefit them, as well as listening to others with profound respect.

True human love, especially when it is animated by the love of God, leads us to be open and sensitive to others and to empathize with them. It also moves us to care for their true good, and to listen with respect to their feelings of anxiety and joy, etc., to their thoughts, dreams, preferences and so on. Concerning listening with love, Chiara Lubich says that we should "make ourselves one" with the other, after the pattern of the Incarnation whereby God made himself one with us in all things except sin. With the help of the Holy Spirit we need to "become empty" of our own selfish concerns, etc., so that we can listen to the other person in a total way.¹²⁶ If the other person points out an error in our ways (cf. Mt 18:15-17), we should not react defensively or rationalize our ways, but rather be willing to humbly and responsibly acknowledge and correct our failures.

With regard to the sharing of married couples, Pope Pius XII speaks of the importance of mutual trust, simplicity, and a reciprocal openness of hearts whereby spouses place in common their thoughts, aspirations, preoccupations, joys and sufferings. This openness of heart, he says, is the foundation of friendship and an essential element of conjugal happiness. Spouses should seek in love to overcome their fears and tendencies of isolation, and in a true spirit of common life seek to do what pleases the other (unless it is something sinful) and take interest in what interests and concerns the other. Pope Pius XII, however, notes that there are certain limits to this openness of heart between spouses. For example, some professional secrets should not be communicated to one's spouse. Also, he says, a husband and wife are not each other's confessors--confessors they can find in the Church.¹²⁷

Loving communication between parents and children is also very important. Often though they feel separated by the "generation gap". This can be overcome if all members of the family realize what they have in common and respond to God's

love. They should realize that they are all brothers and sisters in the human family and share the same human nature. They are all God's children, dearly loved by him. In a Christian perspective they can realize that Jesus died so that they may become perfectly one (cf. Jn 17:21), and that he calls them to love one another as he has loved us (cf. Jn 15:12-13).¹²⁸

With respect to personal sharing, Jean Vanier speaks of the importance of seeing ourselves and others realistically, without illusions, with our various strengths and weaknesses. We often find it easier to share our strengths and successes with others, but he notes that sharing our weaknesses and difficulties can be more uniting and nourishing to others. He notes, too, that while words are necessary, loving presence is communicated through gentle ways of looking at each other and kind gestures, including smiles. Words though are also essential to confirm nonverbal communication, to make its message explicit, and to prolong its effect.¹²⁹

Today many books that treat marriage and family life give priority to communication. Various authors often consider common barriers to communication such as pride, fear, defensiveness and selfishness. From a Christian perspective we can note that true human love, especially when it is reciprocal and animated by God's love, works powerfully to overcome all barriers to communication. This includes repeated acts of forgiveness and reconciliation, as well as the healing of past wounds.¹³⁰

We should note, too, that when the members of a family are separated physically, especially for long periods of time, methods of communication such as by letter or telephone can be very important means to help them to maintain and develop their unity. Because of the great importance of loving communication for healthy and united marital and family life, we should also note that millions have been helped in this area by movements such as Marriage Encounter, Engaged Encounter, Retrouvailles (for couples in great difficulty), and Family Experience (for parents and children), etc.¹³¹

f) Decision Making and Responsibilities

Conflicts or battles of wills arise in many families with regard to the question of decision making and responsibilities. It is, therefore, necessary to address this question here with regard to our theme of family unity. We have already considered the joint responsibility of parents with regard to the education in love and responsibility of their children, as well as the question of legitimate parental authority and the kind of obedience children are to give to their parents (this section, subsection d above). In line with this we can note that children should be given a just share in certain family responsibilities in accordance with their age, maturity, and condition, until they leave their parents' home. Parents,

motivated by love, will listen to their children and consider their children's best interests with regard to decisions that affect them. When their parents become old and debilitated, responsible children will stand by them and care for their needs (cf. 1 Tm 4:5; and the Second Vatican Council, *Gaudium et Spes*, 48). In this subsection, however, we will consider decision making and responsibilities especially with regard to the spouses themselves--husband and wife.

According to a Christian perspective, husband and wife should have a common purpose and a common mind, in accord with the mind of Jesus Christ (cf. Ph 2:2-5). Many conflicts arise between a husband and wife because each wants to have their own way, rather than considering together, with regard to particular decisions and responsibilities, what would be according to God's will or the mind of Christ. The Apostle Paul teaches that our behavior must be modelled by our new minds and not by the world around us. He says this is the only way to discover the will of God, what is good and the perfect thing to do (cf. Rom 12:2). He also teaches that God's will for us is our sanctification, our growth in holiness or union with God (cf. 1 Th 4:3).

With regard to decision making we should also consider the virtue of Christian prudence and the gift of counsel of the Holy Spirit. The virtue of Christian prudence is related to practical wisdom and governing. It involves choosing the best means and steps to achieve goals that are in harmony with our true ultimate goal, union with God and his family forever. Christian prudence involves our human reason being enlightened by faith and informed with the love of God. Through the gift of counsel the Holy Spirit guides us and enables us to judge rightly in particular events in view of our union with God and personal sanctification.¹³² Married couples should seek to grow in all the Christian virtues, including the virtue of Christian prudence which is so important with regard to making truly wise decisions, including decisions that pertain to their married and family life. They should also humbly pray for God's enlightenment, guidance and wisdom (cf. Jam 1:5-6).

Married and family life involve many and various areas of responsibility from cooking and cleaning, to managing money and shopping, etc. It is normal that both spouses do not try to do everything, but that they use their time wisely and that there be some specialization of functions. Ordinarily, the husband and father has a certain prior responsibility as provider, and the wife and mother a prior responsibility as homemaker. Neither Scripture nor Church teaching, though, present a rigid stereotype of the roles of husband and wife.¹³³ They can, therefore, exercise some flexibility, taking into account their various capabilities and their situation which can change over time. Husband and wife should help each other (cf. Gen 2:18) and work as a team, as an interdependent unit. It is important that both husband and wife agree on their respective areas of prior responsibility. For the sake of their unity as a couple,

both spouses should feel that their arrangement (which they may decide to adjust in the future) is fair and satisfactory.

When a husband and wife are not in agreement with regard to a particular decision that affects them both, they should normally wait, pray about the decision, seek further information, and consider further with an open mind the views of the other. When they do this they will grow in mutual understanding, respect and unity. If both spouses out of true love seek to please God and each other, and they are both willing to "Give way to one another in obedience to Christ" (Eph 5:21), they will eventually come to an agreement that is satisfactory to both of them. Christian spouses should also see for themselves a model in the loving relationship and union of Christ and the Church (cf. Eph 5:21-33).¹³⁴

g) Work and Family Unity

In his Encyclical Letter "On Human Work" *Laborem Exercens*, 10, Pope John Paul II says that the spheres of values related to work and family life

. . . must be properly united and must properly permeate each other. In a way, work is a condition for making it possible to found a family, since the family requires the means of subsistence which man normally gains through work. Work and industriousness also influence the whole *process of education* in the family, for the very reason that everyone "becomes a human being" through, among other things, work, and becoming a human being is precisely the main purpose of the whole process of education .

. . . the family constitutes one of the most important terms of reference for shaping the social and ethical order of human work¹³⁵

The whole area of work is, therefore, most relevant with regard to healthy and united family life. Many families in various parts of the world experience serious difficulties with regard to work. Many families experience great difficulty in obtaining even sufficient means of subsistence. In some places, even though there may be programs of social assistance, high rates of unemployment cause various problems for many families (cf. Ch.I, section 2 above). Some types of work require one or both of the spouses to be away for extended periods of time, and so are not conducive to united family life. Sometimes, too, one or both of the spouses has a distorted hierarchy of values or scale of priorities with regard to work, placing advancement in their career before the needs of their spouse and children (cf. Ch.I, section 7 above).

The Catholic Church affirms the right of families ". . . to economic conditions which assure them a standard

appropriate to their dignity and full development."¹³⁶ This includes the right that families not be impeded from acquiring and maintaining private possessions which favor stable family life. It also means that remuneration for work must be sufficient for establishing and maintaining a family with dignity.

Ordinarily, as we noted in the previous subsection of this treatise, the husband and father has a certain prior responsibility as provider, and the wife and mother a prior responsibility as homemaker. Sometimes, however, in practice this order is reversed as when, for example, the husband is furthering his education, or when his wife can obtain work and he can not. Concerning this though, Pope John Paul II says:

. . . society must be structured in such a way that wives and mothers are *not in practice compelled* to work outside the home, and that their families can live and prosper in a dignified way even when they devote their full time to their own family.¹³⁷

With regard to women, work, the family and society, he also says in part that:

. . . the equal dignity and responsibility of men and women fully justifies women's access to public functions. On the other hand the true advancement of women requires that clear recognition be given to the value of their maternal and family role, by comparison with all other public roles and all other professions. Furthermore, these roles and professions should be harmoniously combined, if we wish the evolution of society and culture to be truly and fully human.¹³⁸

In line with this we can note that the "perfect wife" in Scripture harmoniously combines her activities within and outside the home (see Prov 31:10-31).¹³⁹

The husband and father, too, is called to harmoniously combine his paternal and family role with his profession and other responsibilities and activities. He is called to love his wife as Christ loved and sacrificed himself for the Church (cf. Ep 5:25), to be fully responsible for his children and committed, together with his wife, to their education. His work should never cause division in the family, but rather promote its unity and stability.¹⁴⁰

In this treatise on family unity we have also been considering the union of the members of the family with God. Since spouses and parents (and also children as they grow older) normally spend a significant part of their weeks and lives working, both within and outside the home, we should note that work should be seen as a means to union with God rather than an obstacle. In *Laborem Exercens*, Part V, Pope John Paul II presents some elements for a spirituality of

work.

Human beings, created in God's image, have received a mandate from God to subdue the earth and all that it contains, and to govern the world with justice and holiness (cf. Gen 1:26-31). Our work is thus a sharing, a participating in the activity of God, our Creator.¹⁴¹ In line with this, Jean Vanier says that God "makes all things well and wisely, beautiful to the last detail,"¹⁴² which implies that we, too, should do our work well.

Human work, as well, can take on even greater meaning in light of Jesus Christ, true God and true man. Jesus himself was a man of work, a carpenter (cf. Mk 6:2-3). He gave us an example of service and calls us to mutual service (cf. Jn 13:14-15). All worthy forms of human work are, in fact, some way of serving people. In light of Jesus' teaching we can appreciate, too, that what we do for others in love, also through our work, is considered by Jesus as done to himself (cf. Mt 25:31-46). Pope John Paul II also relates human work to the Paschal Mystery of Jesus Christ. He says that by enduring the toil involved in human work in our present condition, in union with Christ crucified for us, we can collaborate in a way with Jesus for the redemption of humanity (cf. Lk 9:23; Jn 17:4; and Col 1:24). Our work can thus not only contribute to earthly progress and our own human development. In union with prayer and Jesus Christ, it can also contribute to the development of the kingdom of God.¹⁴³

These elements of a spirituality of work can and should be applied to all the various tasks of the members of families, both within and outside the home. Work is thus not only significant for the subsistence, stability and unity of the family in this world. It also has significance in terms of union with God, and eternal life and happiness.

h) Family Recreation and Celebrations

Family recreation and celebrations, including religious celebrations, are also an important part of wholesome family life. They can be significant means, too, of fostering the unity of a family. Some Catholic, Protestant and Jewish representatives, at the first National Conference for Leaders in Religious Organizations held at Indiana University in 1952, agreed that wholesome recreation contributes to fellowship, cooperative living, high moral standards, creative expression, and a sense of "at homeness" with the created universe.¹⁴⁴

Various civilizations throughout human history have had certain feasts or rituals to celebrate or commemorate important events such as birth, initiation, marriage, and death, etc. Devout Jewish people of Old Testament times and today take a day of rest from work every Sabbath, and have special days during the year such as the feast of Passover, Pentecost, Tabernacles, and the Day of Atonement. Since the beginning Christians have celebrated on the first day of the

week, the Lord's day, the day of the resurrection of Jesus (cf. Ac 20:7; Mt 28:1ff; and Rev 1:10). Christians, too, have special days and liturgical seasons arranged in an annual cycle such as Advent, Christmas, Epiphany, Lent, Holy Thursday, Good Friday, Easter, Ascension Day, and Pentecost, etc., which recall important events in the life of Christ and the Church, as well as various feasts in honor of Mary and the Saints.¹⁴⁵

These various special days or events were also often, and still can be, celebrated or commemorated within the family context. Celebrations or commemorations of important days or events related to the family's religious and cultural heritage, as well as the family's own particular history, can be (and should be) very significant for the members of a family and their growing in unity. These special events and days should be celebrated or commemorated in a way that is meaningful to all the members of a family, so that no one, even if they are very young or old or handicapped, feels left out.¹⁴⁶

With regard to recreation, we can note that Scripture teaches in part that there is "a time for laughter" and "a time for dancing" (Qo 3:4). Jesus also compares the kingdom of heaven or of God to a wedding feast or banquet (see Mt 22:1-14 and Lk 14:15-24). Immoral forms of recreation, however, such as salacious talk and jokes, are presented as wrong in the Bible (see, for example, Ep 5:4).

