



St. Pope John Paul II's
Teaching on
Marriage
in
FAMILIARIS CONSORTIO
(The Role of the Christian
Family in the Modern World)



Edit with WPS Office

Presenter:
Sr. Mary Rosanna Emenusiobi IHM
(Family Light of the Nation Foundation - Nigeria)
@ the
Online Marriage Catechesis Workshop
8th November 2025

0814 374 9864

Family Light of the Nation Foundation is the pro-life and pro-family ministry of the Religious Sisters of the Immaculate Heart of Mary, Mother of Christ, Nigeria.



Edit with WPS Office

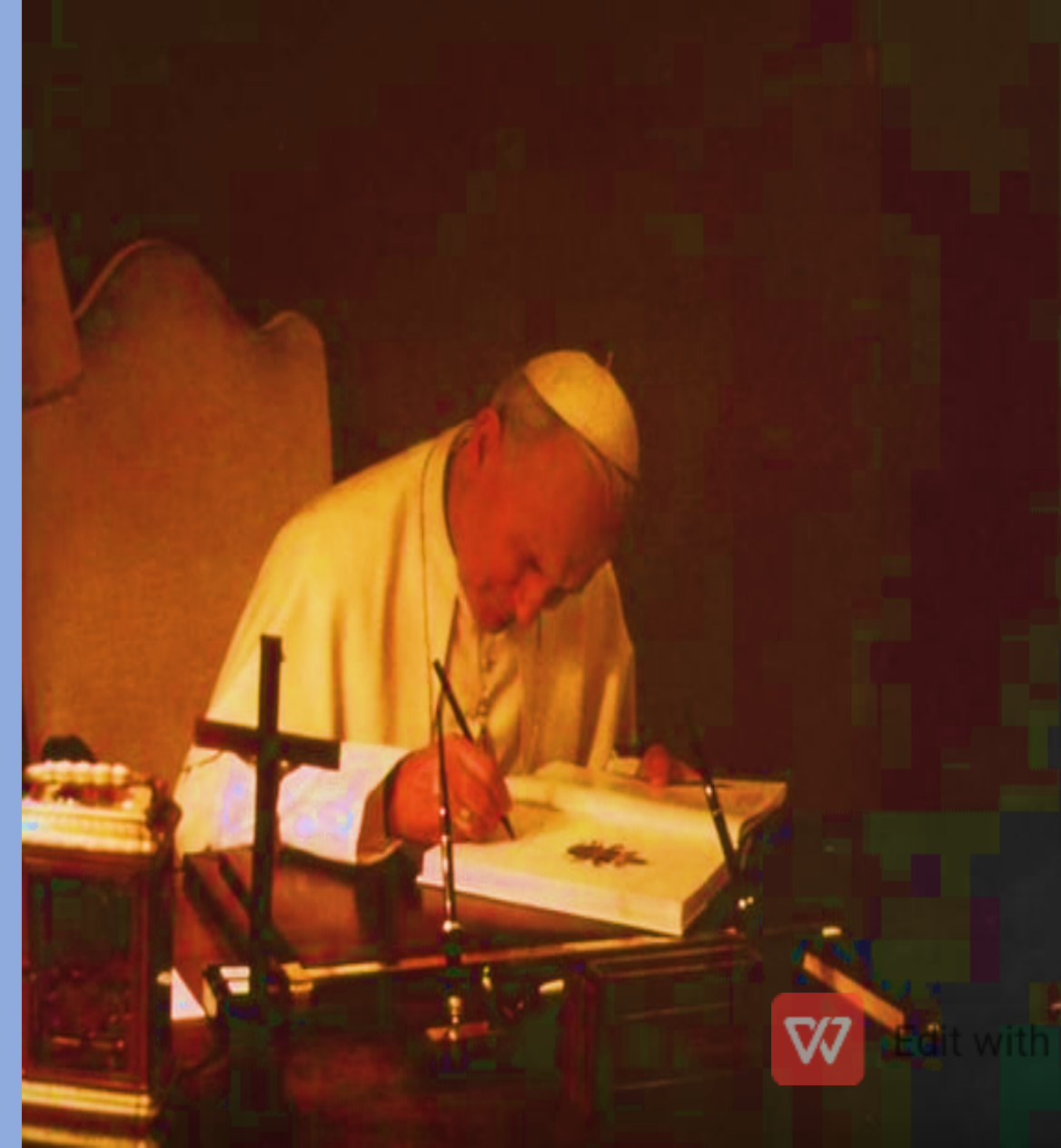
FAMILIARIS CONSORTIO

The Workshop on *Familiaris Consortio* will be carried out in
Two Segments:

