

APOSTOLIC EXHORTATION
FAMILIARIS CONSORTIO
OF POPE
JOHN PAUL II
TO THE EPISCOPATE
TO THE CLERGY AND TO THE FAITHFUL
OF THE WHOLE CATHOLIC CHURCH
ON THE ROLE
OF THE CHRISTIAN FAMILY
IN THE MODERN WORLD

IV - PASTORAL CARE OF THE FAMILY IN DIFFICULT CASES

Particular Circumstances

77. An even more generous, intelligent and prudent pastoral commitment, modelled on the Good Shepherd, is called for in the case of families which, often independently of their own wishes and through pressures of various other kinds, find themselves faced by situations which are objectively difficult.

In this regard it is necessary to call special attention to certain particular groups which are more in need not only of assistance but also of more incisive action upon public opinion and especially upon cultural, economic and juridical structures, in order that the profound causes of their needs may be eliminated as far as possible.

Such for example are the families of migrant workers; the families of those obliged to be away for long periods, such as members of the armed forces, sailors and all kinds of itinerant people; the families of those in prison, of refugees and exiles; the families in big cities living practically speaking as outcasts; families with no home; incomplete or single-parent families; families with children that are handicapped or addicted to drugs; the families of alcoholics; families that have been uprooted from their cultural and social environment or are in danger of losing it; families discriminated against for political or other reasons; families that are ideologically divided; families that are unable to make ready contact with the parish; families experiencing violence or unjust treatment because of their faith; teenage married couples; the elderly, who are often obliged to live alone with inadequate means of subsistence.

The families of migrants, especially in the case of manual workers and farm workers, should be able to find a homeland everywhere in the Church. This is a task stemming from the nature of the Church, as being the sign of unity in diversity. As far as possible these people should be looked after by priests of their own rite, culture and

language. It is also the Church's task to appeal to the public conscience and to all those in authority in social, economic and political life, in order that workers may find employment in their own regions and homelands, that they may receive just wages, that their families may be reunited as soon as possible, be respected in their cultural identity and treated on an equal footing with others, and that their children may be given the chance to learn a trade and exercise it, as also the chance to own the land needed for working and living.

A difficult problem is that of the family which is ideologically divided. In these cases particular pastoral care is needed. In the first place it is necessary to maintain tactful personal contact with such families. The believing members must be strengthened in their faith and supported in their Christian lives. Although the party faithful to Catholicism cannot give way, dialogue with the other party must always be kept alive. Love and respect must be freely shown, in the firm hope that unity will be maintained. Much also depends on the relationship between parents and children. Moreover, ideologies which are alien to the faith can stimulate the believing members of the family to grow in faith and in the witness of love.

Other difficult circumstances in which the family needs the help of the ecclesial community and its pastors are: the children's adolescence, which can be disturbed, rebellious and sometimes stormy; the children's marriage, which takes them away from their family; lack of understanding or lack of love on the part of those held most dear; abandonment by one of the spouses, or his or her death, which brings the painful experience of widowhood, or the death of a family member, which breaks up and deeply transforms the original family nucleus.

Similarly, the Church cannot ignore the time of old age, with all its positive and negative aspects. In old age married love, which has been increasingly purified and ennobled by long and unbroken fidelity, can be deepened. There is the opportunity of offering to others, in a new form, the kindness and the wisdom gathered over the years, and what energies remain. But there is also the burden of loneliness, more often psychological and emotional rather than physical, which results from abandonment or neglect on the part of children and relations. There is also suffering caused by ill-health, by the gradual loss of strength, by the humiliation of having to depend on others, by the sorrow of feeling that one is perhaps a burden to one's loved ones, and by the approach of the end of life. These are the circumstances in which, as the Synod Fathers suggested, it is easier to help people understand and live the lofty aspects of the spirituality of marriage and the family, aspects which take their inspiration from the value of Christ's Cross and Resurrection, the source of sanctification and profound happiness in daily life, in the light of the great eschatological realities of eternal life.

In all these different situations let prayer, the source of light and strength and the nourishment of Christian hope, never be neglected.

