



THEOLOGY

THY

SECOND SEMESTER – SIR CAGURANGAN

LESSON 1: FAMILY AS A VOCATION

A Love

- Love has been one of the most inspiring, if not controversial, subjects in history.
- Stories have been written, masterpieces have been created and wars have been waged, all in the name of love.
- Generations after generations have been moved to continue its sublime enterprise in making the world better.
- In general, **sin is failure to live the Great Commandment** to love God, others, and self.

In Psychology,

- **Love** is defined as a strong feeling and emotion that **leads people to be attracted or even attached** to their object of affection.
- Many have given their testimonies to this definition when they fall in love'. But whether this definition is true or not, we will stick to its theological definition, which says that **love is not a mere feeling or emotion, but perhaps most importantly a decision.**

Sociological Perspectives on Love

- **Robert R. Bell** summarized the sociological literature on love by noting that most definitions of love present it as **a strong emotional bond between two people** which satisfies their needs to give and to receive.
- Sociologists specializing in marriage and the family generally define love in psychological terms and focus on love as **a heterosexual, romantic, and marital phenomenon.**
- Sociological theory, with some exceptions, generally does not address romantic relationships, instead referring them back to more individualizing academic disciplines such as **psychology.**

- Broadly speaking, this originates in the prerequisite that love is either an **emotion, a sentiment, a passion, a neuro-biological constant** resulting in an affective state of the body, or an interwoven mixture of both.

Love as a Foundation of Virtue

- The humanistic conception of love has roots in the Platonic idea of love as the **foundation of virtue.** In humanistic social science, **love** is conceived as a condition of **self-actualization.**
- Love of self and love of others are viewed as the necessary foundation for a life oriented to **identifying and actualizing human potential.**

Erich Fromm

- He made an important contribution to the development of this perspective in **The Art of Loving (1956).**
- He conceived love as a solution to the problems of existence that:
 - affirms the person's "aliveness,"
 - promotes self-actualization
- In Fromm's analysis, **mature love** (distinguished from symbiotic love) is based on the Delphic motto, **"Know thyself."**
- The components of mature love are caring, respect, responsibility, and knowledge.

Abraham Maslow

- He approaches love within the context of a humanistic program in social science oriented to the **"Big Problem"** of creating the "Good Person" and the "Good Society."
- The **Good Person** is "self-evolving," "fully illuminated," and "fully human,"
- The **Good Society** is one in which people work together as "colleagues and teammates" rather than rivals.



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B Vocation

- The word vocation derives from the Latin **vocare “to call.”**
- We are all called to respond to the love Jesus gave and showed us. Our first act in our response is to listen to know our vocation.
- God calls us each by name. God created us each with a special purpose, mission for our lives, knew us before birth.
- “For I know well the plans I have in mind for you says the Lord, plans to give you a future of hope. When you search for me you will find me; if you seek me with all your heart, I will let you find me says the Lord.” **Jeremiah 29:11-16**

St. John Paul II [Familiaris Consortio]

- “Christian revelation recognizes two ways of realizing the vocation of the human person in its entirety, to love: **marriage and virginity or celibacy**”
- Both are vital images that we need in the world. **Marriage** is a concrete image, in flesh of God’s faithful and fruitful love. Consecrated life reminds of our destiny beyond earthly marriage.

Pope Benedict XVI's Message to the Youth

- “I ask each of you first and foremost to look into your own heart, think of all the love that your heart was made to receive, and also the love it is meant to give, after all we were made for love... We were made to receive love... We were also made to give love...”

C Marriage

- “The unmarried man gives his mind to the Lord’s affairs and to how he can please the Lord.” **1 Cor 7:32-33**
- One of the demands of love is to create an institution that will perpetuate the loving

work of God in the world. **Marriage** was established to reflect that divine love to all people with a special responsibility to the one whom a person will choose to spend his or her life with.