- **Tonight: Parts 1-3**
- **Later Date: Part 4**



Edit with WPS Office



APOSTOLIC EXHORTATION
FAMILIARIS CONSORTIO



ON THE ROLE OF THE
CHRISTIAN FAMILY
IN TODAY'S WORLD

Office

HOLY FATHER JOHN PAUL II



Edit with W



St. POPE JOHN PAUL II: A BRIEF LOOK AT HIS LIFE AND PAPACY

Karol Józef Wojtyła (*voy-tee-wah*) was born on May 18, 1920, in Wadowice, Poland, the youngest of three children. Cardinal Wojtyła was elected Pope on October 16, 1978, and took the name John Paul II. He was the 263rd successor to Peter and had one of the longest pontificates in the history of the Church, lasting nearly 27 years.

Immediately after his election, John Paul II went out to the entire world with a vigorous missionary spirit. He embarked on 104 apostolic journeys to 129 different countries, “to the uttermost parts of the earth” (Acts 13:47) for the sake of the Gospel.



Edit with WPS Office



His love for young people led him to establish *World Youth Day (1985)*, celebrated 19 times during his pontificate, which attracted millions of young people from all over the world.

The Pope's concern for marriage and the family was clearly expressed in the establishment of the *World Meeting of Families (1994)*, his Wednesday Catecheses on Human Love (*Theology of the Body- 1979-1984*), the founding of the *Pontifical John Paul II Institute for Studies on Marriage and Family (1982)*, and in various documents he wrote.



Edit with WPS Office

John Paul II is called the "**Pope of the Family**" because of his lifelong emphasis on the importance of marriage and family in his pastoral ministry, teaching, and writings. This title was formalized by Pope Francis at his canonization in 2014, acknowledging John Paul II's significant contribution to Catholic teaching on marriage and the family. His consistency can never be overemphasized. From the beginning of his ministry, John Paul II held that marriage and family were among humanity's most valuable assets. According to him,

"The future of humanity passes by the way of the family" (*Familiaris Consortio*, 86).



Edit with Vista



JOHN PAUL II'S TEACHING ON MARRIAGE AND THE FAMILY

In general, we can find major teachings of John Paul II on marriage and family in the following documents he authored:

- *Theology of the Body (1979-1984)*
- *Familiaris Consortio (1981)*
- *Charter of the Rights of the Family (1983)*
- *Letter to Families (1994)*
- *Evangelium Vitae (The Gospel of Life) 1995*
- *For Marriage: Reformulation of the Code of Canon Law (1983)*

He was also instrumental in updating the Church's legal code regarding marriage.

These documents provide comprehensive insights into his views on marriage as a lifelong sacrament focused on companionship, procreation, and redemption.

However, our focus this evening is on FAMILIARIS CONSORTIO. Let us begin to explore the document.



Edit with WPS Office

APOSTOLIC EXHORTATION
FAMILIARIS CONSORTIO



ON THE ROLE OF THE
CHRISTIAN FAMILY
IN TODAY'S WORLD

HOLY FATHER JOHN PAUL II

Apostolic Constitution

Familiaris Consortio

(The Role of the Christian Family
In the Modern World)



Edit with WPS Office



A BRIEF HISTORICAL BACKGROUND

The 1980 Synod of Bishops, the fifth ordinary general assembly, met to discuss "The Role of the Christian Family in the Modern World". It was called to address the significant challenges and changes affecting the institution of the family in contemporary society.