We can note, too, that the great theologian St. Thomas Aquinas speaks of wholesome play as a virtue. With regard to physical and psychological fatigue he says rest of body and soul is required. Wholesome play and humor can give the soul a kind of splace and rest. Aquinas states, however, that play should not be indecent, harmful, or dissipate one. It should rather be suited to the circumstances of person, place and time, and governed by the rule of reason. He considers both superfluous or inordinate play and too little play or being a kill-joy as immoral.¹⁴⁷

We are called to love God, ourselves and our neighbor in an ordered way (cf. Mt 22:37-40). A properly ordered love includes taking care of our physical and psychological health. The members of a family, especially the spouses and parents, should thus seek to organize family life in a balanced and harmonious way. Wholesome family life will include a balance of work and play, of eating, exercise and rest, of study and recreation, of celebrations and commemorations, and of prayer and service, in which each of the members of the family can participate in a meaningful way. All of these should be directed toward growing in unity with each other and God.

With regard to recreation and celebrations, Jean Vanier emphasizes that meal times should not only be occasions of enjoying good food, but also occasions of enjoying each other. Meal times can and should be special times of sharing, including laughter, and of growing closer as a true family.¹⁴⁸ Another writer, Wayne Rickerson, also considers,

from a Christian perspective, how such things as family nights, meals, games, hobbies, vacations, reading and celebrations, etc., can be occasions of family fun and togetherness.¹⁴⁹

i) The Home or Focolare

With regard to wholesome family life we should finally consider briefly the importance of a good home or "focolare". The Italian word "focolare" means "hearth", "fireside", or "home". On April 7, 1943, Pope Pius XII gave a discourse to newlyweds concerning "The Virtues of the Domestic Focolare".¹⁵⁰ A home will be a true "focolare" when the hearts of its inhabitants are enlightened and warmed by the fire of God's love. Love or charity is the bond of perfection (cf. Col 3:14) and is sometimes called the mother or queen of all the virtues. Pope Pius XII in this discourse calls spouses to help each other to grow in all the virtues, and he calls parents to educate their children in love and the practice of all the virtues, so that they will have a good, loving and happy home.

Families do not need to live in luxury to be happy (cf. Lk 12:13-21), but they should have housing that is adequate to their needs. Concerning this the Holy See's "Charter of the Rights of the Family", Article 11, states:

The family has the right to decent housing, fitting for family life and commensurate to the number of the members; in a physical environment that provides the basic services for the life of the family and the community.¹⁵¹

The family's home should be designed for family life.¹⁵² It should be a place where all the members of the family enjoy to be, and where guests feel welcome. According to a Christian perspective, the Christian family and Christian home should also be a "domestic sanctuary of the Church".¹⁵³ The home should be a true "focolare", a place of mutual love that is congenial to sharing and prayer. All aspects of family life should be permeated with an authentic Christian spirit and lived according to the Gospel. In the following sections of this Chapter we will consider this more fully.

3. Family Evangelization

The plan of God, Creator and Redeemer, for marriages and families, according to a Christian perspective as we considered in Chapter III of this treatise, is Good News, a plan of love and unity. In order that this beautiful plan of family unity be realized, however, it is necessary that the members of families hear about this plan, learn its various and profound implications for them, freely and personally

accept it, and seek to fully incarnate it in their lives. In this regard, let us first consider family evangelization.

The aim of evangelization is to bring the Good News, the Gospel of Jesus Christ, ". . . to the whole of humanity, so that all may live by it . . ." (cf. Mt 28:18-20 and Mk 16:15-16).¹⁵⁴ The whole Church is to be a believing and evangelizing community. The members of each Christian family or "domestic Church" are thus called, too, to fulfill their ". . . prophetic role by welcoming and announcing the word of God . . ." ¹⁵⁵

Welcoming the Word of God

The members of families can hear or discover the word of God, including his plan for their married and family life, in various ways. For example, they can grow in knowledge of Jesus Christ through reading Sacred Scripture themselves, accompanied by prayer. They should use translations approved by the Church, with adequate explanations, so they can read safely and profitably. They should also listen reverently to the word of God proclaimed in the Church's liturgy. Through these and other means of instruction, etc., that are approved by the bishops, they can and should grow in appreciating the Good News of Jesus Christ.¹⁵⁶ To God, who reveals himself and his plan for our salvation, we are called to give "the obedience of faith" (Rom 16:26).¹⁵⁷

Jesus does not force us, but calls us to believe the Good News, and to repent (cf. Mk 1:15) or turn away from sin and turn to God. With regard to repentance or conversion, the 1980 Synod of Bishops concerning the family, in their "Message to Christian Families in the Contemporary World", n.10, say in part that:

. . . the design of God concerning the family can be understood, accepted and lived by those who have experienced "conversion of heart". It consists in a total dedication of oneself to God, in which one lays aside the "old" man to put on the "new"¹⁵⁸

We are called to a very radical change of mind and heart, indeed, to think and love as Jesus Christ (cf. Ph 2:5 and Jn 15:12-14). With regard to the family's full realization of itself and this conversion of mind and heart, Pope John Paul II says in part:

What is needed is a continuous, permanent conversion which, while requiring an interior detachment from every evil and an adherence to goodness in its fullness, is brought about concretely in steps which lead us ever forward. Thus a dynamic process develops, one which advances gradually with the progressive integration of the gifts of God and demands of his definitive and absolute love in the entire personal and social life of man¹⁵⁹

Proclaiming the Word of God

The members of a family, though, should not only be evangelized--welcome the word of God, believe the Good News of Jesus Christ and be converted. When they are evangelized they are also called to evangelize--to proclaim or announce the word of God in the context of their lives. Pope John Paul II notes that the evangelizing mission of the Christian family is rooted in the sacraments of baptism, confirmation and marriage. He says that, ". . . the future of evangelization depends in great part on the Church of the home."¹⁴⁰ In this regard let us consider the evangelizing role of the Christian members of families--within their families, in society and within the wider Church community.

First of all, Christian parents are called to evangelize their children, to communicate the Gospel to them by their love and daily witness (through their example and words). This evangelization should continue also during their children's adolescence and youth. Parents can and should, however, also receive the same Gospel as deeply lived by their children.¹⁴¹

With regard to evangelization within families, though, it may happen that only one or some of the members of a family are believing and practicing Christians. In such a case the Christian member(s) can have a profound positive influence on the other(s) by giving a living witness of their faith--by their good example, by the integrity of their life, by taking the initiative in loving in concrete ways, and with words when this is opportune.¹⁴²

The Christian members of families are also called to evangelize beyond the confines of their own natural family. They can and should be instruments of bringing the Gospel--the Good News of God's love--to others they encounter in their neighborhood, their place of work or their school, and so on. They should do this first of all by living the Gospel--by showing genuine concern for others and by the integrity of their lives, their actions and words.

If we are true disciples of Jesus Christ, we will be, as Jesus says, "the salt of the earth" and "the light of the world" (see Mt 5:13-16). True Christians are "living signs" and "living instruments" of Christ and his love. When love leads a true disciple (or disciples) of Jesus Christ to share verbally about Christ and his love to a non-Christian or a non-practicing Christian, his or her (or their) verbal witness will then be much more credible. Also, if one is a genuine disciple of Christ, others who are not will usually be attracted by the goodness of one's life and will often ask about it (cf. 1 Pt 3:15-16).

With regard to the evangelizing role of the Christian family, Pope John Paul II says in part:

. . . the Church of the home is also called to be a luminous sign of the presence of Christ and of his

love for those who are "far away", for families who do not yet believe, and for those Christian families who no longer live in accordance with the faith that they once received¹⁶³

We should also note here that the beautiful work of evangelization, including family evangelization, can not be separated from suffering and sharing in the Paschal Mystery of Christ (cf. Ch. III, section 5 above). Difficulties encountered in evangelization should be faced in this light with love, courage and serenity.¹⁶⁴

Finally, it should not be forgotten that family evangelization has its place within the whole Church as a believing and evangelizing community. The Christian family or domestic Church should thus remain in communion and collaborate with other evangelizing activities in its parish and diocese.¹⁶⁵

4. Family Catechesis

Within the whole process of evangelization, we can speak of catechesis which refers to education in the faith of children, young people and adults. Every baptized Christian has a right to catechesis. Catechesis aims at a continual maturing of the faith of the disciple of Jesus Christ by a deeper and more systematic knowledge of the "mystery" of Christ and his profound Gospel message, including its requirements and promises. Good catechesis involves an organic and systematic Christian instruction in harmony with the teaching of the Church. It also aims at putting people in intimate communion with Jesus Christ who leads us to share in the life of the Holy Trinity.¹⁶⁶ Catechesis is thus very significant with regard to building family unity (growing and maturing in unity with God, the members of one's family and others) from a Christian perspective. With regard to catechesis and the family, we should consider especially the role of Christian parents in the education of their children in the faith.

Christian parents are consecrated for the ". . . Christian education of their children . . ." ¹⁶⁷ by the sacrament of marriage. This specifically Christian education of their children should be integrated into a wholistic education of their children in love and responsibility, for which they as parents have the primary responsibility (see this Chapter, section 2, subsection d above). Christian parents should fulfill their catechetical ministry, following the example of Jesus as Teacher and Shepherd, imploring the help of God, and in collaboration with other catechetical agents of the Church.

Pope John Paul II says that Christian parents ". . . must strive to follow and repeat, within the setting of family life, the more methodical teaching received elsewhere."¹⁶⁸ If such a catechetical dialogue is carried on

with love and respect within the family, the children will often be influenced decisively for life and the parents themselves will benefit immensely. Pope John Paul II also points out that

. . . in places where anti-religious legislation endeavors even to prevent education in the faith, and in places where widespread unbelief or invasive secularism makes real religious growth practically impossible, "the Church of the home" remains the one place where children and young people can receive an authentic catechesis.¹⁶⁹

Sociological studies of the family, indeed, show that the most important factor in influencing the religious attitudes and behavior of children and young people is the religious attitudes and behavior of their parents.¹⁷⁰ In this regard we can also note that in the United States of America, some of the most successful parish catechetical programs are "family-centered" programs, that is, catechetical programs which fully involve the parents.¹⁷¹

In light of this most important role or ministry of Christian parents with regard to the specifically Christian education of their children, it is most important that Christian parents are adequately prepared. In this regard we should encourage the diocesan and parish programs, movements, institutions, marriage preparation courses, priests, religious, and lay teachers, etc., that are already doing a great service in this area. Much more needs to be done in this area (cf. also this Chapter, section 1. "Ministry to Families", subsection d. "Education and Counseling", above). But, Christian parents themselves must make this a priority in their lives. As Pope John Paul II says:

. . . there cannot be too great an effort on the part of Christian parents to prepare for this ministry of being their own children's catechists and to carry it out with tireless zeal.¹⁷²

With regard to family catechesis we should emphasize, as does Pope John Paul II, that "everybody needs to be catechized"--not only infants, children and young people, but also adults, the handicapped, the elderly, and those, too, who are called to be catechists, teachers and pastors.¹⁷³ Concerning this topic we should also underline here the importance of good catechesis in marriage preparation programs for baptized Christians, so they can celebrate and live their marriage in a truly fruitful way (cf. section 1.f.i. of this Chapter above). Good catechesis, and in particular good family catechesis, can help all the members of Christian families to grow strong and mature in their Christian faith, life, vocation, unity, and apostolate.

