

Church Documents in Support of Family Catechesis

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Catechesi Tradendae (Catechesis in our Time)

68. The family's catechetical activity has a special character, which is in a sense irreplaceable. This special character has been rightly stressed by the Church, particularly by the Second Vatican Council. Education in the faith by parents, which should begin from the children's tenderest age, is already being given when the members of a family help each other to grow in faith through the witness of their Christian lives, a witness that is often without words but which perseveres throughout a day-to-day life lived in accordance with the Gospel. This catechesis is more incisive when, in the course of family events (such as the reception of the sacraments, the celebration of great liturgical feasts, the birth of a child, a bereavement) care is taken to explain in the home the Christian or religious content of these events. But that is not enough: Christian parents must strive to follow and repeat, within the setting of family life, the more methodical teaching received elsewhere. **The fact that these truths about the main questions of faith and Christian living are thus repeated within a family setting impregnated with love and respect will often make it possible to influence the children in a decisive way for life. The parents themselves profit from the effort that this demands of them, for in a catechetical dialogue of this sort each individual both receives and gives. Family catechesis, therefore, precedes, accompanies, and enriches all other forms of catechesis.** Furthermore, in places where anti-religious legislation endeavors even to prevent education in the faith, and in places where widespread unbelief or invasive secularism makes real religious growth practically impossible, "the church of the home" remains the one place where children and young people

can receive an authentic catechesis. Thus there cannot be too great an effort on the part of Christian parents to prepare for this ministry of being their own children's catechists and to carry it out with tireless zeal. **Encouragement must also be given to the individuals or institutions that, through person-to-person contacts, through meetings, and through all kinds of pedagogical means, help parents to perform their task: the service they are doing to catechesis is beyond price.**

Gravissimum Educationis (Declaration on Christian Education)

3. Since parents have given children their life, they are bound by the most serious obligation to educate their offspring and therefore must be recognized as the primary and principal educators. This role in education is so important that only with difficulty can it be supplied where it is lacking. Parents are the ones who must create a family atmosphere animated by love and respect for God and man, in which the well-rounded personal and social education of children is fostered. Hence the family is the first school of the social virtues that every society needs. It is particularly in the Christian family, enriched by the grace and office of the sacrament of matrimony, that children should be taught from their early years to have a knowledge of God according to the faith received in Baptism, to worship Him, and to love their neighbor. Here, too, they find their first experience of a wholesome human society and of the Church. Finally, it is through the family that they are gradually led to a companionship with their fellowmen and with the people of God. Let parents, then, recognize the inestimable importance a truly Christian family has for the life and progress of God's own people.

Gaudium et Spes (The Church in the Modern World)

52. The family is a kind of school of deeper humanity. But if it is to achieve the full flowering of its life and mission, it needs the kindly communion of minds and the joint deliberation of spouses, as well as the painstaking cooperation of parents in the education of their children. The active presence of the father is highly beneficial to their formation. The children, especially the younger among them, need the care of their mother at home. This domestic role of hers must be safely preserved, though the legitimate social progress of women should not be underrated on that account. Children should be so educated that as adults they can follow their vocation, including a religious one, with a mature sense of responsibility and can choose their state of life; if they marry, they can thereby establish their family in favorable moral, social and economic conditions. Parents or guardians should by prudent advice provide guidance to their young with respect to founding a family, and the young ought to listen gladly. At the same time no pressure,

direct or indirect, should be put on the young to make them enter marriage or choose a specific partner. Thus the family, in which the various generations come together and help one another grow wiser and harmonize personal rights with the other requirements of social life, is the foundation of society. All those, therefore, who exercise influence over communities and social groups should work efficiently for the welfare of marriage and the family. Public authority should regard it as a sacred duty to recognize, protect and promote their authentic nature, to shield public morality and to favor the prosperity of home life. **The right of parents to beget and educate their children in the bosom of the family must be safeguarded.** Children, too, who unhappily lack the blessing of a family should be protected by prudent legislation and various undertakings and assisted by the help they need.

Lumen Gentium (Dogmatic Constitution on the Church)

11. The family is, so to speak, the domestic church. In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care a vocation to a sacred state.

35. ... where Christianity pervades the entire mode of family life, it gradually transforms it, one will find there both the practice and an excellent school of the lay apostolate. In such a home husbands and wives find their proper vocation in being witnesses of the faith and love of Christ to one another and to their children. The Christian family loudly proclaims both the present virtues of the Kingdom of God and the hope of a blessed life to come. Thus by its example and its witness it accuses the world of sin and enlightens those who seek the truth.

General Directory for Catechesis

179. Pastors should remember that, in helping parents and educators to fulfill their mission well, it is the Church who is being built up. Moreover, this is an excellent occasion for adult catechesis.