Social Changes: By the late 1970s and 1980s, rapid societal and cultural changes, including a growing number of divorces, abortions, and a "contraceptive mentality," were threatening the traditional understanding of the family and marriage. There was a sense that the social framework had "completely changed" since earlier Church teachings on the family.



Need for Clarity and Pastoral Guidance: The Church faced questions from various parts of the world on issues such as the indissolubility of marriage, the morality of contraception (following the controversial encyclical *Humanae Vitae*), women's rights within the family, and the impact of poverty and unjust social structures on family life. Bishops from different regions highlighted diverse challenges, such as interreligious marriages in India and polygamy in Africa.

Papal Initiative: Pope John Paul II, who had agreed on the theme in December 1978, intended the synod to provide a "thorough examination" of modern sexual mores and the breakdown of family structures.



The aim of the Synod was to offer new horizons and help people discover the "beauty and grandeur" of the vocation to love and life in the context of God's plan for marriage. And to outline the mission of the Christian family.

At the closing of the Synod, the bishops presented 43 "propositions" of great importance to the Holy Father, and requested him to give a document to the whole Church. This document resulted in *Familiaris Consortio*, also known as: *The Role of the Christian Family in Today's World*. Some publications have it as "in the Modern World".

FAMILIARIS CONSORTIO



Papa João Paulo II

- ❑ *Familiaris Consortio* has been described as the '**Magna Carta**' (Great Charter) or **BLUEPRINT** for the pastoral care of marriage and family on account of its foundational and guiding role for the Catholic Church's teaching and pastoral approach to families in the modern world.
- ❑ It is the **reference point** par excellence for all those with a heart for families and a desire to serve them in the Church.
- ❑ It sets out **the path** by which families and the Church can come to appreciate more fully "the heart of the deepest truth" about family life.
- ❑ It serves as a **comprehensive guide** for the role and mission of Christian families in the modern world.
- ❑ It is considered a **cornerstone document** for the Church's pastoral care of families.

JOHN PAUL II



*The
Role of the
Christian
Family
in the Modern
World*



Edited with Wondershare PDFElement

STRUCTURE OF THE DOCUMENT

Name: *Familiaris Consortio (The Role of the Christian Family in the Modern World)*

Author: *Pope John Paul II*

Year published: *1981*

Body of the Document - *divided into four parts, with an introduction and a conclusion - spread across 86 articles.*

Introduction: *1-3*

Part One: *4-10*

Part Two: *11-16*

Part Three: *17-64*

Part Four: *65-85*

Conclusion: *86*

Core Highlight:

the dignity, mission,
and
the challenges of
Christian marriage and
family in today's world.

FOUR MAIN PARTS OF *FAMILIARIS CONSORTIO*

1.

**BRIGHT
SPOTS
AND
SHADOWS
FOR THE
FAMILY
TODAY**

2.

**GOD'S
PLAN
FOR
MARRIAG
E AND
THE
FAMILY**

3.

**THE ROLE
OF THE
CHRISTIA
N FAMILY**

4.

**PASTORA
L CARE
OF THE
FAMILY**



Edit with WPS Office

PART 1:

BRIGHT SPOTS AND SHADOWS FOR THE FAMILY TODAY (Articles 4-10)

Focus: The Situation of the Family in the World Today (**Positive & Negative Dimensions**)

1. **Positive Aspect:** greater awareness and attention to the quality of interpersonal relationships in marriage; to promoting the dignity of women; to responsible procreation, and education of children.

Additionally, there is a growing awareness of the need to develop interfamily relationships, foster reciprocal spiritual and material support, rediscover the family's proper ecclesial mission, and assume its responsibility in building a more just society.

Thanks to the Second Vatican Council, held 15 years earlier. (cf. Gaudium et Spes: The Role of the Church in the Modern World, and other documents before the Council).

Negative Aspects - Disturbing degradation of some fundamental family values:

mistaken concept of 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.

In the third world, families often lack the means necessary for survival, such as food, work, housing, and medicine, as well as the most basic freedoms or rights.