5. Family Apostolate

Jesus did not only appoint the Twelve Apostles to continue his saving mission on earth. He also appointed other disciples whom he sent to proclaim the Good News of peace and the kingdom of God (cf. Lk 10:1-24). Every Christian, in virtue of his or her having received the sacraments of baptism and confirmation, is commissioned to be an "apostle"

. . . by the Lord Himself. Moreover, through the sacraments, especially the Holy Eucharist, there is communicated and nourished that charity toward God and man which is the soul of the entire apostolate. Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can she become the salt of the earth. Thus every layman, by virtue of the very gifts bestowed upon him, is at the same time a witness and a living instrument of the mission of the Church herself, "according to the measure of Christ's bestowal" (Eph. 4:7).¹⁷⁴

The Christian members of families, parents and their children who are lay people, are thus called to an important apostolate within the whole mission of the Church. Through the sacraments, and in a particular way through the sacrament of matrimony (the marriage of two baptized Christians), Christ offers Christian spouses and their families special gifts and graces (see Ch. III, section 7, subsections c and d above), that are also relevant with regard to their apostolate or mission. Every Christian has a particular mission--according to his or her talents, gifts, state of life, and circumstances--which no one else can accomplish. Christians and Christian families should use all of their resources, talents, gifts (including charisms and graces), etc., all of which they have received from God, for the service of God and others according to God's will (cf. Mt 25:14-46 and 1 Pet 4:10).

a) Various Kinds of Family Apostolate

With regard to family apostolate we can speak of various kinds of apostolate such as family, married couple and individual apostolates. With regard to family apostolate though, we should note, as does Pope John Paul II, that:

. . . the family's sharing in the Church's mission should follow a *community pattern*: the spouses together *as a couple*, the parents and children *as a family*, must live their service to the Church and to the world.¹⁷⁵

Thus, even when a certain individual of the family

carries out a part of his or her apostolate outside the family, such as in their profession or school environment, among their peers, etc., this should not be a cause of family division. Rather, it should be with the unity and support of the other members of the family. We should also note that while a properly ordered love or charity is open to the needs of all, it is first of all concerned with those closest to oneself, such as one's spouse and the members of one's family.¹⁷⁶ If the charity of the members of a family is properly ordered, it will not only benefit others but will also enrich and strengthen the family's own life and unity.

Charity (the love of God poured into our hearts by the Holy Spirit who enables us to truly love God, ourselves and others--cf. Mt 22:37-40 and Rom 5:5) is to be the characteristic mark of the Church, including the domestic Church or the Christian family (cf. Jn 13:35). Christian charity should reach out to every person, near and far, and seek out and respond to every human need, of the body and soul.¹⁷⁷ Therefore, a Christian family, that is open and responsive to God's Spirit of love, can and will be involved in various corporal and spiritual works of mercy. With regard to this, since the Christian family is a basic cell of society and the Church, let us consider the Christian family's social and political role, as well as its ecclesial role.

b) The Christian Family's Social and Political Role

The family, which is "the first and vital cell of society" and which by nature is "open to other families and society",¹⁷⁸ has an important social and political role. Here, we will only consider briefly a few aspects and possibilities with regard to this role.

First of all, family life itself contributes to the good of society. Authentic family life is characterized by acceptance, availability, sharing, dialogue, justice, solidarity, service, love and respect of persons including the "little ones", the sick and the elderly, etc. The family is thus the first school of those social virtues which are fundamental to every society. Healthy families can thus contribute enormously to making society more personal and human.¹⁷⁹

Christian families should also make hospitality their special care (cf. Rom 12:13). They should open their homes and hearts to others, friends and strangers, especially those who are lonely or without other friends and family to share with. This may also involve visiting those who cannot come to them, such as those in hospitals or prisons. It could also involve adopting or fostering children who have been abandoned or who have lost their parents. This should all be done according to a well ordered charity and a true sense of Christian discretion. Christians will also appreciate that each person is created in God's image and is thus a "brother" or "sister".¹⁸⁰

Families can and should, either singly or in association with others, devote themselves to various social services. They should show genuine concern and offer practical help with respect, according to their means, especially to the destitute and those who do not receive adequate help from public welfare organizations (see also this Chapter, section 1 above). For Christian families living amidst affluence, this will also mean a generous sharing of their resources with the less fortunate and, therefore, adopting a simple evangelical style of life.¹⁰¹

Christian families, in collaboration with other families and people of good will, can and should also perform a significant political role. Together they can exert significant influence with regard to public policy, laws and education, etc. They should promote true human and family values and rights, social justice and the universal common good (that is, not only the good of people in their own neighborhood or country, but of all people of all nations). They should be "protagonists" in transforming society, making it more just and effective in promoting and protecting the rights of all, including the unborn and marginated people. Pope John Paul II says that:

. . . families should be the first to take steps to see that the laws and institutions of the State not only do not offend but support and positively defend the rights and duties of the family.¹⁰²

Finally, the Christian members of families should seek to order all their temporal affairs according to God's plan. This includes not only all aspects of their home and family life, but also their work and other activities outside the home. Christians, whether they are young or older, by seeking to always live according to the mind and heart of Christ, can be a kind of leaven in society or "salt of the earth" or "light of the world" (cf. Mt 5:1-16).¹⁰³ They are called to be apostles of true peace, love and unity to every person they encounter at work, in school, in the grocery store, on the bus, or at social functions, etc.

c) The Christian Family's Ecclesial Role

The Christian family or domestic Church, which is a cell of the local and universal Church of Christ, has an important ecclesial role. The Christian family is to become not only a "saved community", but also a "saving community", participating in the life and saving mission of the Church by communicating Christ's love and contributing to "the building up of the Kingdom of God in history."¹⁰⁴ We can study the Christian family's ecclesial role by considering its "participation in the prophetic, priestly and kingly role of Jesus Christ and of his Church . . ."¹⁰⁵

Its Prophetic Role

The Christian family fulfills its prophetic role of welcoming and announcing the word of God by fulfilling its responsibilities with regard to evangelization and catechesis (see this Chapter, sections 3 and 4, above). With regard to the relations of Christians with those outside their immediate family, we can note here that an apostolate of "like towards like" is appropriate. For example, Christian children are called to be living witnesses of Christ to their companions, Christian youth are called to be the first apostles of youth, and Christian married couples are called to be apostles to other couples, etc.¹⁰⁶

The apostolate of Christian married couples in particular can be expressed in a number of ways. First of all, their mutual love, fidelity and unity can be a powerful sign which will lead many to believe in God's love and Jesus Christ (cf. Jn 17:21-23). They could also provide a valuable ecclesial service by helping engaged couples to prepare for marriage in the Church, or by helping married couples with difficulties to grow through these. Such service could also be done by Christian married couples who are part of a parish or diocesan pastoral team.¹⁰⁷ Another valuable form of apostolate today for married couples, who have experienced the benefits of the joint periodic continence involved in moral and responsible family planning, would be to share their experience with other couples in order to help them grow in the virtue of marital chastity (see this Chapter, section 2, b and c, above).¹⁰⁸

Its Priestly Role

The members of Christian families, as part of the royal priesthood of Christ which offers spiritual sacrifices acceptable to God (cf. 1 Pt 2:4-10), are called to fulfill a priestly role. They do this by receiving the sacraments appropriate to them in a fruitful manner (see Ch. III, section 7, c and d, above); by prayer, both liturgical prayer (see Ch. III, section 7.f. above) and private prayer, including family prayer (see this Chapter, the next section); and by offering their lives in love and in union with Jesus Christ to God. With regard to the offering of our lives, we are called to share mystically in Christ's Paschal Mystery, in his sufferings and work of redemption, for the sake of the Church (cf. Col 1:24; and Ch. III, section 5, above).

Its Kingly Role

The members of Christian families are also called to participate in the kingly mission of Jesus Christ and his Church. They do this by receiving the Holy Spirit (cf. Ac 5:32; and Rom 5:5) who enables them to conquer the reign of sin in their lives (cf. Rom 6:12-19) and to serve others according to the new commandment of love which Jesus gave us

(cf. Jn 13:34-35). With regard to this the Second Vatican Council teaches in part that:

Christ has communicated his power to his disciples so that by serving him in their fellow human beings they might through humility and patience lead their brothers and sisters to that King whom to serve is to reign. For the Lord wishes to spread his kingdom by means of the laity also, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace. In this kingdom, creation itself will be delivered out of its slavery to corruption and into the freedom of the glory of the children of God (cf. Rm 8:21).¹⁰⁹

The social and political role of the Christian family which we have already considered (this section, subsection b, above) is included in its kingly mission of service.

A Sign and Instrument of God

With regard to the Christian family's ecclesial role, we can also note that it is called to be a sign and instrument of unity in the world (cf. Jn 17:21-23). Its members are called to be holy, to be sanctified, and to help others to grow in holiness and union with God (cf. 1 Th 4:3). Christian families should thus gladly and generously share their spiritual riches with others. Loving Christian families can also influence the wider Church community and society to develop a more family and fraternal style of relationships. Some Christian couples and families may even be called by God to spend some time working in missionary territories. Christian families, especially when their lives are fully open to God and based on the Gospel, are also often a seedbed of vocations, including priestly, religious and missionary vocations.¹¹⁰

Proper Training, Organization and Motivation

In order that the family may effectively fulfill its apostolate, the proper and adequate training or formation of its members is necessary. Such a formation will include not only a practical and technical training, but also a well-rounded and continuous human, cultural and catechetical (spiritual and doctrinal) formation that is suited to the age, level of maturity, natural abilities, charisms, state of life and circumstances of each person. All those who have responsibilities with regard to Christian education--pastors, teachers and parents, etc.--are also responsible to form Christians in the apostolate. With regard to the responsibility of Christian parents in this regard, the Second Vatican Council teaches:

In the family, parents have the task of training

their children from childhood to recognize God's love for all men. Especially by example they should teach them little by little to show concern for the material and spiritual needs of their neighbor. The whole of family life, then, would become a sort of apprenticeship for the apostolate.

Children must be educated to transcend the family circle, and to open their minds to ecclesiastical and temporal communities. They should be so involved in the local community of the parish that they will acquire a consciousness of being living and active members of the People of God.¹⁹¹

With regard to Christian families attaining an effective apostolate, it can also be advantageous for them to organize themselves into groups or to become involved in good organizations, associations or movements.¹⁹²

With regard to family apostolate we should note, too, the powerful motivation that the Gospel gives us. Concerning the Last Judgement Jesus says that we will be judged according to what we do or neglect to do to others. He says in part:

I tell you most solemnly, in so far as you neglected to do this [feed the hungry, welcome strangers, clothe the naked, visit the sick and those in prison, etc.] to one of the least of these, you neglected to do it to me. (Mt 25:45).

Also, in order that our apostolate may bear true fruit that will last, it is necessary to abide in Jesus Christ, to be in deep communion with God, by living according to his will and by prayer (cf. Jn 15:1-17).

6. Family Prayer and Growing in Unity

Without prayer and the grace or help of God, it is impossible for the members of families to fulfill all their responsibilities to God, themselves and others (cf. Mt 19:26). Indeed, if we do not take time to develop a deep and intimate loving relationship with God, how can we live the greatest commandment which is to love God with all our heart, soul and mind (cf. Mt 22:37-40)? God, who is love and the source of all love, should be our greatest and divine friend. Also, in order to love others as ourselves (cf. Mt 22:39-40), or as Jesus loves us (cf. Jn 13:34-35 and 15:12-13), we need to humbly pray for the gift of God's Holy Spirit who infuses the love of God into us (cf. Lk 11:9-13; and Rom 5:5). Prayer is essential for the members of families to grow in complete love and unity with God, each other, and others.¹⁹³ We have already considered the importance of liturgical prayer for family unity (see Ch. III, section 7.f. above). In this section we will consider the importance of

private prayer, both individual and shared prayer, in the family.