Mixed Marriages

78. The growing number of mixed marriages between Catholics and other baptized persons also calls for special pastoral attention in the light of the directives and norms contained in the most recent documents of the Holy See and in those drawn up by the Episcopal Conferences, in order to permit their practical application to the various situations.

Couples living in a mixed marriage have special needs, which can be put under three main headings.

In the first place, attention must be paid to the obligations that faith imposes on the Catholic party with regard to the free exercise of the faith and the consequent obligation to ensure, as far as is possible, the Baptism and upbringing of the children in the Catholic faith.(179)

There must be borne in mind the particular difficulties inherent in the relationships between husband and wife with regard to respect for religious freedom: this freedom could be violated either by undue pressure to make the partner change his or her beliefs, or by placing obstacles in the way of the free manifestation of these beliefs by religious practice.

With regard to the liturgical and canonical form of marriage, Ordinaries can make wide use of their faculties to meet various necessities.

In dealing with these special needs, the following points should be kept in mind:

- In the appropriate preparation for this type of marriage, every reasonable effort must be made to ensure a proper understanding of Catholic teaching on the qualities and obligations of marriage, and also to ensure that the pressures and obstacles mentioned above will not occur.
- It is of the greatest importance that, through the support of the community, the Catholic party should be strengthened in faith and positively helped to mature in understanding and practicing that faith, so as to become a credible witness within the family through his or her own life and through the quality of love shown to the other spouse and the children.

Marriages between Catholics and other baptized persons have their own particular nature, but they contain numerous elements that could well be made good use of and

developed, both for their intrinsic value and for the contribution that they can make to the ecumenical movement. This is particularly true when both parties are faithful to their religious duties. Their common Baptism and the dynamism of grace provide the spouses in these marriages with the basis and motivation for expressing their unity in the sphere of moral and spiritual values.

For this purpose, and also in order to highlight the ecumenical importance of mixed marriages which are fully lived in the faith of the two Christian spouses, an effort should be made to establish cordial cooperation between the Catholic and the non-Catholic ministers from the time that preparations begin for the marriage and the wedding ceremony, even though this does not always prove easy.

With regard to the sharing of the non-Catholic party in Eucharistic Communion, the norms issued by the Secretariat for Promoting Christian Unity should be followed.(179)

Today in many parts of the world marriages between Catholics and non-baptized persons are growing in numbers. In many such marriages the non-baptized partner professes another religion, and his beliefs are to be treated with respect, in accordance with the principles set out in the Second Vatican Council's Declaration *Nostra aetate* on relations with non-Christian religions. But in many other such marriages, particularly in secularized societies, the non-baptized person professes no religion at all. In these marriages there is a need for Episcopal Conferences and for individual Bishops to ensure that there are proper pastoral safeguards for the faith of the Catholic partner and for the free exercise of his faith, above all in regard to his duty to do all in his power to ensure the Catholic baptism and education of the children of the marriage. Likewise the Catholic must be assisted in every possible way to offer within his family a genuine witness to the Catholic faith and to Catholic life.

Pastoral Action in Certain Irregular Situations

79. In its solicitude to protect the family in all its dimensions, not only the religious one, the Synod of Bishops did not fail to take into careful consideration certain situations which are irregular in a religious sense and often in the civil sense too. Such situations, as a result of today's rapid cultural changes, are unfortunately becoming widespread also among Catholics with no little damage to the very institution of the family and to society, of which the family constitutes the basic cell.

a) Trial Marriages

80. A first example of an irregular situation is provided by what are called "trial marriages," which many people today would like to justify by attributing a certain

value to them. But human reason leads one to see that they are unacceptable, by showing the unconvincing nature of carrying out an "experiment" with human beings, whose dignity demands that they should be always and solely the term of a self-giving love without limitations of time or of any other circumstance.

The Church, for her part, cannot admit such a kind of union, for further and original reasons which derive from faith. For, in the first place, the gift of the body in the sexual relationship is a real symbol of the giving of the whole person: such a giving, moreover, in the present state of things cannot take place with full truth without the concourse of the love of charity, given by Christ. In the second place, marriage between two baptized persons is a real symbol of the union of Christ and the Church, which is not a temporary or "trial" union but one which is eternally faithful. Therefore between two baptized persons there can exist only an indissoluble marriage.