In richer countries, there is excessive prosperity and consumer mentality; in addition, a certain anguish and uncertainty about the future, depriving married couples of the generosity and courage needed for raising up new human life: thus, life is often perceived not as a blessing, but as a danger from which to defend oneself



PART TWO:

GOD'S PLAN FOR MARRIAGE AND FAMILY

(Articles 11-16)

Focus: God's original design for marriage and family: man and woman made in the image and likeness of God, who is Love.

According to *Familiaris Consortio*, God's plan for marriage is this: it is a communion of love between a man and a woman, which is open to the procreation and education of children. This union is meant to be a reflection of God's love and is ordered toward mutual self-giving, fidelity, and the transmission of life, ultimately serving as the foundation for the family. The marriage bond is also intended to be indissoluble, mirroring God's absolute and faithful love for humanity.



Edit with WPS Office

GOD'S PLAN FOR MARRIAGE AND FAMILY (*contd*)

Marriage is the **total self-giving** of spouses to each other. (cf. Gen. 2:23-25; Gen. 1.:27; Matt. 19:1-12). This “self-gift” means “existing for another”.

The fullest expression of self-gift is when we make a “total” gift of self. Such “total” giving is properly called a “spousal” gift of self, whereby a man and woman enter a permanent, exclusive relationship of belonging entirely to each other. Marriage is the primordial “place” given to us by God for such a spousal gift of self. This self-donation is unbreakable or indissoluble – till death do them part.

In other words, the only place in which this total self-giving in its whole truth is made possible is marriage, the covenant of conjugal love freely and consciously chosen, whereby man and woman accept the intimate community of life and love willed by God Himself. This is the true meaning of marriage.

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

*John Paul II continued with the total self-giving and oneness in his
Theology of the Body (a collection of his teaching on Marriage
from 1979 - 1984.*

In its most profound reality, love is essentially a gift; and conjugal love, while leading the spouses to the reciprocal “knowledge” which makes them “one flesh,” does not end with the couple, because it makes them capable of the greatest possible gift, the gift by which they become co-operators with God for giving life to a new human person. Thus, the couple, while giving themselves to one another, give not just themselves but also the reality of children, who are a living reflection of their love, a permanent sign of conjugal unity, and a living and inseparable synthesis of their being a father and a mother. (FC, 14)

In marriage, the gift of the body in the sexual relationship is a real symbol of the giving of the whole person to the other”.



**Tertullian of Carthage
(150 AD)**

GOD'S PLAN FOR MARRIAGE AND FAMILY (contd)

Tertullian expressed well the greatness of this conjugal life (total self-giving) in Christ and its beauty. John Paul II quotes him in his FC.

“How can I ever express the happiness of the marriage that is joined together by the Church, strengthened by an offering, sealed by a blessing, announced by angels, and ratified by the Father? ... How wonderful the bond between two believers with a single hope, a single desire, a single observance, a single service! They are both brethren and both fellow-servants; there is no separation between them in spirit or flesh; in fact, they are truly two in one flesh and where the flesh is one, one is the spirit.” (FC n. 13).

 John Paul's *Theology of the Body* as explained by Andrew Sodergren. He reflected on this through many articles. Search for the articles on the Internet through GOOGLE.

PART THREE:

THE ROLE OF THE CHRISTIAN FAMILY (nn. 17 – 64)

Family, Become What You Are!

The Holy Father outlines what makes a family what it is, namely: a community of love and life.

- I. Forming a community of persons in love – the kind of love Christ the Lord has for the Church, His Bride
- II. Serving life
- III. Participating in the development of society
- IV. Sharing in the life and mission of the Church



Edit with WPS Office

FAMILY, BECOME WHAT YOU ARE! *(contd)*

I. Forming a Community of Persons (18-27)

The family as an intimate community of life and love

The family has the mission to become more and more what it is: **a community of life and love**, built on the principle of love. Hence, the family has the mission to guard, reveal, and communicate love, thereby sharing in God's love for humanity. Without love, the family is not a community of persons, and without love, the family cannot live, grow, and perfect itself as a community of persons.