Individual Prayer

For the believer, individual private prayer will always be possible, even if all the other members of his or her family do not believe in God or are unwilling to engage in shared prayer. Jesus calls each of us to pray in private, saying in part that our heavenly Father ". . . who sees all that is done in secret will reward you." (Mt 6:6). The Apostle Paul also exhorts us to "Pray all the time . . ." (Eph 6:18). This does not mean that we should spend 24 hours a day on our knees and do nothing else. But, in a certain sense, our whole lives should be a prayer or a kind of loving dialogue with God. To do this we should try to please God and live according to his will in each moment of our lives, whether we are working or playing or resting or praying, etc. Our daily lives should be transformed into "spiritual sacrifices" acceptable to God (cf. 1 Pet 2:5). We can do this by offering ourselves, our joys and sorrows, etc., to the glory of God, in union with Jesus Christ.¹⁹⁴

We should note, however, that it is also essential for each individual to devote special times to prayer, where he or she can give his or her complete attention to God. This should be done on a daily basis and in harmony with one's state in life and other responsibilities. Much has been written on prayer covering such topics as Jesus Christ as the model and teacher of prayer, the necessity of prayer, types of prayer, the purposes and effects of prayer, vocal prayer, spontaneous prayer, mental prayer (formal and informal), meditation, affective prayer, contemplation, spiritual direction, and growth in prayer, etc.¹⁹⁵ Scripture and the Church's traditions contain a wealth of material that can help one to grow in prayer and union with God.

The Christian should always pray according to God's will or the mind of Christ (cf. Ph 2:5). We should not only pray for ourselves, but also for the members of our family, our friends and others, including our enemies (cf. Mt 5:44-8), according to the requirements of Christian charity. Prayer in this sense will be an integral part of one's life. It will help one to grow in unity and integrity as a loving and responsible person. It will also help one to grow in true unity with God and others.¹⁹⁶

Shared Prayer

With regard to family prayer we need to also consider shared prayer or prayer in common, that is,

. . . husband and wife together, parents and children together. Communion in prayer is both a consequence of and a requirement for the communion bestowed by the sacraments of Baptism and

Matrimony. 197

Prayer in common should, therefore, be a normal and integral part of Christian family life. It may not always be possible, however, at least initially, where, for example, only one member of the family is a believing and practicing Christian. But, when two or more members of a family are Christians, they should take to heart the promises of Jesus that:

. . . if two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven. For where two or three meet in my name, I shall be there with them. (Mt 18:19-20)

Pope John Paul II says that these words can be applied to the members of a Christian family in a special way. He also teaches that family prayer should be related to family life, to its joys and sorrows, hopes and disappointments, and celebrations, etc. 198

Prayer and religious practices in a family should never be divisive. Rather, they should foster the mutual respect, love and unity of the members of the family. Prayer and other religious practices done in common should be guided by mutual love and respect, and express concretely the common faith and values of those who participate. 199

Various Forms of Family Prayer

One form of praying in common in the family, that is especially recommended by the Church, is reading and meditating on Scripture together in a spirit of prayer. This form of prayer is also suitable in particular for a family founded on a mixed Christian marriage, or at ecumenical family gatherings. The Second Vatican Council urges all the Christian faithful to frequently read Scripture, and it teaches that prayer should accompany the reading of Sacred Scripture

For in the sacred books, the Father who is in heaven meets His children with great love and speaks with them; and the force and power in the word of God is so great that it remains the support and energy of the Church, the strength of faith, for her sons [and daughters], the food of the soul, the pure and perennial source of spiritual life200

With regard to family prayer the Catholic Church also recommends other various forms such as reciting parts of the Liturgy of the Hours in common according to their circumstances, morning and evening prayers, grace before and after meals, devotion and consecration to the Sacred Heart of Jesus, and various forms of veneration of the Blessed Virgin Mary, etc. The recitation of the family Rosary is especially

recommended by Pope John Paul II and his predecessors. Also, the Christian family is encouraged to celebrate at home in a suitable way the times and feasts of the liturgical year. Private prayer, including shared prayer in the family, should complement and always be in harmony with the liturgical prayer of the whole Church. With regard to family prayer, the Fathers of the 1980 Synod of Bishops concerning the family said in part:

The diverse forms of prayer and of devotion, old or new, . . . are of true help for the growth of the spirit and the life of grace.²⁰¹

The Importance of Family Prayer

Family prayer is essential if the Christian family is to be a truly living cell of the Church of Christ, a "domestic Church". Family prayer helps the members of a family to grow in mutual love, respect, understanding, fidelity and holiness. It helps them to grow, too, in unity--with God, each other, within themselves, and with God's other children. Pope John Paul II says:

. . . the Christian family's actual participation in the Church's life and mission is in direct proportion to the fidelity and intensity of the prayer with which it is united with the fruitful vine that is Christ the Lord.²⁰²

Because of the extreme importance of prayer and family prayer, Christian parents should readily fulfill their responsibility to educate their children in prayer. From the earliest years children should be gradually introduced into a personal loving dialogue with God. They should be taught to know, love, worship and serve God, in conjunction with loving their neighbour. The concrete example and living witness of parents who pray together with their children is most important.²⁰³

Ralph Martin, a Catholic author, husband and father, also suggests that a husband and wife should communicate with each other about their prayer and individual relationships with God. He considers this to be important for them to develop that ". . . full unity they should have in their common relationship with him [God]."²⁰⁴

To conclude this section on family prayer let us consider the following words in this regard by a prominent Christian lay woman and spiritual leader, Chiara Lubich:

. . . our families must go to the source of Love [God]

If he fashioned the family, molding it with his love, he will also be able to make the family sound again through love

. . . the love that unites a family is truly

love if it remains in, nourishes and sustains itself, is measured on, and communicates with the love that is in God, with that love which is the gift of God .

. . .
When this love is enkindled and alive in the hearts of those who make up the family, impossible problems do not arise, insurmountable obstacles do not present themselves, irremediable failures do not occur. The family returns once again to being beautiful, united and healthy as God intended it to be.²⁰⁵

7. Family Movements and Spiritualities

a) In General

In this Chapter of this treatise on family unity we have considered some aspects of ministry to families, family life, family evangelization, family catechesis, family apostolate and family prayer. With regard to helping the members of families to effectively meet their various needs and to better realize their responsibilities in the above named areas, there have developed, especially in recent years, many and various movements, programs, organizations, institutes, groups and associations. Some of these movements, etc., promote a particular form of conjugal and family spirituality. We should also note that some older movements, such as some of the traditional religious orders, have branches or a type of associate membership for lay people including married couples.

Family Movements

The Catholic Church does not only encourage the members of families to make good use of ecclesial movements, etc., whose goals are in harmony with the goals of the Church and in which ". . . the mystery of Christ's Church is in some measure manifested and lived."²⁰⁶ It also encourages Christian families to become engaged in non-ecclesial movements, etc., which promote authentic human and Christian values.²⁰⁷

With regard to family associations and movements, etc., the Fathers of the 1980 Synod of Bishops concerning the family said in part:

We strongly encourage the union of families among themselves for the defence of their rights, for opposing unjust social structures and every public or private behavior which attacks the family, and for effectively influencing the media to build a more solid society.

Those family movements committed to helping other married couples and families to understand and

appreciate God's plan, and to live according to it, merit praise and encouragement. We encourage this service of reciprocal assistance among persons who live the same state of life . . . 208

It is very important that movements and associations promote the unity of married couples and their families. Family movements and associations should not be in competition. Rather, they should cooperate with each other. They should also work in harmony with the Church's hierarchy, and other parish and diocesan programs and initiatives. We can also note here that the Second Vatican Council saw a need for the further development of Catholic organizations at the international level, to more effectively achieve their purpose. Concerning the great variety of associations the Council also says in part:

Among these associations, those which promote and encourage a closer harmony between the everyday life of the members and their faith must be given primary consideration. Associations are not ends unto themselves; rather they should serve to fulfill the Church's mission to the world. Their apostolic dynamism depends on their conformity with the goals of the Church as well as on the Christian witness and evangelical spirit of the individual members and of the association as a whole. 209

With regard to the above statement we can also consider family spiritualities.

Family Spiritualities

The concept of spirituality refers to a lifestyle fashioned according to religious convictions. We can, therefore, not only speak of Christian spiritualities, but also of Jewish, Muslim, Buddhist and other spiritualities. A Christian spirituality is centered in Jesus Christ and involves a participation in the mystery and life of Christ through grace and an actuation of the Christian virtues. Fr. Jordan Aumann, O.P., speaks of a variety of styles of Christian spirituality and schools of spirituality. He sees this as appropriate because of the variety of God's gifts (cf. Rom 12:4-6), because of the various needs of individuals, and because of the different states of life and various vocations within the one Christian vocation.²¹⁰ In line with this he says:

. . . the history of Catholic spirituality demonstrates the variety of ways in which the Gospel teaching has been adapted and applied to the needs of nations, cultures and individuals. This is as it should be, for grace does not destroy but perfects nature, and the love which is the heart of Christian

holiness has an almost infinite variety of manifestations.²¹¹

The Second Vatican Council teaches that all the faithful of Christ are called to the fullness of the Christian life. They are called to the perfection of charity or Christian love (cf. Mt 5:48), to be holy (cf. 1 Th 4:3).²¹²

Concerning Christian spouses and parents, Pope John Paul II says the universal call to sanctity is specified for them by the sacrament of marriage and is carried out concretely in the realities proper to their conjugal and family life. He says an authentic and profound conjugal and family spirituality ". . . draws its inspiration from the themes of creation, covenant, cross, resurrection, and sign . . ." He also proposes authentic devotion to Mary and generous imitation of her interior spiritual attitude as a special instrument for developing conjugal and family spirituality.²¹³

The Second Vatican Council teaches that lay spirituality or religious programs of life for lay people should not exclude their family concerns nor other temporal affairs. Everything they do and say should be done according to the mind and heart of Christ (cf. Col 3:17). By being open to the Holy Spirit (cf. Rom 5:5), they should express the true spirit of the beatitudes (cf. Mt 5:1ff. and Lk 6:20-23) in their lives. The Council also teaches in part:

The layman's religious program of life [or his or her lay spirituality] should take its special quality from his status as a married man and a family man, or as one who is unmarried or widowed, from his state of health, and from his professional and social activity. He should not cease to develop earnestly the qualities and talents bestowed on him in accord with these conditions of life, and he should make good use of the gifts which he has received from the Holy Spirit.²¹⁴

As noted above some associations for families or family movements, etc., promote a particular form or style of conjugal and family spirituality. The Christian faithful are encouraged to make good use of these according to their particular vocations. We should note here that all associations or movements, etc., of the Christian faithful are subject to the supervision of the competent ecclesiastical authority.²¹⁵ Some of these associations and movements, etc., are at present being studied by the Church. Some have been praised or recommended or have received some form of official approval by the Church.

b) The "New Family Movement" in Particular

Today there exist numerous family movements, associations, programs, etc.--too many to consider here

because of the limits of this study. It does seem appropriate, however, to conclude this Chapter dealing with concrete or immediate ways of building family unity, by looking at one family movement in particular, as an example of what is already being done in this area on the concrete level. We will consider here briefly the "New Family Movement", its spirituality, and a few of its apostolic works. The New Family Movement has been chosen partly because the writer is more familiar with this movement than with others, and because the goals of this movement are very much in line with this treatise on "family unity". In treating only the New Family Movement here, the writer does not intend to show any lack of appreciation for the many other good family programs, associations, movements and their spiritualities.²¹⁴

The New Family Movement is one of a number of branches of the international "Focolare Movement" which began in 1943 in Italy. It promotes a spirituality which focuses on unity (cf. Jn 17:21).²¹⁷ The Focolare Movement or *Opera di Maria* ("Work of Mary", its official name) was approved by Pope John XXIII and by Pope Paul VI. Pope John Paul II has described its spirituality as ". . . open, positive, optimistic, serene and conquering . . ."²¹⁸ Chiara Lubich is the foundress, and Igino Giordani and Fr. Pascal Foresi are regarded as co-founders of the Focolare Movement.

The New Family Movement itself has more than 100,000 sympathizers in over 120 countries today. Its aim is to foster family unity, to help married couples and families to grow in union with God, each other, and other families within the Church and society, according to their vocation. The New Family Movement is animated by "married focolarini" who are formally associated with the Focolare Movement. The name "focolarini" takes its name from the Italian word *fuoco* (meaning "fire") and suggests the idea of "carriers of fire" of the love of God. The name "New Family Movement" is related to the "new commandment" of mutual love which Jesus gave to his disciples (cf. Jn 13:34-35).