Such a situation cannot usually be overcome unless the human person, from childhood, with the help of Christ's grace and without fear, has been trained to dominate concupiscence from the beginning and to establish relationships of genuine love with other people. This cannot be secured without a true education in genuine love and in the right use of sexuality, such as to introduce the human person in every aspect, and therefore the bodily aspect too, into the fullness of the mystery of Christ.

It will be very useful to investigate the causes of this phenomenon, including its psychological and sociological aspect, in order to find the proper remedy.

b) De Facto Free Unions

81. This means unions without any publicly recognized institutional bond, either civil or religious. This phenomenon, which is becoming ever more frequent, cannot fail to concern pastors of souls, also because it may be based on widely varying factors, the consequences of which may perhaps be containable by suitable action.

Some people consider themselves almost forced into a free union by difficult economic, cultural or religious situations, on the grounds that, if they contracted a regular marriage, they would be exposed to some form of harm, would lose economic advantages, would be discriminated against, etc. In other cases, however, one encounters people who scorn, rebel against or reject society, the institution of the family and the social and political order, or who are solely seeking pleasure. Then there are those who are driven to such situations by extreme ignorance or poverty, sometimes by a conditioning due to situations of real injustice, or by a certain psychological immaturity that makes them uncertain or afraid to enter into a stable and definitive union. In some countries, traditional customs presume that the true and

proper marriage will take place only after a period of cohabitation and the birth of the first child.

Each of these elements presents the Church with arduous pastoral problems, by reason of the serious consequences deriving from them, both religious and moral (the loss of the religious sense of marriage seen in the light of the Covenant of God with His people; deprivation of the grace of the sacrament; grave scandal), and also social consequences (the destruction of the concept of the family; the weakening of the sense of fidelity, also towards society; possible psychological damage to the children; the strengthening of selfishness).

The 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 favor 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.

The People of God should also make approaches to the public authorities, in order that the latter may resist these tendencies which divide society and are harmful to the dignity, security and welfare of the citizens as individuals, and they must try to ensure that public opinion is not led to undervalue the institutional importance of marriage and the family. And since in many regions young people are unable to get married properly because of extreme poverty deriving from unjust or inadequate social and economic structures, society and the public authorities should favor legitimate marriage by means of a series of social and political actions which will guarantee a family wage, by issuing directives ensuring housing fitting for family life and by creating opportunities for work and life.

c) Catholics in Civil Marriages

82. There are increasing cases of Catholics who for ideological or practical reasons, prefer to contract a merely civil marriage, and who reject or at least defer religious marriage. Their situation cannot of course be likened to that of people simply living together without any bond at all, because in the present case there is at least a certain commitment to a properly-defined and probably stable state of life, even though the possibility of a future divorce is often present in the minds of those entering a civil marriage. By seeking public recognition of their bond on the part of the State, such

couples show that they are ready to accept not only its advantages but also its obligations. Nevertheless, not even this situation is acceptable to the Church.

The aim of pastoral action will be to make these people understand the need for consistency between their choice of life and the faith that they profess, and to try to do everything possible to induce them to regularize their situation in the light of Christian principle. While treating them with great charity and bringing them into the life of the respective communities, the pastors of the Church will regrettably not be able to admit them to the sacraments.

d) Separated or Divorced Persons Who Have Not Remarried

83. Various reasons can unfortunately lead to the often irreparable breakdown of valid marriages. These include mutual lack of understanding and the inability to enter into interpersonal relationships. Obviously, separation must be considered as a last resort, after all other reasonable attempts at reconciliation have proved vain.

Loneliness and other difficulties are often the lot of separated spouses, especially when they are the innocent parties. The ecclesial community must support such people more than ever. It must give them much respect, solidarity, understanding and practical help, so that they can preserve their fidelity even in their difficult situation; and it must help them to cultivate the need to forgive which is inherent in Christian love, and to be ready perhaps to return to their former married life.