The Indivisible Unity of Conjugal Communion:

The first communion is the one that is established and which develops between husband and wife, called to grow in communion through fidelity to their marriage promise of total mutual self-giving – that is, unity of life. This communion/unity is also characterized by its indissolubility. The fundamental duty of the Church, according to Pope John Paul II, is to reaffirm strongly this doctrine of the indissolubility of marriage.

The Broader Communion of Family:

This unity and indissolubility (between husband and wife) are also for the good and education of their children. With love, respect, and obedience to their parents, they also contribute to building an authentic human and Christian family.

This communion between husband and wife is also the foundation on which is built the broader communion of the family, of parents, children, brothers, sisters, relatives, and other members of the household.

All members of the family, each according to his or her own gift, have the grace and responsibility of building day by day, the communion of persons – where there is care and love for the little ones, the sick, the aged; where there is mutual service; and where there is a sharing of goods, of joys, and of sorrows.

FAMILY, BECOME WHAT YOU ARE! *(contd)*

The Rights and Roles of Women in the Family and Society

It is important to underline the equal dignity and responsibility of women with men. They are created equally in the image and likeness of God. (cf. Gen. 1:27). They live in interdependence (complementarity). This means that women are never possessions(properties, belongings) of their husbands, but rather have complementary roles to play in the family.

Women have the same rights as men to perform various public functions; however, this should not overshadow their maternal and family roles. Furthermore, these roles and public functions should be harmoniously combined. The mentality that honours women more for their work outside the home than for their work within the family must be overcome. This requires that men should truly esteem and love women with total respect for their personal dignity, and that society should create and develop conditions favouring work in the home.

Offences Against Women's Dignity – women seen as a “thing” and “objects” of trade; at the service of selfish interest and mere pleasure. This mentality produces very bitter fruits, such as contempt for women, slavery, pornography, prostitution, especially in an organized form, and all forms of various discrimination in education, employment, and wages. Other forms of degrading discrimination exist against childless wives, widows, separated or divorced women, and unmarried mothers, etc.

The Church strongly deplores these and other forms of discrimination against women, and calls for vigorous and incisive pastoral action by all to overcome them definitively so that God's image may shine in all human beings without exception.

Men, as husbands and fathers, are called to live their gift and role as husbands and fathers. Authentic conjugal love requires that, first, a man have profound respect for the equal dignity of his wife. To buttress this point, **St. Ambrose (339-397) writes:**



"You are not her master, but her husband; she was not given to you to be your slave, but your wife Reciprocate her attentiveness to you and be grateful to her for her love".

A man should also live a very special form of personal friendship with his wife. In fact, love for his wife as the mother of their children, and love for his children themselves, are for the man the natural ways of understanding and fulfilling his own fatherhood.



Edit with WPS Office

Men as husbands and fathers (*contd*)

Pope John Paul II emphasized the unique and irreplaceable place and task of the father in and for the family, but decried the consequences of absentee fathers in the home. He states, “the absence of a father causes psychological and moral imbalance and notable difficulties in family relationships”. On the contrary, the oppressive presence of a father, especially where the phenomenon of male chauvinism (that is, a wrong superiority of male prerogatives) still exists, humiliates women and inhibits the development of healthy family relationships.

It fosters division, conflict, and intolerance, undermining the principles of equality and mutual respect. By dehumanizing others, chauvinistic thoughts pave the way for discrimination and violence.

A father is again called to ensure the harmonious and united development of all the members of the family, especially education, in collaboration with his wife.

John Paul II further explains these roles in *Redemptoris Custos* (On St. Joseph, 1989, nos. 7-24)

Rights of Children in the Family: Children, even before birth, have the right to acceptance, love, and esteem by their parents and the family. Their right extends to material, emotional, educational, and spiritual concern for every child that comes into this world. This should always constitute a distinct, essential characteristic of all Christians, especially the Christian family. Children thus loved, offer their own precious contributions to building up the family community and even to the sanctification of their parents. The Pope further expounded the meaning of children's rights in *The Charter of Family Rights (1983), nn. 4-5; and "Responsible Fatherhood and Motherhood" in his Letter to Families, 1994, n. 12.*

The Elderly in the Family have their rightful place in the family and should be respected and cared for. Far from being outcasts from the family or merely tolerated as a useless burden, they continue to be present and to take an active and responsible part in family life. Above all, the elderly carry out the important mission of being a witness to the past and a source of wisdom for the young and for the future.