The Spirituality of the "New Family Movement"

The spirituality which animates the New Family Movement (and the rest of the Focolare Movement) is the Gospel of Jesus Christ viewed from the perspective of unity. Its members are called to live according to the Word of God with greater commitment, to "translate into life" the Gospel. In one's family life in all its dimensions, one would thus seek to live according to the mentality and way of living taught by Jesus. Some of the key ideas of this spirituality as they apply to family life are as follows.

God is Love

The first key idea of the spirituality which animates the New Family Movement is that "God is love" (1 Jn 4:8 and

16). Discovering that God is love, our Father who loves us, and that his will for us expresses love, enables us to see our lives and each other (also in our families) in a radically new way. God's love, which is creative and redemptive, is the source of love, healing and unity for families.

The Will of God

A second key idea of this spirituality is that our response to God's love is to do the will of God. Jesus teaches that the person who does the will of his Father in heaven will enter the kingdom of heaven (cf. Mt 7:21). Doing God's will involves abandoning oneself to God, allowing him to realize his most wonderful design for us. Everyone, whether they are married or single, old or young, healthy or sick, can live according to God's will with the help of his grace. It is a way of holiness for all. We should each seek to do God's will in our situation in the present moment, since the past is gone and the future is not yet in our hands.

The New Commandment of Jesus

The members of the New Family Movement (and of the whole Focolare Movement, as well as many other Christians) see the new commandment of Jesus as a special expression of God's will for us. Jesus says that his commandment is: "Love one another, as I have loved you. A man can have no greater love than to lay down his life for his friends." (Jn 15:12-13). In connection with this new commandment which Jesus gives to his disciples, he also says, ". . . By this love you have for one another, everyone will know that you are my disciples." (Jn 13:34-35). When husbands and wives, and parents and children, try to live according to this commandment their family life will be transformed. They will care for the true good and happiness of each other, listen and speak to each other with profound respect, and grow in mutual understanding, service and unity. Pope John Paul II teaches that the new commandment of evangelical love, with the gift of the Holy Spirit (cf. Rom 5:5), will purify and save the love of family members and inspire them to serve their fellow human beings.²¹⁷

Jesus in the Midst

Jesus also teaches, ". . . where two or three meet in my name, I shall be there with them." (Mt 18:20). Concerning the sacrament of marriage, the Second Vatican Council also teaches that Christ comes into the lives of married Christians in a special way and abides with them. They and their families, by participating in the covenant of love which unites Christ and the Church, and by their mutual love, cooperation and faithfulness, ". . . will manifest to all men

the Savior's living presence in the world, and the genuine nature of the Church."²²⁰ The New Family Movement sees these teachings as most relevant for family life. If Christian spouses and their children "meet in the name of Jesus", by trying to do God's will, by trying to live Jesus' new commandment of mutual love in their relationships, then he will, indeed, be spiritually present in their midst (cf. also 1 Jn 4:12). Since Jesus is "the light" (Jn 3:19), "the Way, the Truth and the Life" (Jn 14:6), the family that is truly open to his spiritual presence in their midst, will also be enlightened, guided, united, and given fulness of life by him.

Jesus Crucified and Forsaken

To be a genuine disciple of Jesus Christ one must "renounce himself" (one's disordered love of self) and "take up his cross every day" and follow Jesus (cf. Lk 9:23-26). Participating in the Paschal Mystery of Christ, sharing in his sufferings so as to collaborate with him in his work of redemption (cf. Col 1:24) and to share in his risen joy and glory, is essential to any authentic Christian life and spirituality. In accord with this, the members of the New Family Movement (and the rest of the Focolare Movement) are called to offer their daily sufferings, including all their family troubles, in love and in union with Jesus Crucified and Forsaken (cf. Mt 27:46). They see this as the key to unity, the secret of every true renewal, including the true renewal of family life. Chiara Lubich, foundress of the Movement, asks its members to see in every suffering, also in the sufferings of others, an aspect of Christ's suffering. Out of love for Jesus crucified and forsaken, she asks the families of the movement to reach out in love, concretely, as Jesus would, to those families that are most divided, to those individuals who are lonely, outcasts, etc.²²¹

The Word of Life

As noted above the members of the Movement are called to "translate into life" the Gospel, the Word of God. As a practical means of growing in this, or continually re-evangelizing themselves, they focus every month on a particular teaching of the New Testament, a theme of the Christian life. They seek to grow together in understanding and incarnating this "word" of God or "word of life" in their lives, under the guidance of the Church. The Movement has regular meetings where members, also informal members, are encouraged to share humbly insights and experiences that might help the others to better appreciate and live the Gospel. Spouses and their families, who together are trying to live according to this spirituality, are also encouraged to share in the same way among themselves.

The Eucharist

In the Eucharist, the Body and Blood of Christ (cf. 1 Cor 11:17-34), Jesus Christ is fully present. The Eucharist is the most profound source of Christian love, of renewal, of growing in unity with God and others in the Mystical Body of Christ (cf. 1 Cor 12:12-30).²²² In accord with this, most members of the Movement, in harmony with their other responsibilities, seek to receive Jesus in the Eucharist every day if possible. They see this as one of the principal causes for the strong unity that has been created in the Movement, and in the thousands of families who try to live this spirituality.

Mary

Mary, the mother of Jesus and the mother and model of the Church and of Christian families, is also regarded as the mother and model of the Movement. As noted above the official name of the Focolare Movement, of which the New Family Movement is a branch, is *Opera di Maria* ("Work of Mary"). Mary, the perfect Christian, the most excellent disciple of Christ, is the model of every member of the Movement. By being totally open to the will of God (cf. Lk 1:38), Mary became the mother of Jesus Christ. The first function of the Movement, through its members being open to the will of God like Mary (cf. Mt 13:12), is to be an instrument of Christ's coming spiritually into the world, among people, into the lives of families, etc. This is in harmony with the teaching of the Catholic Church.²²³

The Presence of Christ in People and in the Hierarchy

A few other key ideas of this spirituality, in accord with the teaching of the Gospel and the Church, include being aware of the presence of Christ in our brothers and sisters, including the "least" (cf. Mt 25:31-46), in ourselves (cf. 1 Cor 6:19), and in the hierarchy of the Church. In accord with the Second Vatican Council, the Movement promotes wholeheartedly accepting the teaching, in the name of Christ, of the Pope and the bishops in union with him, as the teaching of Jesus (cf. Lk 10:16).²²⁴ Thus, for example, the New Family Movement promotes, through the witness of love and various programs, the healthy development of married and family life, in full harmony with the teaching of Pope Paul VI in *Humanae Vitae* and Pope John Paul II in *Familiaris Consortio*. The Movement attributes its steady and rapid growth around the world to its always having remained united with the Pope and the bishops in union with him. Jesus himself said he would build his Church on Peter, the rock (cf. Mt 16:13-20).

The Testament of Jesus

As noted above, the spirituality of the Movement is the Gospel of Jesus Christ viewed from the perspective of unity. Shortly before he died Jesus prayed for his disciples in part:

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. (Jn 17:21)

Some have referred to this text as the testament of Jesus. It expresses a profound desire of his for his disciples. The spirituality of the Movement is the Gospel seen from the perspective of this testament of Jesus. By seeking to live the Gospel, to live according to the will of God as expressed in Jesus' commandment of mutual love, and so on, the members of the Movement hope to contribute to the realization of Jesus' prayer for unity, in their families, in the Church, and in the world.

Many Apostolic Activities

We should note that we have only treated the spirituality of the New Family Movement (a spirituality shared by the other branches of the Focolare Movement) briefly here. In the New Family Movement this spirituality has inspired many apostolic activities such as adoption, hospitality, helping unwed mothers and others with particular difficulties, helping married couples and their children to overcome the barriers between them, supporting widows and widowers, the elderly, and so on. The New Family Movement has developed a number of good programs in areas such as preparing engaged couples for marriage, and educating married couples and parents in their responsibilities concerning procreation, the education of their children, and so on. It has also spread some good Christian family literature in a number of languages through its books and magazines, etc. We can note here as well that within the wider Focolare Movement there exists a communion of goods, both spiritual and material. This has included the development of a number of concrete projects in the Third World. Finally, we can note that the New Family Movement supports other good movements and programs for families, etc.

As noted above, by considering here the New Family Movement, as an example of a good concrete initiative along the lines of building family unity, the writer does not wish to show any lack of appreciation for the many other good family movements, programs, etc., that exist and are also doing much good work. Much good is also being done by many individuals, married couples and families who are not

formally associated with any particular movement or program. While so much good is already being done in terms of building family unity, much, much more needs to be done.

Chapter IV Notes:

1. Pope Paul VI, *Populorum Progressio* (Boston: Daughters of St. Paul, 1967), 42 (the quotation within the citation is from H. de Lubac, *The Drama of Atheistic Humanism*, Eng. tr., London: Sheed and Ward, 1949, p. VII). For a good treatise on integral humanism from a Christian perspective see Jacques Maritain, *Integral Humanism: Temporal and Spiritual Problems of a New Christendom*, tran. by Joseph W. Evans (New York: Charles Scribner's Sons, 1968 ed.).
2. Pope John Paul II, *Familiaris Consortio* (Ottawa: CCCB, 1981), 4.
3. Cf. the articles, "Vatican to raise concerns in population debate" by Jerry Filteau, NC News Service, and "John Paul confronts population control" by NC News Service, in the *Western Catholic Reporter* (Edmonton), June 25, 1984, p.16.
4. Pope Pius XI, A.A.S. XXIII, 1931, p.203. This principle as cited above is taken from the citation of it by Pope John XXIII, *Mater et Magistra*, 1961 (Eng. trans. by the Catholic Truth Society, London, 1963 revised ed.), 53.
5. Pope Paul VI, *Populorum Progressio*, 50.
6. Pope John Paul II, *Familiaris Consortio*, 65.
7. Ibid.
8. Cf. Ibid., 65-9.
9. Cf. Ibid., 73-5.
10. An example of a study concerning the family initiated by the Canadian Conference of Catholic Bishops is *Marriage and the Family* by the Pastoral Team of the CCCB (Ottawa: CCCB, 1980). Ch. 16 of this study treats "Planning Family Pastoral Action for the Local Church", and Ch. 17 treats "Family Programs and Movements".
11. Cf. John Paul II, *Familiaris Consortio*, 72 and 86; The Second Vatican Council, *Gaudium et Spes*, 52; and Paul VI, *Populorum Progressio*, 81-87.
12. Cf. St. Thomas Aquinas, ST, II-II, 26.

13. Cf. Paul VI, *Populorum Progressio*, 44 and 62-3.
14. Cf. Ibid., 7, 14, 19, 32 and 49; and *Dossier Sulla Famiglia*, in the care of Giorgio Campanini (Rome: Città Nuova Editrice, 1979), pp. 255-7.
15. Paul VI, *Populorum Progressio*, 54-5.
16. Cf. John Paul II, *Salvifici Doloris* (February 11, 1984), Apostolic Letter "On the Christian Meaning of Human Suffering" (Boston: Daughters of St. Paul), n.27.
17. Mother Teresa of Calcutta, *A Gift For God* (New York: Harper and Row, Publishers, Inc., 1975), p.47.
18. The Second Vatican Council, *Gravissimum Educationis*, 3.
19. Aubert April (in collaboration with the Pastoral Team of the CCCB), *The Family: Growth or Alienation?* (Ottawa: Publications Service, CCCB, 1983), pp.33-41.
20. Paul VI, *Populorum Progressio*, 35.
21. Some examples of works which give good moral and spiritual teaching are: John Paul II, *Familiaris Consortio*; Thomas Pazhayampallil, S.D.B., *Pastoral Guide: Moral/Canonical/Liturgical* (Bangalore, India: Kristu Jyothi College, 1977); Jordan Aumann, O.P., *Spiritual Theology* (Huntington, Indiana: Our Family Visitor, Inc., 1980); Fabio Giardini, O.P., *Counseling: Humanistic and Christian* (Rome: Pontifical University of St. Thomas, 1982); and William E. May, *Sex, Marriage, and Chastity: Reflections of a Catholic Layman, Spouse and Parent* (Chicago: Franciscan Herald Press, 1981).
22. The Second Vatican Council, *Gravissimum Educationis*, 5.
23. John Paul II, *Familiaris Consortio*, 73 (cf. also n. 70).
24. Cf. Giardini, *Counseling*, pp.201-11.
25. Ibid., pp. 202-4.
26. Jean Vanier, *Community and Growth: Our Pilgrimage Together* (Toronto: Griffin House, 1979), pp.113-14 and 155.
27. Cf. Paul Hinnebusch, O.P., *Friendship in the Lord* (Notre Dame, Indiana 46556: Ave Maria Press, 1974), Ch. 1. See also Fr. Jordan Aumann, O.P., *Spiritual Theology*, pp. 378-80, which speaks of "Holy Friendships" as an aid to spiritual growth.

