

13. The communion between God and His people finds its definitive fulfillment in Jesus Christ, the Bridegroom who loves and gives Himself as the Savior of humanity, uniting it to Himself as His body.

He reveals the original truth of marriage, the truth of the "beginning,"[27] and, freeing man from his hardness of heart, He makes man capable of realizing this truth in its entirety.

This revelation reaches its definitive fullness in the gift of love which the Word of God makes to humanity in assuming a human nature, and in the sacrifice which Jesus Christ makes of Himself on the Cross for His bride, the Church. In this sacrifice there is entirely revealed that plan which God has imprinted on the humanity of man and woman since their creation[28]; the marriage of baptized persons thus becomes a real symbol of that new and eternal covenant sanctioned in the blood of Christ. The Spirit which the Lord pours forth gives a new heart, and renders man and woman capable of loving one another as Christ has loved us. Conjugal love reaches that fullness to which it is interiorly ordained, conjugal charity, which is the proper and specific way in which the spouses participate in and are called to live the very charity of Christ who gave Himself on the Cross.

Indeed, by means of baptism, man and woman are definitively placed within the new and eternal covenant, in the spousal covenant of Christ with the Church. And it is because of this indestructible insertion that the intimate community of conjugal life and love, founded by the Creator,[31] is elevated and assumed into the spousal charity of Christ, sustained and enriched by His redeeming power.

By virtue of the sacramentality of their marriage, spouses are bound to one another in the most profoundly indissoluble manner. Their belonging to each other is the real representation, by means of the sacramental sign, of the very relationship of Christ with the Church.

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15 Christian marriage and the Christian family build up the Church: for in the family the human person is not only brought into being and progressively introduced by means of education into the human community, but by means of the rebirth of baptism and education in the faith the child is also introduced into God's family, which is the Church.

The human family, disunited by sin, is reconstituted in its unity by the redemptive power of the death and Resurrection of Christ.[37] Christian marriage, by participating in the salvific efficacy of this event, constitutes the natural setting in which the human person is introduced into the great family of the Church.

20 The gift of the sacrament is at the same time a vocation and commandment for the Christian spouses, that they may remain faithful to each other forever, beyond every trial and difficulty, in generous obedience to the holy will of the Lord: "What therefore God has joined together, let not man put asunder." [55]

To bear witness to the inestimable value of the indissolubility and fidelity of marriage is one of the most precious and most urgent tasks of Christian couples in our time. So, with all my Brothers who participated in the Synod of Bishops, I praise and encourage those numerous couples who, though encountering no small difficulty, preserve and develop the value of indissolubility: thus, in a humble and courageous manner, they perform the role committed to them of being in the world a "sign"-a small and precious sign, sometimes also subjected to temptation, but always renewed-of the unfailing fidelity with which God and Jesus Christ love each and every human being. But it is also proper to recognize the value of the witness of those spouses who, even when abandoned by their partner, with the strength of faith and of Christian hope have not entered a new union: these spouses too give an authentic witness to fidelity, of which the world today has a great need. For this reason they must be encouraged and helped by the pastors and the faithful of the Church.

22 Family communion can only be preserved and perfected through a great

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spirit of sacrifice. It requires, in fact, a ready and generous openness of each and all to understanding, to forbearance, to pardon, to reconciliation. There is no family that does not know how selfishness, discord, tension and conflict violently attack and at times mortally wound its own communion: hence there arise the many and varied forms of division in family life. But, at the same time, every family is called by the God of peace to have the joyous and renewing experience of "reconciliation," that is, communion reestablished, unity restored. In particular, participation in the sacrament of Reconciliation and in the banquet of the one Body of Christ offers to the Christian family the grace and the responsibility of overcoming every division and of moving towards the fullness of communion willed by God, responding in this way to the ardent desire of the Lord: "that they may be one." [62]

86 And now, at the end of my pastoral message, which is intended to draw everyone's attention to the demanding yet fascinating roles of the Christian family, I wish to invoke the protection of the Holy Family of Nazareth.

Through God's mysterious design, it was in that family that the Son of God spent long years of a hidden life. It is therefore the prototype and example for all Christian families. It was unique in the world. Its life was passed in anonymity and silence in a little town in Palestine. It underwent trials of poverty, persecution and exile. It glorified God in an incomparably exalted and pure way. And it will not fail to help Christian families-indeed, all the families in the world-to be faithful to their day-to-day duties, to bear the cares and tribulations of life, to be open and generous to the needs of others, and to fulfill with joy the plan of God in their regard.

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

May the Virgin Mary, who is the Mother of the Church, also be the Mother of "the Church of the home." Thanks to her motherly aid, may each Christian family really become a "little Church" in which the mystery of the Church of Christ is mirrored and given new life. May she, the Handmaid of the Lord, be an example of humble and generous acceptance of the will of God. May she,

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the Sorrowful Mother at the foot of the Cross, comfort the sufferings and dry the tears of those in distress because of the difficulties of their families.

May Christ the Lord, the Universal King, the King of Families, be present in every Christian home as He was at Cana, bestowing light, joy, serenity and strength. On the solemn day dedicated to His Kingship I beg of Him that every family may generously make its own contribution to the coming of His Kingdom in the world-"a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace," [183] towards which history is journeying.