However, the Pope condemned societies where the elderly are seen as a "waste" to be discarded, or set aside in unacceptable ways, like labelling them 'witches' or 'wizards'.

II. Serving Life (28-41)

The Transmission of Life - The fundamental task of the family is to transmit and serve life. Fertility is the fruit and the sign of conjugal love – “God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it.’ (Gen. 1:28). The FC reaffirms the “always old yet always new” doctrine: **conjugal love between husband and wife must be fully human, exclusive, and open to new life** (cf. GS n. 50; HV, 11; cf. 9,12).

This mandate to transmit life also includes handing over moral and spiritual life to their children.

The Church Stands for Life Always, despite scientific and technical progress that brings about both positive and negative outcomes. She believes that human life, even if weak and suffering, is always a splendid gift of God’s goodness. In each human life, the Church sees the splendour of that “Yes”, that “Amen”, Who is Christ Himself.

Thus, the Church condemns as a grave offense against human dignity and justice **all forms of contraception, sterilization, and procured abortion**. She also firmly condemns as grave, unjust cases where, in international relations, help given for the advancement of people is made conditional on programs **of contraception, sterilization, and procured abortion**.

Birth Regulation: the document reaffirms Church teaching on authentic birth regulation as taught in *Gaudium et Spes* and *Humanae Vitae* – **natural birth regulation** - and invites theologians to unite with the Magisterium to provide deeper enlightenment and understanding of the teaching to all Catholics. Natural birth regulation also teaches couples self-discipline or chastity, which is a spiritual energy that

II. Serving Life *(contd)*

The Right and Duty of Parents Regarding Education: The right of giving education to children is rooted in the primary vocation of married couples. “Since parents conferred life on their children, they have a most solemn obligation to educate their offspring.”

This includes moral education, education in essential values of human life, education in love as self-giving, sexuality/chastity education, and education in the Sacrament of Marriage. Families also need to collaborate with other agents of education, such as schools.

Warped Sexuality Education: The Church firmly opposes any form of imparting sex information dissociated from moral principles. Comprehensive sexuality education (CSE) prevalent in secular schools readily comes to mind. *(I published a pamphlet detailing the poisonous effects of CSE in African schools as a whole. You can also visit Family Watch International’s website for more analysis and videos on the CSE program: familywatch.org.)*

Adoption: *The task of serving life also includes the adoption of children who have lost their parents or been abandoned by them.*

FAMILY, BECOME WHAT YOU ARE! (contd)

III. Participating in the Development of Society (42-48)

The Family as the First and Vital Cell of Society - it is from the family that the citizens come to birth, and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself. The family, therefore, is by nature and vocation open to other families and to society, and has to undertake a social role of inculcating societal/cultural values in children (socialization).

Social and Political Role: The role of the does not stop at procreation, education, and socialization; it is also called to make political interventions, especially to see that societal laws promote the good of the family and its members, and to intervene singly or as a group in laws against family flourishing.

Society at the Service of the Family – The family as the basic cell of society is also a subject of rights and duties before the State or any other community. However, the family constantly sees itself in conflict with unjust laws and institutions that often ignore the inviolable rights of the family and of the human person.