- This is the **1st and most natural call**, marriage. The union of man and woman whose love is total, faithful, free, and fruitful is the physical image that we have on earth of the eternal communion of love, of God, in heaven.
- Just because it is the call most people have on earth, it does not mean that it does not need to be discerned. This commitment is a form of love that takes up the whole of each person, the way they can give a total gift of themselves and, by this, love God through the love of each other. The giving and receiving of love between spouses is life-giving; **the child is love.**

Pope Francis

- He emphasizes that **marriage is a gift from the Lord** (AL 61), not a burden imposed on us. Francis suggests that we should approach the decision to marry and start a family with a process of vocational discernment, just as we do with priesthood and religious life.

Christian Families and Church

- Christian families are not a product of the Church, but rather the **Church is a product of Christian families**. Spouses build up the body of Christ and form a domestic Church, and the Church looks to the Christian family to better understand herself (AL 67).

Love and Commitment to Christ

- Christ loved by giving a total gift of himself to us. We are given the image of Commitment – **A Love that is faithful.**



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- **Christ's love** is also sacrificial. Christ showed us the depth of love by his faithfulness unto death. **A Love greater than death.**
- To commit forever to a state of life takes **God's grace.** God gives us the grace to be faithful and forgive one another. We can now understand why the world struggles with commitment because it has lost the **sense of commitment to our first love, Christ.**



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1.1: Family as Social Institution

A The Situation of the Family in the World Today *Familiaris Constortio*, 6

THE SITUATION WHICH THE FAMILY FINDS POSITIVE & NEGATIVE ASPECTS

- The first are a sign of the salvation of Christ operating in the world.
- *The second, a sign of the refusal that man gives to the love of god.*

A1 Positive Aspects

- There is a more lively awareness of personal freedom and greater attention to the quality of interpersonal relationships in marriage, to promoting the dignity of women, to responsible procreation, to the education of children. FC, 6
- There is also an awareness of the need for the development of interfamily relationships, for reciprocal spiritual and material assistance, the rediscovery of the ecclesial mission proper to the family and its responsibility for the building of a more just society.

A2 Negative Aspects

- A mistaken theoretical and practical concept of the independence of the spouses in relation to each other.
- Serious misconceptions regarding the relationship of authority between parents and children.
- The concrete difficulties that the family itself experiences in the transmission of values;
- The growing number of divorces
- The scourge of abortion

- The ever more frequent recourse to sterilization
- The appearance of a truly contraceptive mentality

B The Family is the First and Vital Cell of Society

- “Since the Creator of all things has established the conjugal partnership as the beginning and basis of human society, the family is the first and vital cell of society.” -*Vatican II Decree on the Apostolate of the Laity, Apostolicam Actuositatem* (17)

B1 The Family Binds People Together

- **The Family is a group of people who support and love each other unconditionally.**
- Through marriage, a man and a woman who are completely independent from each other, bind themselves together and create new lives and establish their own family.

B2 The Family is Responsible for the Upbringing of Children

- Parents are given the responsibility to take care of their children, because the future of the Church and the society depends on them.
- Parents must be concerned as to “how they can best ensure that their children will grow up as genuine Christians and successful adults”.

B3 The Good of the Family Redounds to the Good of the Society



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- Values like **kindness, generosity, honesty**, etc., when practiced in every family, engender a tolerant, self-giving, fair, and just society
- A dysfunctional and unhealthy family leads to a society that is also dysfunctional and unhealthy.

B4 It is in the Family where Children Learn to Socialize

- It is the major unit in which socialization happens and children learn the fundamental relational skills.
- **The family provides its members with social identity**

C Functions of the Family

- **Regulation of Sexuality**
- **Responsible Procreation**
- **Socialization**
- **Economic Cooperation**

C1 Regulation of Sexuality

- The conjugal act, in its theological sense, is realized in a truly human way only if it is treated as an essential part of the love **by which man and woman commit themselves totally to one another until death.**
- **Extramarital sexual intercourse is unacceptable, sinful.**
- **No other forms of sexual pleasure should be allowed or accepted, but only that which is within the genuine joy of love between man and woman who are married**
- **John Paul II** highlights the sexual complementarity between the husband and the wife. (**Theology of the Body**)
- This complementarity enables them to 'give' themselves to one another, to "receive" one another, and to carry out responsibilities as spouses and parents.

