



## - A RESOURCE FOR ONGOING FORMATION -

### Part 5: Justice, Peace and Integrity of Creation

#### 10. Family Life

In their family they should cultivate the Franciscan spirit of peace, fidelity, and respect for life, striving to make of it a sign of a world already renewed in Christ. By living the grace of matrimony, husbands and wives in particular should bear witness in the world to the love of Christ for his Church. They should joyfully accompany their children on their human and spiritual journey by providing a simple and open Christian education and being attentive to the vocation of each child. Rule 17

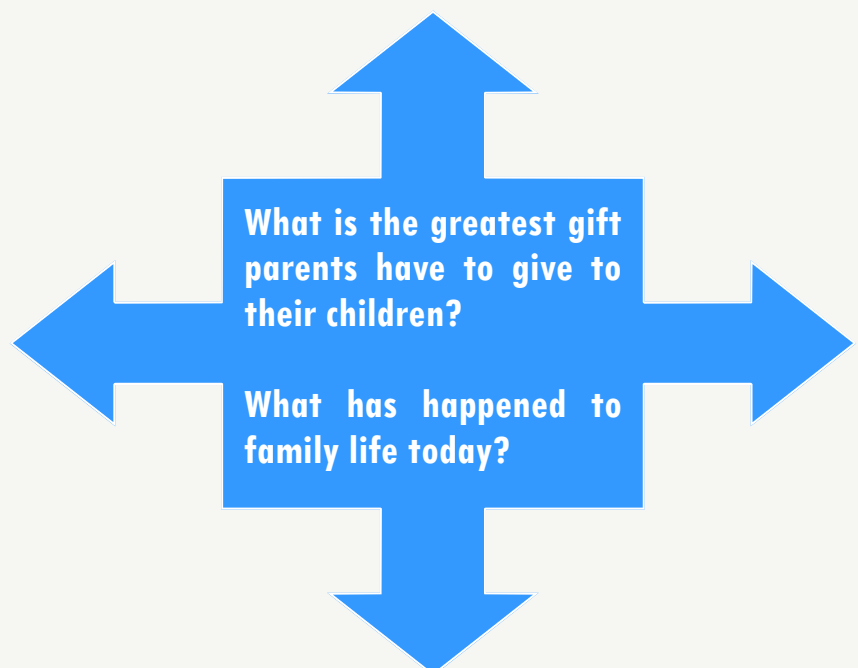


In creating man and woman, God instituted the human family and endowed it with its fundamental constitution. Its members are persons equal in dignity. For the common good of its members and of society, the family necessarily has manifold responsibilities, rights and duties. The family is the original cell of social life. It is the natural society which husband and wife are called to give themselves in love and in the gift of life. Authority, stability and a life of relationships within the family constitute the foundations of freedom, security and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honour God and make good use of freedom. Family life is an initiation into life in society.

*Catechism of the Catholic Church 2203, 2207 (p 476)*

Christian married couples and parents, following their own way, should support one another in grace all through life with faithful love, and should train their children (lovingly received from God) in Christian doctrine and evangelical virtues. Because in this way they present to all an example of unflinching and generous love, they build up the brotherhood of charity, and they stand as witnesses and co-operators of the faithfulness of mother Church, as a sign of, and a share in that love with which Christ loved his bride and gave himself for her. In a different way, a similar example is given by widows and single people, who can also greatly contribute to the holiness and activity of the Church.

Vat II *Lumen Gentium* 41





## Scripture—

### Hos 11. 1-4

When Israel was a child, I loved him, and out of Egypt I called my son. The more I called them, the more they went from me; they kept sacrificing to the Baals, and offering incense to idols. Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and I fed them.

### Phile 10-17

I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you of a while, so that you might have him back for ever, no longer as a slave, but as more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me.

(Onesimus means “useful”. It has been suggested that this may have been his own name that now, since becoming a Christian, he started to live up to. On the other hand, a more radical suggestion is that ‘Onesimus’ was now first given to him—as his ‘Christian name’. That is, once useless, he is [because he belongs to the Christian family] now useful.)