28. Cf. John Paul II, *Familiaris Consortio*, 77.

29. Ibid., 37. Concerning some good teaching and principles with regard to wholesome sex education see the Sacred Congregation for Catholic Education, *Educational Guidance in Human Love: Outlines for Sex Education*, December 1, 1983, in *L'Osservatore Romano*, English weekly ed., December 5, 1983, pp. 5-9. For an example of a good book in this area written for parents see Mariele Quartana, *The Origins of Life: Sex Education in the Family* (New York: New City Press, 1983).

30. Cf. the Sacred Congregation for the Doctrine of the Faith, *Declaration on Certain Questions Concerning Sexual Ethics* (Boston: Daughters of St. Paul, 1975), 7; William E. May, *Sex, Marriage, and Chastity*, Ch.5 "Chastity and the Unmarried"; and Gary Chapman, *Toward a Growing Marriage* (Chicago: Moody Press, 1980), Ch.1 "The Purposes and Pitfalls of Dating".

31. Cf. the Sacred Congregation for the Doctrine of the Faith, *Declaration on Certain Questions Concerning Sexual Ethics*, 8.

32. Cf. John Paul II, *Catechesi Tradendae* (Ottawa: CCCB, 1979), 38-40.

33. John Paul II, *Familiaris Consortio*, 66. Cf. also *The Code of Canon Law* (CIC), Canon 1063.

34. Cf. Pope Pius XI, *Casti Connubii*, "On Christian Marriage", 1930 (Boston: Daughters of St. Paul), pp.61-2; The Second Vatican Council, *Gaudium et Spes*, 49 and 52; and Gary Chapman, *Toward a Growing Marriage*, Ch.2 "How to Find a Mate".

35. Cf. John Paul II, *Familiaris Consortio*, 77; *The Family Synod*, 1980 (many of the interventions by the bishops and others present spoke in behalf of the poor and suffering); and Archbishop Joseph Bernardin, "Families in Poverty", *The Catholic Worker*, January-February, 1981, pp.7-8.

36. See, for example, the study, *Helping America's Families* (Philadelphia: Temple University Press, 1982), by Alfred H. Kahn and Sheila B. Kamerman, which treats various public, private and ecclesial agencies which help families.

37. Paul VI, *Populorum Progressio*, 53; cf. also 35, 49, 54 and 61.

38. Cf. Pastoral Team of the CCCB, *Marriage and the Family*, Ch.14.

39. Many books from a Christian perspective give good teaching concerning husband/wife and parents/children relationships. See, for example, Ralph Martin, *Husbands, Wives, Parents, Children: Foundations for the Christian Family* (Ann Arbor, Michigan Servant Books, 1978); Joseph and Lois Bird, *Marriage is For Grownups: A Mature Approach to Problems in Marriage* (Garden City, New York: Image Books, 1971 ed.); W.J. Fields, *Unity in Marriage* (St. Louis: Concordia Publishing House, 1962); Gary D. Chapman, *Toward a Growing Marriage*; and Dr. Donald DeMarco, *Today's Family in Crisis* (Battleford, Sask.: Marian Press Ltd., 1982).

40. See *The Code of Canon Law* (1983), Canons 1151-55.

41. Concerning correcting others and humility, from a Christian perspective, see, for example, Thomas Dubay, S.M., *Caring: A Biblical Theology of Community* (Denville, New Jersey: Dimension Books, 1973), Ch. 10 "Criticism in Community" and pp. 254-5; and Gary Chapman, *Toward a Growing Marriage*, Ch. 4.

42. Dr. Donald DeMarco, *Today's Family in Crisis*, p. 60.

43. Aubert April, *The Family: Growth or Alienation?*, p. 36.

44. Cf. John Paul II, *Catechesi Tradendae*, 38.

45. Cf. Spartaco Lucarini, *The Difficult Role of a Father* (Brooklyn, New York: New City Press, 1979), Ch. 3.

46. As cited this quotation is taken from Dr. Donald DeMarco, *Today's Family in Crisis*, p. 63.

47. Cf. Paul VI, Apostolic Letter on Mixed Marriages *Matrimonia Mixta*, January 7, 1970, in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. by Austin Flannery, O.P., Dublin, Dominican Publications, 1975, pp. 508-14.

48. Joseph and Lois Bird, *Marriage is for Grownups*, p. 254.

49. See Walter M. Abbott, S.J., General ed., *The Documents of Vatican II* (Chicago: Follett Publishing Company, 1966), "Decree on Ecumenism" *Unitatis Redintegratio*, "Declaration on the Relationship of the Church to Non-Christian Religions" *Nostra Aetate*, and "Declaration on Religious Freedom" *Dignitatis Humanae*; and *The Code of Canon Law*, Canons 1124-29.

50. Cf. John Paul II, *Familiaris Consortio*, 78.

51. Cf. *Ibid.*, especially 79-84; and Dionigi Tettamanzi, "The Pastoral Care of the Family and Irregular Situations", *L'Osservatore Romano*, English weekly ed., August 30, 1982, pp. 6-8.

52. Cf. *The Family Synod*, p. 80, "Message . . .", 10.

53. John Paul II, *Familiaris Consortio*, 9.

54. *Ibid.*

55. For example, the article, "Death of the Family?" by Senior Editor Merrill Sheils, in *Newsweek* (Livingstone, NJ), January 17, 1983, p. 26, reports that three percent of American households are made up of persons of the opposite sex sharing living quarters without the benefit of wedlock. Their number has quadrupled since 1970 and most (fifty-five percent) of the partners in the households have never been married (Source: Bureau of the Census).

56. John Paul II, *Familiaris Consortio*, 81.

57. Cf. *Ibid.*

58. Cf. *The Code of Canon Law* (1983), Canon 1084. Temporary impotence or impotence which arises after the marriage (subsequent impotence), however, does not invalidate a marriage. It should also be noted here that the second section of Canon 1084 reads, "If the impediment of impotence is doubtful, whether the doubt be one of law or one of fact, the marriage is not to be prevented nor, while the doubt persists, is it to be declared null."

59. John Paul II, *Familiaris Consortio*, 80; cf. also Thomas Pazhayampallil, S.D.B., *Pastoral Guide*, p. 866.

60. William E. May, *Sex, Marriage, and Chastity*, p. 153.

61. Cf. John Paul II, *Familiaris Consortio*, 81.

62. Cf. *Ibid.*, 82. With regard to the laws of the Roman Catholic Church concerning the form of the celebration of marriage for Roman Catholics see *The Code of Canon Law* (1983), Canons 1108-23.

63. The Sacred Congregation for the Doctrine of the Faith, *Declaration on Certain Questions Concerning Sexual Ethics* (1975), 8.

64. See, for example, John R. Cavanagh, M.D., in theological collaboration with John F. Harvey, O.S.F.S., *Counseling the Homosexual* (Huntington, Indiana: Our Sunday Visitor, Inc., 1977). This book is quite comprehensive, includes a good biography on the subject of homosexuality,

and is written from a Catholic perspective.

65. See Ibid. This book also considers the causes of homosexuality (Chs. 6 and 7). With regard to our theme, we can note that recent studies consider poor or distorted relationships between the parents and child as one of the major factors relevant to the origin of homosexuality. The *Principles to Guide Confessors in Questions on Homosexuality* (NCCB, 1973), quoted in this book, pp. 268-81, say in part that, "Homosexual boys usually have too possessive mothers and too unconcerned fathers Homosexual girls, on the other hand, usually have mothers who belittle the femininity of their daughters, and fathers who allow their wives to domineer over the family." (p. 272). If this is true, then fostering wholesome family life may help to prevent many children from developing into homosexuals in the future.

66. Cf. "To Live in Christ Jesus: A Pastoral Reflection on the Moral Life" by the NCCB, in *Quest for Justice: A Compendium of Statements of the United States Catholic Bishops on the Political and Social Order 1966-1980* (Washington, D.C.: United States Catholic Conference, 1981), pp. 34-5.

67. Cf. Ibid.

68. Cf. John Paul II, *Familiaris Consortio*, 83; and Jack Dominian, *Marital Breakdown* (Chicago: Franciscan Herald Press, 1968).

69. With regard to the healing of separated and divorced people, see, for example, Jim Greteman, C.S.C., *Coping With Divorce: From Grief to Healing*, (Notre Dame, Indiana: Ave Maria Press, 1981); and Paula Ripple, F.S.P.A., *The Pain and the Possibility: Divorce and Separation Among Catholics* (Notre Dame, Indiana 46556: Ave Maria Press, 1978).

70. Cf. *The Code of Canon Law* (1983), Canons 1073-1165.

71. See Ibid., Canons 1141-50; cf. also Pius XI, *Casti Connubi*, pp. 18-19. We can also note that in situations where an unbaptized man (or woman), who had a number of unbaptized wives (or husbands), a situation of polygamy (or polyandry) which is contrary to the Christian teaching that God's plan is for only monogamous marriages, has received baptism in the Catholic Church, that he (she) may retain one of his (her) wives (husbands) and dismiss the others. Marriage with the spouse that is retained is to be according to Church law. The local Bishop is to ensure that adequate provision is made, in accord with justice, Christian charity and natural equity, for the needs of the husbands (wives) who have been dismissed. With regard to this see the discourse of Archbishop Francis Arinze of Onitsha, Nigeria, *The Family*

Synod, p. 17; and *The Code of Canon Law* (1983), Canon 1048.

72. Concerning matrimonial processes and grounds for annulments see, respectively, *The Code of Canon Law* (1983), Canons 1671-1707 and 1073-1129; and Lawrence G. Wrenn, *Annulments* (Toledo, Ohio: Canon Law Society of America, 3rd. revised ed. 1978). Wrenn's work was published before the 1983 revised Code, so concerning grounds for annulments compare *The Code of Canon Law* (1983), Canons 1073-1129.

73. Cf. John Paul II, "Homily at the close of the Sixth Synod Of Bishops" (October 25, 1980), 13, *The Family Synod*, p. 83.

74. John Paul II, *Familiaris Consortio*, 83.

75. *Ibid.*, 84.

76. John Paul II, "Homily at the close of the Sixth Synod of Bishops" (October 25, 1980), 7, cited in *Familiaris Consortio*, 84. Concerning divorced persons who have attempted "remarriage" see also Dionigi Tettamanzi, "The Pastoral Care of the Family and Irregular Situations", *L'Osservatore Romano* (English weekly ed.), August 30, 1982, pp. 6-8.

77. John Paul II, *Familiaris Consortio*, 85.

78. *Ibid.*; cf. also the discourse of the Brazilian Bishop Luciano Pedro Mendes of Almeida, *The Family Synod*, p. 63.

79. With regard to love as a force or power of unity and communion see, for example, St. Thomas Aquinas, ST, I-II, 28, 1; and John Paul II, *Familiaris Consortio*, 18. Concerning love much has been written. For some good modern treatments of love see, for example, Karol Wojtyla, *Love and Responsibility* (New York: Farrar, Straus, Giroux, 1981); Jacques Maritain, *Amore e Amicizia* (Brescia: Morcelliana, 1978); and Chiara Lubich, *When Our Love is Charity*, trans. by Julian Stead (New York: New City Press, 1972).

80. John Paul II, "Vocation of Married Couples to the Interior Truth of Love", *L'Osservatore Romano*, English weekly ed., May 11, 1981, p. 1.