Therefore, the Church as Teacher and Mother, outlines the inviolable rights of the family to which the State and other institutions must adhere. These including

THE CHARTER OF FAMILY RIGHTS (n. 46)

- the right to exist and progress as a family, that is to say, the right of every human being, even if he or she is poor, to found a family and to have adequate means to support it;
- the right to exercise its responsibility regarding the transmission of life and to educate children; family life;
- the right to the intimacy of conjugal and family life;
- the right to the stability of the bond and of the institution of marriage;
- the right to believe in and profess one's faith and to propagate it;
- the right to bring up children in accordance with the family's own traditions and religious and cultural values, with the necessary instruments, means, and institutions;
- the right, especially of the poor and the sick, to obtain physical, social, political, and economic security;
- the right to housing suitable for living family life in a proper way;
- the right to expression and to representation, either directly or through associations, before the economic, social, and cultural public authorities and lower authorities;
- the right to form associations with other families and institutions, in order to fulfill the family's role suitably and expeditiously;
- the right to protect minors by adequate institutions and legislation from harmful drugs, pornography, alcoholism, etc.;
- the right to wholesome recreation of a kind that also fosters family values;
- the right of the elderly to a worthy life and a worthy death;
- the right to emigrate as a family in search of a better life. *(see also The Charter of Family Rights*

IV: SHARING IN THE LIFE AND MISSION OF THE CHURCH

Among the fundamental tasks of the Christian family is its ecclesial task: the family is called upon to participate actively and responsibly in the mission of the Church through its role as an intimate community of life and love, serving the Church and society.

1. Christian Family as a Believing and Evangelizing Community –

Constant Profession of Faith in God as God's Plan for the Family – This profession of faith demands prolongation in the life of the married couple and of the family. **God, who called the couple to marriage, continues to call them in marriage!** In and through the events, problems, difficulties, and circumstances of everyday life, God comes to them, revealing and presenting the concrete “demands” of their sharing in the love of Christ for His Church in that particular family and society in which they find themselves.

The Christian As An Evangeliser – “The future of evangelization depends in great part on the Church of the home – the family. The family must educate children to participate in this mission according to their vocation received from God. There is an absolute need for family catechesis to assist members in carrying out the evangelizing mission.

2. Christian Family as a Praying Community

Marriage as A Sacrament of Mutual Sanctification and an Act of Worship – Just as husbands and wives receive from the sacrament the gift and responsibility of translating into daily living the sanctification bestowed on them, so the same sacrament confers on them the grace and moral obligation to transform their whole lives into a spiritual sacrifice.



Edit with WPS Office

Marriage and the Eucharist: The Christian family's sanctifying role is grounded in Baptism and has its highest expression in the Eucharist, to which Christian marriage is intimately connected.

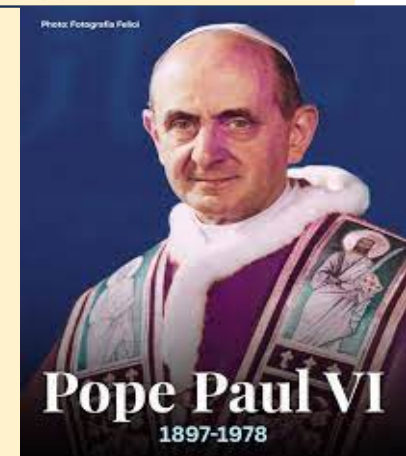
SHARING IN THE LIFE AND MISSION OF THE CHURCH (contd)

The Sacrament of Conversion and Reconciliation – the Christian family is called upon to accept the call to conversion that the Gospel addresses to all Christians, through the Sacrament of Reconciliation. “And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is abundantly poured forth in the Sacrament of Penance” (Humanae Vitae, n.25).

Family Prayer and Educators in Prayer – Family prayer has its own characteristic qualities. It is a prayer offered in common, husband and wife together, parents and their children together. Lord Jesus promises his presence in common prayer (Matt. 18:19-20). P

Parents have the specific responsibility of educating their children in prayer (just like in other areas of their children’s lives). Only by praying together with their children can father and mother exercise their royal priesthood, penetrate the innermost depths of children’s hearts, and leave an impression in their lives that cannot be effaced. **Let us listen to the appeal made by Pope Paul VI to parents:**

*“**Mothers**, do you teach your children the Christian prayers? Do you prepare them, in conjunction with priests, for the sacraments that they receive when they are young: Confession, Communion, and Confirmation? Do you encourage them when they are sick to think of Christ suffering, to invoke the aid of the Blessed Virgin and the saints? Do you say the family rosary together? **And you, fathers**, do you pray with your children, with the whole domestic community, at least sometimes? Your example of honesty in thought and action, joined to some common prayer, is a lesson for life, an act of worship of singular value. In this way, you bring peace to your homes: Pax huic domui. Remember, it is thus that you build up the Church.” (General Audience, August 11, 1976).*