- **This must be freely done by the man and the woman.**
- **The marital act honors the unitive meaning of human sexuality.**
- **Pope Paul VI**, in his encyclical **Humanae Vitae**, expounds the unitive and procreative dimension of marriage when he said, "because of its intrinsic nature, the conjugal act, while uniting husband and wife in the most intimate of bonds, also makes them fit to bring forth new life according to the laws written in their very nature as male and female."

C2 Responsible Procreation

- **Procreation in marriage is perceived as cooperation with the God of love and so must be exercised with responsibility, prudence, and unselfishness. (Genesis 1:28)**
- Responsible cooperation with God in the order of human sexuality cannot be reduced to the concept of fertility. Procreation of children cannot be ignored.
- Children are a gift that God gives man and woman united in marriage.

PARENTS AS CO-CREATORS WITH GOD

- Parents have the responsibility to decide on the number of children they can care for as they cooperate with God in this noble task. (1 Timothy 3:5)

C3 Socialization

- **The family is the original cell of social life.**
- The family is the community in which, from childhood, one can learn moral values, begin to honor God. And make good use of freedom.
- **Family life is an initiation into life in society (CCC 2207).**



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- The family is the cradle of life and love where they are born and grow.
- The family has a crucial role in the society by being the model of love for children

C4 Economic Cooperation

- Responsible citizenship is a virtue, and participation in political life is a moral obligation. Pope Francis, *Evangelii Gaudium*, 220

D Positive Contributions of the Family to the Society

- The family is the bedrock of society.
- The man, as father, should be a living model of patience and kindness.
- The husband-wife relationship should reflect the love of Jesus for His Church.
- The woman must be the refuge, comfort, and teacher that children are entitled to have

Additional Information

- According to Pope Benedict XVI, the love between a married couple can be fully understood in the light of the love of the crucified Christ. *Deus Caritas Est*, 2.

D1 Keys to Happiness in Marriage

- **Mutual Respect.** It is a sign of true conjugal love. To put down one's spouse is to degrade him/her as a person.
- **Fidelity.** The greatest gift that a father could give to his children is to love and to be faithful to his wife. This may also be his way of showing respect to his wife's dignity as a person and to the family as a whole.

- **Protection of the State and Society:**

- The laws and institutions of the state must support and safeguard the rights and duties of the family.
- The state and society must defend the family and respect its identity and its autonomy as a way of fulfilling the requirements of the principle of subsidiarity. FC 45
- **Respect for the Sanctity of Marriage.** The family must promote marriage as sacred, which is exclusive for a man and a woman as ordained by God in the story of creation
- **Love for Children.** Parents must show love to their children by spending quality time with them, educating them and see them mature to be good Christian so that they can carry out the mission of Christ when their turn comes to pass on the gospel to their own families.
- **Mutual Love.** Spouses must love each other according to Christ's pattern of love which is kind, patient, cherishing and nourishing each other.
- **Conjugal love.** is the greatest blessing that they could have for each other. Spouses must love each other according to Christ's pattern of love which is kind, patient, cherishing and nourishing each other



LESSON 1: THE FAMILY AS A DOMESTIC CHURCH

John Paul II, Familiaris Consortio

- The Christian Family constitutes a **specific revelation and realization of ecclesial community**, and for this reason, it can and should be called a **Domestic Church**.

1. THE NATURE OF THE FAMILY AS DOMESTIC CHURCH

- The family is an **important gift** that God has endowed man and the whole of humanity.
- It is a **community of grace**.
- The family is a **place of encounter with Christ** within the community especially when members are actively participating in the mission of Christ entrusted to the Church.