The situation is similar for people who have undergone divorce, but, being well aware that the valid marriage bond is indissoluble, refrain from becoming involved in a new union and devote themselves solely to carrying out their family duties and the responsibilities of Christian life. In such cases their example of fidelity and Christian consistency takes on particular value as a witness before the world and the Church. Here it is even more necessary for the Church to offer continual love and assistance, without there being any obstacle to admission to the sacraments.

e) Divorced Persons Who Have Remarried

84. Daily experience unfortunately shows that people who have obtained a divorce usually intend to enter into a new union, obviously not with a Catholic religious ceremony. Since this is an evil that, like the others, is affecting more and more Catholics as well, the problem must be faced with resolution and without delay. The Synod Fathers studied it expressly. The Church, which was set up to lead to salvation all people and especially the baptized, cannot abandon to their own devices those who have been previously bound by sacramental marriage and who have attempted a

second marriage. The Church will therefore make untiring efforts to put at their disposal her means of salvation.

Pastors must know that, for the sake of truth, they are obliged to exercise careful discernment of situations. There is in fact a difference between those who have sincerely tried to save their first marriage and have been unjustly abandoned, and those who through their own grave fault have destroyed a canonically valid marriage. Finally, there are those who have entered into a second union for the sake of the children's upbringing, and who are sometimes subjectively certain in conscience that their previous and irreparably destroyed marriage had never been valid.

Together with the Synod, I earnestly call upon pastors and the whole community of the faithful to help the divorced, and with solicitous care to make sure that they 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 favor of justice, to bring up their children in the Christian faith, to cultivate the spirit and practice 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.

However, the Church reaffirms her practice, which is based upon Sacred Scripture, of not admitting to Eucharistic Communion divorced persons who have remarried. They are unable to be admitted thereto from the fact that their state and condition of life objectively contradict that union of love between Christ and the Church which is signified and effected by the Eucharist. Besides this, there is another special pastoral reason: if these people were admitted to the Eucharist, the faithful would be led into error and confusion regarding the Church's teaching about the indissolubility of marriage.

Reconciliation in the sacrament of Penance which would open the way to the Eucharist, can only be granted to those who, repenting of having broken the sign of the Covenant and of fidelity to Christ, are sincerely ready to undertake a way of life that is no longer in contradiction to the indissolubility of marriage. This means, in practice, that when, for serious reasons, such as for example the children's upbringing, a man and a woman cannot satisfy the obligation to separate, they "take on themselves the duty to live in complete continence, that is, by abstinence from the acts proper to married couples."(180)

Similarly, the respect due to the sacrament of Matrimony, to the couples themselves and their families, and also to the community of the faithful, forbids any pastor, for whatever reason or pretext even of a pastoral nature, to perform ceremonies of any

kind for divorced people who remarry. Such ceremonies would give the impression of the celebration of a new sacramentally valid marriage, and would thus lead people into error concerning the indissolubility of a validly contracted marriage.

By acting in this way, the Church professes her own fidelity to Christ and to His truth. At the same time she shows motherly concern for these children of hers, especially those who, through no fault of their own, have been abandoned by their legitimate partner.

With firm confidence she believes that those who have rejected the Lord's command and are still living in this state will be able to obtain from God the grace of conversion and salvation, provided that they have persevered in prayer, penance and charity.

Those Without a Family

85. I wish to add a further word for a category of people whom, as a result of the actual circumstances in which they are living, and this often not through their own deliberate wish, I consider particularly close to the Heart of Christ and deserving of the affection and active solicitude of the Church and of pastors.

There exist in the world countless people who unfortunately cannot in any sense claim membership of what could be called in the proper sense a family. Large sections of humanity 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. There are others who, for various reasons, have been left alone in the world. And yet for all of these people there exists a "good news of the family."

On behalf of those living in extreme poverty, I have already spoken of the urgent need to work courageously in order to find solutions, also at the political level, which will make it possible to help them and to overcome this inhuman condition of degradation.

It is a task that faces the whole of society but in a special way the authorities, by reason of their position and the responsibilities flowing therefrom, and also families, which must show great understanding and willingness to help.

For those who have no natural family the doors of the great family which is the Church-the Church which finds concrete expression in the diocesan and the parish family, in ecclesial basic communities and in movements of the apostolate-must be opened even wider. No one is without a family in this world: the Church is a home and family for everyone, especially those who "labor and are heavy laden."(181)