SHARING IN THE LIFE AND MISSION OF THE CHURCH (*contd*)

Liturgical Prayer and Private Prayer: There is a deep and vital bond between the prayer of the Church and the prayer of the individual faithful. An important purpose of the prayer of the domestic Church (family) is to serve as the natural introduction for the children to the liturgical prayer of the whole Church: both preparing for it and extending it into personal, family, and social life. All the members of the family should participate in the celebration of the Eucharist, especially on Sundays and feast days, and of the other sacraments, particularly the sacraments of Initiation of children: Baptism, Holy Communion, and Confirmation. Likewise, the Christian family will strive to celebrate at home the times and feasts of the liturgical year. Again, among the Church's proposed practices of piety in the home is the **recitation of the rosary**. It is one of the best and most efficacious prayers in common that the family is invited to recite. When the family gathers to pray, the rosary should be the favoured and frequent manner of praying.

Finding the Image of God in each Member of the Family: The family is invited to discover the image of God and Christ in each member of the family. The family, inspired by "love your neighbour as I have loved you", welcomes, respects, and serves every human being, considering each one in his or her dignity as a person and a child of God. It is called to exercise its service of love towards God and towards its fellow human beings.

Love goes beyond our brothers and sisters of the same faith and goes to the poor, the weak, and those who suffer or are unjustly treated. In summary, the Synod messages to the families:

"Another task for the family is to form persons in love and also to practice love in all its relationships, so that it does not live closed in on itself, but remains open to the community moved by a sense of justice and concern for others, as well as by a consciousness of its responsibility towards the whole society."

**We shall continue with PART
FOUR of *Familiaris Consortio*
in our next session.**



Edit with WPS Office



St. John Paul II

Familiaris Consortio

The Role of the Christian
Family in the Modern World

CONCLUSION OF THIS SESSION

Holy Father's appeal to all and sundry to uphold the family and its values:

"At the end of this Apostolic Exhortation, my thoughts turn with earnest solicitude:

to you, married couples,

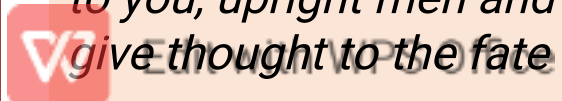
to you, fathers and mothers of families;

to you young men and women, the future and hope of the Church and the world, destined to be the dynamic central nucleus of the family

to you, venerable and dear Brothers in the episcopate and in the priesthood,

to you, beloved souls and daughter in the religious life, souls consecrated to the Lord, who bear witness before married couples to the ultimate reality of the love of God;

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



May Virgin Mary, who is the Mother of the Church, also be the Mother of “the Church of the home.” ... May She, the Sorrowful Mother at the Cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families.

Amen

Pope John Paul II

PRAYERS from FC

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

Amen



Edit with WPS Office
Pope John Paul II

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

Amen

Pope John Paul II



SR. MARY ROSANNA EMEUSIOBI
IHM

Questions

?

?

Answers

?



Edit with WPS Office

ASSIGNMENT ONE (for Married Couples)

1. “Marriage is the total self-giving of husband and wife to each other”. Discuss.
2. Enumerate the characteristics of conjugal love as taught by Pope John Paul II in FC. Explain any two of them.
 - b. Compare these characteristics with the love between you and your spouse right now.
3. A strong Catholic family serves life. Explain.
You can download Familiaris Consortio from the Internet. It will help you to answer these questions satisfactorily.

ASSIGNMENT TWO (for Priests and Religious)

1. Design a program for the Pastoral Care of married couples.
2. Design another enriching program for the Pastoral Care of youths.

NB: The contents of the programs should be in bullet form (points). Just 2 or 3 pages for each of the programs.

You can download Familiaris Consortio from the Internet. It will help you to answer these questions satisfactorily.



Edit with WPS Office