Every home is called to become a domestic church wherein:

- Family life is completely **centered on the Lordship of Christ**.
- The love of husband and wife **mirrors the mystery of Christ's love for the church**, his bride.
- Families are expected to be **effective bearers of the Gospel** in their community.
- They should be **witnesses as domestic churches** (AL, 200).

2 THE FAMILY IS CALLED TO PARTICIPATE IN THE THREEFOLD MISSION OF JESUS CHRIST

Prophetic: The family must be a believing and evangelizing community.

- The family must be a place where the **Gospel is transmitted** and from which the **Gospel radiates**.

- They must be evangelized so they can **become evangelizers of many other families in their community**.

Priestly: Its members must actively participate in the liturgical and sacramental celebration of the church.

- The strength of their mission can be **nourished and sustained by constant prayers to God**, frequently receiving the Eucharist and observance of the Sacrament of Reconciliation.

Kingly: The members of the family must become witnesses of Christ's love in their day-to-day life. They should be involved in the mission of the Church.

- The love within the family should be **shared with others**, reaching out to those who are in need. The parents and their children **must be the salt of the world and leaven in the midst of humanity**

3 Four General Tasks of the Family (FC, 18-64)

Seat of Communion

- The Family is the place where **parents** become their **children's first teachers in the faith**.
- **Children**, for their part, are **called to accept the commandments**.

Sanctuary of Life

- Every child deserves to be **born of love**.
- God made us instruments of his love, entrusting to us the responsibility for the future of mankind, through the **transmission of human life**.

Agents of Social Development

- The overall **education** of children is the **"Most Serious Duty"** and at the same time a **"Primary Right"** of parents.
- By their reception of the Sacrament of Marriage the parents become **ministers of their children's education**.



Leaven of Evangelization

- Individuals enter upon an **ecclesial experience of communion** among persons.
- They Learn **Care** for one another and **Mutual Forgiveness**.

4 Duties of Family Members

A. Duties of Parents

The fecundity of conjugal love cannot be **reduced solely to the procreation of children but must extend to their moral education and their spiritual formation.** (CCC, 2221)

- Parents have the **first responsibility for the education** of their children. (CCC, 2225)
- "The role of parents in education is of such importance that it is almost **impossible to provide an adequate substitute.**" GE, 3
- The right and the duty of parents to educate their children are **primordial and inalienable.** FC, 36

Education in Virtues, FC

- Parents should teach their children to subordinate the **"material and instinctual dimensions to interior and spiritual ones."**
- Parents have a **grave responsibility to give good examples to their children.** By knowing how to **acknowledge their own failings** to their children, parents will be better able to guide and correct them.

Education in the Faith, FC

- Parents should **initiate their children at an early age into the mysteries of the faith** of which they are the "first heralds" for their children.
- They should associate them from their **tenderest years with the life of the Church.**
- A wholesome family life can foster interior dispositions that are a genuine

preparation for a living faith and remain a support for it throughout one's life.

B. Duties of Children, FC

Filial piety springs from the gratitude of children towards their parents.

- "With all your heart **honor your father, and do not forget the birth pangs of your mother.** Remember that **through your parents you were born;** what can you give back to them that equals their gift to you?" (Sirach 7:27-28)

Filial respect is shown by true docility and obedience, FC

- "My son, **keep your father's commandment, and forsake not your mother's teaching.** . . . When you walk, they will lead you; when you lie down, they will watch over you; and when you awake, they will talk with you." (Prov 6:20-22.)
- "A **wise son hears his father's instruction,** but a scoffer does not listen to rebuke." (Prov 13:1.)

"Children, obey your parents in everything, for this pleases the Lord" Col. 3:20;cf.Eph. 6:1.

- As long as a child lives at home with his parents, the **child should obey his parents in all that they ask of him when it is for his good or that of the family.** CCC, 2217

As they grow up, children should continue to respect their parents. CCC, 2217

- They should anticipate their wishes, willingly seek their advice, and accept their just admonitions.
- Obedience toward parents ceases with the emancipation of the children; not so respect, which is always owed to them. This respect has its roots in the fear of God, one of the gifts of the Holy Spirit