226. The witness of Christian life given by parents in the family comes to children with tenderness and parental respect. Children thus perceive and joyously live the closeness of God and of Jesus made manifest by their parents in such a way that this first Christian experience frequently leaves decisive traces which last throughout life. This childhood religious awakening which takes place in the family is irreplaceable. It is consolidated when, on the occasion of certain family events and festivities, "care is taken to explain in the home the

Christian or religious content of these events." It is deepened all the more when parents comment on the more methodical catechesis which their children later receive in the Christian community and help them to appropriate it. **Indeed, "family catechesis precedes ... accompanies and enriches all forms of catechesis."**

227. **Parents receive in the sacrament of Matrimony "the grace and the ministry of the Christian education of their children,"** to whom they transmit and bear witness to human and religious values. This educational activity which is both human and religious is "a true ministry," through which the Gospel is transmitted and radiated so that family life is transformed into a journey of faith and the school of Christian life. **As the children grow, exchange of faith becomes mutual and "in a catechetical dialogue of this sort, each individual both receives and gives."** It is for this reason that the Christian community must give very special attention to parents. **By means of personal contact, meetings, courses and also adult catechesis directed toward parents, the Christian community must help them assume their responsibility-which is particularly delicate today-of educating their children in the faith.** This is especially pressing in those areas where civil legislation does not permit or makes difficult freedom of education in the faith. In this case "the domestic Church" is virtually the only environment in which children and young people can receive authentic catechesis.

255. **Parents are the primary educators in the faith.** Together with them, especially in certain cultures, all members of the family play an active part in the education of the younger members. It is thus necessary to determine more concretely the sense in which the Christian family community is a locus of catechesis. **The family is defined as a "domestic Church,"** that is, in every Christian family the different aspects and functions of the life of the entire Church may be reflected: mission; catechesis; witness; prayer etc. Indeed in the same way as the Church, the family "is a place in which the Gospel is transmitted and from which it extends." **The family as a locus of catechesis has an unique privilege: transmitting the Gospel by rooting it in the context of profound human values. On this human base, Christian initiation is more profound: the awakening of the sense of God; the first steps in prayer; education of the moral conscience; formation in the Christian sense of human love, understood as a reflection of the love of God the Father, the Creator. It is, indeed, a Christian education more witnessed to than taught, more occasional than systematic, more on-going and daily than structured into periods.** In this family catechesis, the role of grandparents is of growing importance. Their wisdom and sense of the religious is often times decisive in creating a true Christian climate.

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

36. Hence, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. The right and duty of parents to give education is essential ...

38. The sacrament of marriage gives to the educational role the dignity and vocation of being really and truly a "ministry" of the Church at the service of the building up of her members. **So great and splendid is the educational ministry of Christian parents that Saint Thomas has no hesitation in comparing it with the ministry of priests:** "Some only propagate and guard spiritual life by a spiritual ministry: this is the role of the sacrament of Orders; others do this for both corporal and spiritual life, and this is brought about by the sacrament of marriage, by which a man and a woman join in order to beget offspring and bring them up to worship God."

39. The Synod too, taking up and developing the indications of the Council, presented the educational mission of the Christian family as a true ministry through which the Gospel is transmitted and radiated, so that family life itself becomes an itinerary of faith and in some way a Christian initiation and a school of following Christ. Within a family that is aware of this gift, as Paul VI wrote, "all the members evangelize and are evangelized."

53. The ministry of evangelization carried out by Christian parents is original and irreplaceable. It assumes the characteristics typical of family life itself, which should be interwoven with love, simplicity, practicality and daily witness.

60. The concrete example and living witness of parents is fundamental and irreplaceable in educating their children to pray. Only by praying together with their children can a father and mother-exercising their royal priesthood-penetrate the innermost depths of their children's hearts **and leave an impression that the future events in their lives will not be able to efface.**

86. The future of humanity passes by way of the family.

Evangelii Nuntiandi (Evangelization in the Modern World)

71. One cannot fail to stress the evangelizing action of the family in the evangelizing apostolate of the laity. At different moments in the Church's history and also in the Second Vatican Council, the family has well deserved the beautiful name of "domestic Church."^[106] This means that there should be found in every Christian family the various aspects of the entire

Church. Furthermore, the family, like the Church, ought to be a place where the Gospel is transmitted and from which the Gospel radiates. In a family which is conscious of this mission, **all the members evangelize and are evangelized. The parents not only communicate the Gospel to their children, but from their children they can themselves receive the same Gospel as deeply lived by them.** And such a family becomes the evangelizer of many other families, and of the neighborhood of which it forms part. Families resulting from a mixed marriage also have the duty of proclaiming Christ to the children in the fullness of the consequences of a common Baptism; they have moreover the difficult task of becoming builders of unity.

Catechism of the Catholic Church

1653. The fruitfulness of conjugal love extends to the fruits of the moral, spiritual, and supernatural life that parents hand on to their children by education. **Parents are the principal and first educators of their children.** In this sense the fundamental task of marriage and family is to be at the service of life.

1656. In our own time, in a world often alien and even hostile to faith, believing families are of primary importance as centers of living, radiant faith. For this reason the Second Vatican Council, using an ancient expression, calls the family the *Ecclesia domestica*. It is in the bosom of the family that parents are "by word and example ...the first heralds of the faith with regard to their children."

2221. 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. **"The role of parents in education is of such importance that it is almost impossible to provide an adequate substitute." The right and the duty of parents to educate their children are primordial and inalienable.**

2223. **Parents have the first responsibility for the education of their children.** They bear witness to this responsibility first by creating a home where tenderness, forgiveness, respect, fidelity, and disinterested service are the rule. The home is well suited for education in the virtues.