81. Cf. *Ibid.*, pp. 1-2; and The Second Vatican Council, *Gaudium et Spes*, 48.

82. Cf. John Paul II, *Familiaris Consortio*, 21.

83. Cf. Carlo Wojtyla, *Amore e Responsabilità*, pp. 107-27.

84. Cf. W. J. Fields, *Unity in Marriage*, pp. 18-21; and John L. McKenzie, S.J., "Love", *Dictionary of the Bible* (New York: The Bruce Publishing Company, 1965), pp. 520-3.

85. Concerning becoming perfect in love or "Growth in Holiness" see Jordan Aumann, O.P., *Spiritual Theology*, Part Two.

86. Chiara Lubich, "Message" to 1981 Family Fest, *Living City*, July 1981, pp. 5-6.

87. Cf. Paul VI, *Humanae Vitae*, 8-9; The Second Vatican Council, *Gaudium et Spes*, 49-50; John Paul II, *Familiaris Consortio*, 11, 19 and 20; Karol Wojtyla, *Love and Responsibility*, Chs. II and III; and William E. May, *Sex, Marriage and Chastity*, Chs. 3 and 4.

88. Paul VI, *Humanae Vitae*, 9.

89. John Paul II, *Familiaris Consortio*, 19; cf. also Carlo Wojtyla, *Amore e Responsabilità* (Turin: Marietti, 1978 ed.), especially pp. 109-11 and 121-5; and Jacques Maritain, *Amore e Amicizia*, pp. 43-52.

90. John Paul II, *Familiaris Consortio*, 11.

91. See St. Thomas Aquinas, S.c.G., Bk. 3, Ch. 123. Cf. also Carlo Wojtyla, *Amore e Responsabilità*, pp. 84-9; and Paul VI, *Humanae Vitae*, 9.

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

93. Cf. John Paul II, *Familiaris Consortio*, 11; Paul VI, *Humanae Vitae*, 12-13; William E. May, *Sex, Marriage, and Chastity*, pp. 107ff; and Karl Wojtyla, *Love and Responsibility*, Ch. 3.

94. Cf. William E. May, *Sex, Marriage, and Chastity*, p. 89.

95. Paul VI, *Humanae Vitae*, 9.

96. Cf. The Second Vatican Council, *Gaudium et Spes*, 49-50; and William E. May, *Sex, Marriage, and Chastity*, pp. 75-80.

97. Cf. John Paul II, *Familiaris Consortio*, 20.

98. The Second Vatican Council, *Gaudium et Spes*, 50.

99. Cf. John Paul II, *Familiaris Consortio*, 14 and 28.

100. The Second Vatican Council, *Gaudium et Spes*, 50.

101. Ibid.

102. Cf. John Paul II, *Familiaris Consortio*, 14 and 30.

103. Cf. William E. May, *Sex, Marriage, and Chastity*, pp. 39-41 and 79.

104. Cf. The Second Vatican Council, *Gaudium et Spes*, 50; and Paul VI, *Humanae Vitae*, 10.

105. With regard to this Paul VI in *Humanae Vitae*, 14, says, ". . . if it is sometimes licit to tolerate a lesser evil in order to avoid a greater evil or to promote a greater good, it is not licit, even for the gravest reasons, to do evil so that good may follow therefrom . . ." We can also note here that Pope Pius XI in his Encyclical Letter on Christian Marriage *Casti Connubii*, under Part IV "Vices Opposed to Christian Marriage", speaks of the sin of deliberately frustrating the marriage act's natural power to generate life and says in part that, "Holy Church knows well that not infrequently one of the parties is sinned against rather than sinning, when for a grave cause he or she reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity, he or she does not neglect to seek to dissuade and to deter the partner from sin. Nor are those considered as acting against nature who in the married state use their right in the proper manner, although on account of natural reasons either of time or of certain defects, new life cannot be brought forth." (p. 30 of the edition printed by the Daughters of St. Paul, Boston, official Vatican text). For a theological discussion of the personal values involved in responsible procreation, including a consideration of why certain methods of birth regulation are good or evil, see Arthé Guimond (in collaboration with the Pastoral Team of the CCCB), *Responsible Procreation: Reflections from a Personalist Perspective* (Ottawa: Publications Service, CCCB, 1983).

106. John Paul II, *Familiaris Consortio*, 32. We can also note here that a Lutheran couple, Larry and Nordis Christenson, in their book *The Christian Couple* (Minneapolis, Minn.: Bethany Fellowship, 1979), Ch. 8, speak of contraception not as a blessing but as a blight, and see in natural family planning the same blessings that the Catholic Church does.

107. See "A Prospective Multicentre Trial of the Ovulation Method of Natural Family Planning" by the World Health Organization's Task Force on Methods for the Determination of the Fertile Period in *Fertility and Sterility* (Birmingham, Alabama: American Fertility Society), August 1981, pp. 152-8, and November 1981, pp. 591-8. For a good evaluation of various methods of family planning, both

natural and artificial, see Dr. Suzanne Parenteau-Carreau, *Love and Life: Fertility and Conception Prevention* (Ottawa: Serena Canada, 3rd ed., 1982).

108. Paul VI, *Humanae Vitae*, 21. With regard to some additional advantages of natural family planning see William A. Uricchio, ed., *Natural Family Planning* (Washington, D.C. 20006: The Human Life Foundation, 1973), pp. 160-2.

109. Cf. Paul VI, *Humanae Vitae*, 23-31; and John Paul II, *Familiaris Consortio*, 31-5.

110. The Second Vatican Council, *Gaudium et Spes*, 52.

111. From John Paul II, *Familiaris Consortio*, 27.

112. Ibid., 36. For a theological study of the role of parents with regard to the education of their children see Hans Daigeler (in collaboration with the Pastoral Team of the CCCB), *Responsible Parenting: Biblical and Theological Reflections* (Ottawa: Publications Service, CCCB, 1983).

113. Cf. Karol Wojtyla, *Love and Responsibility*, p. 56; and Ralph Martin, *Husbands, Wives, Parents, Children*, p. 153.

114. Cf. St. Thomas Aquinas, ST, II-II, 104,5; The Second Vatican Council, *Gaudium et Spes*, 52; and John Paul II, *Familiaris Consortio*, 21, and his General Audience to young people on March 12, 1980, *L'Osservatore Romano*, Italian weekly Th. ed., March 13, 1980, p. 3.

115. Cf. John Paul II, *Familiaris Consortio*, 21; and Ralph Martin, *Husbands, Wives, Parents, Children*, Ch. 11.

116. John Paul II, *Familiaris Consortio*, 25. Cf. also *ibid.*, 22-23; the Second Vatican Council, *Gaudium et Spes*, 52; Ralph Martin, *Husbands, Wives, Parents, Children*, pp. 150-1; Anne Marie Zanzucchi, *The Difficult Role of a Mother* (New York: New City Press, 1979) and Spartaco Lucarini, *The Difficult Role of a Father* (New York: New City Press, 1979).

117. From the Second Vatican Council's "Declaration on Christian Education" *Gravissimum Educationis*, 1.

118. Ibid., 3. Cf. also John Paul II, *Familiaris Consortio*, 37.

119. Cf. The Second Vatican Council, *Gravissimum Educationis*, 1 and 3; and Ralph Martin, *Husbands, Wives, Parents, Children*, Ch. 12.

120. John Paul II, *Familiaris Consortio*, 36.

121. Cf., for example, Ralph Martin, *Husbands, Wives, Parents, Children*, pp. 151-4.
122. From John Paul II, *Familiaris Consortio*, 37.
123. Cf. Ralph Martin, *Husbands, Wives, Parents, Children*, pp. 154-61.
124. Cf. *Ibid.*, Chs. 14 and 15; and Joseph and Lois Bird, *Power to Parents* (New York: Image Books, 1972), Ch.5.
125. Cf. John Paul II, *Familiaris Consortio*, 40.
126. Cf. Chiara Lubich, *When Our Love is Charity*, pp. 23-6.
127. Cf. Pope Pius XII, Discourse to newlyweds on November 12, 1941 concerning "The Union of Hearts", *La Famiglia Cristiana* (Volume 15 of "Insegnamenti Pontifici", Rome: Edizioni Paoline, 1968), pp. 224-32.
128. Cf. Dr. Donald De Marco, *Today's Family in Crisis*, Ch. 6.
129. Cf. Jean Vanier, *Community and Growth*, pp. 18, 115 and 179-87.
130. See, for example, Ralph Martin, *Husbands, Wives, Parents, Children*, Chs. 4 and 5; Joseph and Lois Bird, *Marriage is for Grownups*, Ch. 2; Gary Chapman, *Toward a Growing Marriage*, Ch. 6; and Giorgio Campanini, ed., *Dossier Sulla Famiglia*, Ch. 2.
131. See Pastoral Team of the CCCB, *Marriage and the Family*, Ch. 17.
132. Cf. St. Thomas Aquinas, ST, II-II, 47-56; and Jordan Aumann, O.P., *Spiritual Theology*, pp. 276-280.
133. Cf. Gary Chapman, *Toward a Growing Marriage*, Chs. 7 and 8; and Pastoral Team, *Marriage and the Family*, pp. 98-101 and 112-13.
134. A study of the roles of men and women (including those of husband and wife) could in itself involve a major dissertation which is far beyond the purposes of this treatise on family unity. For a few examples of treatments of the roles of men and women, or of husband and wife in particular, by various Christian authors see the references in the previous note as well as Pius XI, *Casti Connubii*, pp. 13-16 regarding "Love of Husband and Wife"; John Paul II, *Familiaris Consortio*, 22-25 (Pope John Paul II has also analyzed Eph 5:21-33 in a number of his General Audiences beginning July 28, 1982. With regard to the "roles" of

husband and wife see especially his General Audiences of Aug. 4 and 11, and Sept. 1, 1982. The texts of these addresses can be found in English translation in *L'Osservatore Romano*, English ed., Aug. 9, 1982, pp. 1 and 8; Aug. 16-23, 1982, pp. 1 and 16; and Sept. 6, 1982, pp. 3 and 12.); Ralph Martin, *Husbands, Wives, Parents, Children*, Chs. 9 and 10; Edward Schillebeeckx, *Marriage: Human Reality and Saving Mystery*, trans. by N.D. Smith (London: Sheed and Ward, 1965), pp. 171-201; Dr. Donald DeMarco, *Today's Family in Crisis*, Chs. 3 and 4; and 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).

135. John Paul II, Encyclical Letter "On Human Work" *Laborem Exercens* (Boston: St. Paul Editions, 1981), 10.

136. The Holy See's 1983 "Charter of Rights of the Family", Article 9 (cf. also Article 10), *The Pope Speaks* (Huntington, Indiana: Our Sunday Visitor, Inc.), Vol. 29, No. 1, 1984, p. 84.

137. John Paul II, *Familiaris Consortio*, 23.

138. Ibid.; cf. also Pastoral Team, *Marriage and the Family*, pp. 112-14.

139. Cf. Gary Chapman, *Toward a Growing Marriage*, pp. 127-9.

140. Cf. John Paul II, *Familiaris Consortio*, 25.

141. Cf. John Paul II, *Laborem Exercens*, 25; and the Second Vatican Council, *Gaudium et Spes*, 33-39.

142. Jean Vanier, *Community and Growth*, p. 194.

143. Cf. John Paul II, *Laborem Exercens*, 26 and 27.

144. See A.J. Kinnirey, "Recreation in the U.S., Organized", NCE, Vol. 12, p. 131.

145. Cf. G.W. MacRae, "Feasts Religious", NCE, Vol. 5, pp. 865-8; and the Second Vatican Council's "Constitution on the Sacred Liturgy" *Sacrosanctum Concilium*, Ch. V "The Liturgical Year".

146. Cf. Pastoral Team (of the CCCB), *Marriage and the Family*, pp. 66-7; Jean Vanier, *Community and Growth*, Ch. 9; and Wayne Rickerson, *Family Fun and Togetherness* (Wheaton, Illinois 60187: S P Publications, Inc., 1979), Ch. 5.

147. See St. Thomas Aquinas, ST, II-II, 168. For a good study of play see Hugo Rahner, S.J., *Man at Play* (New York:

Herder and Herder, 1967).

148. Cf. Jean Vanier, *Community and Growth*, pp. 205-8.

149. See Wayne Rickerson, *Family Fun and Togetherness*.

150. See Pope Pius XII, Discourse "Siate i benvenuti", April 7, 1943, *La Famiglia Cristiana*, pp. 358-66.

151. From the Holy See's "Charter of the Rights of the Family", Article 11, *The Pope Speaks*, Vol. 29, No. 1, 1984, p. 85.

152. Cf. Ralph Martin, *Husbands, Wives, Parents, Children*, p. 120.

153. See The Second Vatican Council's "Decree on the Apostolate of the Laity" *Apostolicam Actuositatem*, 11.

154. John Paul II, "On Catechesis in Our Time" *Catechesi Tradendae* (Ottawa: CCCB, 1979), n. 18. Cf. also Paul VI, "On Evangelization in the Modern World" *Evangelii Nuntiandi* (Vatican City: Vatican Polyglot Press, 1975), nn. 17-24.

155. John Paul II, *Familiaris consortio*, 51. With regard to the Christian family as a believing and evangelizing community as an integral part of the wider Church community see also, for example, Leonard Rochon and Sister Josephine McCarthy, R.S.C.J. (in collaboration with the Pastoral Team of the CCCB), *Building Christian Families* (Ottawa: Publications Service of the Canadian Conference of Catholic Bishops, 1983), Chs. 1 and 2; and Dionigi Tettamanzi, *La Chiesa Domestica: Per una pastorale della famiglia oggi* (Naples: Edizioni Dehoniane, 1979), pp. 155-194.

156. Cf. the Second Vatican Council's "Dogmatic Constitution on Divine Revelation" *Dei Verbum*, Ch. VI.

157. Cf. *Ibid.*, n. 5.

158. *The Family Synod*, p. 80.

159. John Paul II, *Familiaris Consortio*, 9.

160. *Ibid.*, 52; cf. also n. 54.

161. Cf. *Ibid.*, 52 and 53; and Paul VI, *Evangelii Nuntiandi*, 71.

162. Cf. 1 Pt 3:1-2 and 15-16; Dionigi Tettamanzi, *La Chiesa Domestica*, pp. 273-6; and John Paul II, *Familiaris Consortio*, 54.

163. John Paul II, *Familiaris Consortio*, 54.

164. Cf. *Ibid.*, 53.

165. Cf. *Ibid.*

166. Cf. John Paul II, *Catechesi Tradendae*, nn. 5 and 18-25. See this whole Apostolic Exhortation for excellent teaching concerning "Catechesis in Our Time". Cf. also the Second Vatican Council's "Declaration on Christian Education" *Gravissimum Educationis*.

167. John Paul II, *Familiaris Consortio*, 38. Cf. also *The Code of Canon Law*, Canons 226-7.

168. John Paul II, *Catechesi Tradendae*, 68.

169. *Ibid.*

170. Cf. Dolores Curran, *Family: A Church Challenge for the 80s* (Minneapolis: Winston Press, Inc., 1980), pp. 13-15.

171. Cf. *Ibid.*, Ch. 8.

172. John Paul II, *Catechesi Tradendae*, 68. With regard to Christian parents preparing themselves for their ministry to be their children's catechists, I would highly recommend that they study (perhaps with other Christian parents and a competent guide) the whole Apostolic Exhortation *Catechesi Tradendae* (which is very readable) by Pope John Paul II. This document treats many questions that Christian parents would find relevant and it includes sections dealing specifically with catechesis of infants (n. 36), children (n. 37), adolescents (n. 38), young people (nn. 39-40 and 42), and the handicapped (n. 41). Certain Episcopal Conferences have also published catechetical directories, etc. See, for example, the text approved by the United States Catholic Bishops, *Sharing the Light of Faith: National Catechetical Directory for Catholics of the United States* (Washington, D.C.: United States Catholic Conference, 1979). With regard to an excellent catechetical text in English for adults (including Christian parents), see *The Teaching of Christ: A Catholic Catechism for Adults*, Second edition (Huntington: Our Sunday Visitor, Inc., 1983), ed. by Ronald Lawler, O.F.M. Cap., Donald W. Wuerl, and Thomas Comerford Lawler. For a good work in this area of family catechesis which integrates sound principles with practical experience, by a Christian parent, see, for example, Anne Marie Zanzucchi, *My Child and God: Religious Education in the Family* (New York: New City Press, 1978).

173. See John Paul II, *Catechesi Tradendae*, Ch. V, nn. 35-45.

174. From the Second Vatican Council's "Dogmatic Constitution on the Church" *Lumen Gentium*, 33. The Second Vatican Council, in fact, considered the apostolate of the laity so important in our time that it dedicated a whole document to this subject, its "Decree on the Apostolate of the Laity" *Apostolicam Actuositatem*.
175. John Paul II, *Familiaris Consortio*, 50.
176. Cf. St. Thomas Aquinas, S.T., II-II, 26.
177. Cf. the Second Vatican Council, *Apostolicam Actuositatem*, 8.
178. John Paul II, *Familiaris Consortio*, 42. Cf. also the Second Vatican Council, *Apostolicam Actuositatem*, 11.
179. Cf. John Paul II, *Familiaris Consortio*, 42-3; and Dionigi Tettamanzi, *La Chiesa Domestica*, pp. 195-217.
180. Cf. John Paul II, *Familiaris Consortio*, 41, 44 and 64; and the Second Vatican Council, *Apostolicam Actuositatem*, 11.
181. Cf. John Paul II, *Familiaris Consortio*, 44; and *The Family Synod*, p. 81 ("Message", 14-15).
182. John Paul II, *Familiaris Consortio*, 44. Cf. also *ibid.*, 45-8; the Second Vatican Council, *Apostolicam Actuositatem*, 11; and Rochon and McCarthy (in collaboration with the Pastoral Team of the CCCB), *Building Christian Families*, "Part Two: The Family and Society".
183. Cf. the Second Vatican Council, *Lumen Gentium*, 31, and *Apostolicam Actuositatem*, 7 and 11-14.
184. John Paul II, *Familiaris Consortio*, 49.
185. *Ibid.*, 50.
186. See the Second Vatican Council, *Apostolicam Actuositatem*, 11-13; and Paul VI, *Evangelii Nuntiandi*, 70-72.
187. Cf. Rochon and McCarthy, *Building Christian Families*, "Part Three: The Family and the Church".
188. Cf. Paul VI, *Humanae Vitae*, 21 and 25-26; and John Paul II, *Familiaris Consortio*, 35.
189. From the Second Vatican Council, *Lumen Gentium*, 36, as quoted by John Paul II in *Familiaris Consortio*, 63.
190. Cf. John Paul II, *Familiaris Consortio*, 48-9,

53-54, 56 and 64; and the Second Vatican Council, *Lumen Gentium*, 41, and *Gaudium et Spes*, 48.

191. From the Second Vatican Council, *Apostolicam Actuositatem*, 30. See the whole of Ch. VI of this document concerning good principles with regard to formation for the lay apostolate.

192. Cf. *Ibid.*, 11, 19 and 21; the Second Vatican Council, *Gaudium et Spes*, 52; and see John Paul II, *Familiaris Consortio*, 72.

193. Cf. John Paul II, "Vocation of Married Couples to the Interior Truth of Love", *Living City*, July 1981, p. 17 (from a talk given to participants of the "Family Fest" held in Rome on May 3, 1981).

194. Cf. John Paul II, *Familiaris Consortio*, 59.

195. See, for example, St. Thomas Aquinas, ST, II-II, 82-84; Jordan Aumann, O.P., *Spiritual Theology*, especially Chs. 12 and 13; and Ronald Lawler, O.F.M. Cap., et al., eds., *The Teaching of Christ*, Chs. 24 and 25.

196. Cf. John Paul II, "Vocation of Married Couples to the Interior Truth of Love", *Living City*, July 1981, p. 17; and *Familiaris Consortio*, 62.

197. John Paul II, *Familiaris Consortio*, 59.

198. Cf. *Ibid.*

199. Cf. Joseph and Lois Bird, *Marriage is For Grownups*, pp. 245-6; and Rochan and McCarthy, *Building Christian Families*, pp. 19-20.

200. From the Second Vatican Council, *Dei Verbum*, 21. Cf. also *ibid.*, nn. 22-26; and John Paul II, *Familiaris Consortio*, 61.

201. *The Family Synod*, p. 80 (from the Synod Fathers' "Message . . .", n. 13). Cf. also John Paul II, *Familiaris Consortio*, 61.

202. John Paul II, *Familiaris Consortio*, 62. Cf. also the Second Vatican Council, *Lumen Gentium*, 11; *Gaudium et Spes*, 49; and *Apostolicam Actuositatem*, 11.

203. Cf. John Paul II, *Familiaris Consortio*, 60; and the Second Vatican Council, *Gravissimum Educationis*, 3.

204. Ralph Martin, *Husbands, Wives, Parents, Children*, p. 40.

205. Chiara Lubich, from her "Message" (to participants at the 1981 Family Fest in Rome), *Living City*, July 1981, pp. 5-6.
206. John Paul II, *Familiaris Consortio*, 72. Cf. also the Second Vatican Council, *Apostolicam Actuositatem*, 11 and 19-21; and *Gaudium et Spes*, 52; as well as *The Code of Canon Law*, Canons 298-329.
207. Cf. Ibid. For a theological study of many contemporary ecclesial movements, including some family spirituality and family apostolate movements, see Agostino Favale, SDB, ed., *Movimenti Ecclesiali Contemporanei: Dimensioni Storiche, Teologico-Spirituali ed Apostoliche* (Rome: Libreria Ateneo Salesiano, 1980), Ch. VI in particular. For an overview of some ecclesial and non-ecclesial family programs and movements, see Pastoral Team of the CCCB, *Marriage and the Family*, Ch. 17; and Rochon and McCarthy, *Building Christian Families*, pp. 62-3 and 69-101.
208. From the 1980 Synod of Bishops' "Message . . .", 14, *The Family Synod*, p. 81.
209. From the Second Vatican Council, *Apostolicam Actuositatem*, 19.
210. See Jordan Aumann, O.P., *Spiritual Theology*, pp. 17-19 and 32-34.
211. Jordan Aumann, O.P., *History of Spirituality* (Metro Manila: Daughters of Saint Paul, 1979), p. 11.
212. See the Second Vatican Council, *Lumen Gentium*, Ch. V.
213. See John Paul II, *Familiaris Consortio*, 56 and 61.
214. The Second Vatican Council, *Apostolicam Actuositatem*, 4.
215. Cf. *The Code of Canon Law*, Canons 298-329.
216. The large study *Movimenti Ecclesiali Contemporanei*, ed. by Agostino Favale, examines a few other (other than the "New Family Movement") family movements such as the "Christian Family Movement" and "Equipes Notre-Dame", as well as some other ecclesial movements such as "Opus Dei", "Pro-Sanctitate", and the "Charismatic Renewal", etc., which also have programs of family renewal.
217. A few sources of information concerning the Focolare Movement, its spirituality, and the New Family Movement in particular, are Favale, *Movimenti Ecclesiali*

Contemporanei, Ch. X; S.C. Lorit and N. Grimaldi, *Focolare After 30 Years* (New York: New City Press, 1976); and the February 1981 issue of *Living City* (New York) which is dedicated to the New Family Movement. Pino and Mariele Quartana also relate this spirituality to married and family life in their article "Per una Spiritualità del Matrimonio", in *Dossier Sulla Famiglia*, in the care of Giorgio Campanini, pp. 261-295.

218. John Paul II, "Vocation of Married Couples to the Interior Truth of Love", n. 3, *L'Osservatore Romano*, English ed., May 11, 1981, p. 3.

219. Cf. John Paul II, *Familiaris Consortio*, 63.

220. The Second Vatican Council, *Gaudium et Spes*, 48.

221. Cf. the article on "The New Family Movement" by Mariele and Pino Quartana and Anna Maria and Danilo Zanzucchi in *Living City*, February 1981, pp. 2-4.

222. Cf. the Second Vatican Council, *Lumen Gentium*, 26, and *Sacrosanctum Concilium*, Ch. II; and John Paul II, *Familiaris Consortio*, 57.

223. Cf. the Second Vatican Council, *Lumen Gentium*, 65.

224. See the Second Vatican Council, *Lumen Gentium*, Ch. III.