

**Family Life Desk – Department For Evangelisation**  
**Southern African Catholic Bishops Conference**  
P.O. Box 941 Pretoria, 0001 012 323 6458 [trowland@sacbc.org.za](mailto:trowland@sacbc.org.za)

This booklet has been prepared and produced by Toni Rowland of the SACBC Family Life Desk as part of the PARISH FAMILY MINISTRY project.

It forms part of the Parish Family Ministry Manual which contains material for training and information on Church teaching around family life as well as resource material to be used in parish and home liturgies and for faith sharing.

Lent and Easter 2008

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Copies can be obtained from the Family Life Desk.

012 323 6458. email [trowland@sacbc.org.za](mailto:trowland@sacbc.org.za)



**“FAMILIES.....  
BECOME WHAT YOU ARE,  
THE LITTLE CHURCH  
OF THE HOME“**

John Paul II

Faith Sharing Programme for Families and Groups  
During Lent or at Any Time  
built on *Familiaris Consortio*,

“If the Church is to be truly a family, then the family which provides its model and the Church itself should both reflect this priority.” A. Shorter, commenting on the image for Africa of the “Church as Family of God.”  
“The Christian family in its own way is a living image and historical representation of the mystery of the Church. *Familiaris Consortio* 49

**Prophetic mission – a believing and evangelizing community,** welcoming and announcing the Word of God. The celebration of the sacrament of marriage is the basic faith moment of the couple on the part of all who participate in its celebration. God called the couple to marriage and continues to call them in marriage. In and through the events, problems, difficulties and circumstances of everyday life God comes to them. *FC51*

The parents not only communicate the Gospel to their children, but from their children they can receive the same gospel as deeply lived by them. A family becomes the evangelizer of many other families, and of the neighbourhood of which it forms part. *FC52.*

Children must be educated for life in such a way that each may fully perform his or her role according to the vocation received from God. The ministry continues during adolescence and youth, when children challenge or even reject the faith received. Parents must face with courage and great interior serenity the difficulties that their ministry sometimes encounters in their own children. This ministry must collaborate responsibly with all other evangelizing and catechetical activities. *FC53.*

**Kingly mission – a community at the service of man.**

The Christian family welcomes, respects and serves every human being, considering each one's dignity as a person and a child of God. Between husband and wife, within the family, extended to the wider circle of the Church family and beyond especially to the poor, weak and those who suffer and are unjustly treated, love knows how to discover the face of Christ, and discover a fellow human being to be loved and served.

The family 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 of society. *FC64*

#### **4. FURTHER REFLECTION AND DISCUSSION** *in the light of all the above*

Are families sufficiently aware and open to this call? Why? How does it apply to couples who do not belong to the same faith community?

Are the problems faced by families preventing them from participating fully and actively in the life and mission of the Church?

#### **5. PRAYER AND ACTION RESPONSE.**

What personal and family responses are you called on to make?

Pray for the particular needs of your and other families that they may respond to God's calling.

## PERSONAL REFLECTION AND SHARING

How does the responsibility of being “priest, prophet and king” make you feel? Does it weigh heavily on you, fill you with enthusiasm, or leave you stone-cold?

With this call and your own insights and experiences how can you address the realities of your own and other families? Can you see God’s plan in action?

### 3. FAITH REFLECTION

*After reading selected passages from Scripture and Church teaching reflect and share on the questions:*

What is God saying to me about the task of being priest, prophet and king beginning in my family?

What does God want me/us to do to act as witnesses?

#### 3.1. SCRIPTURE

1 Peter 2: 4-5,9

Priest, prophet, king

Micah 6:8

Act justly, .....

1 John 4: 19:21

Love God and love your brother.

Readings of 4<sup>th</sup> Sunday of Lent A

Healing of the man born blind,

Anointing of David.

#### 3.2. EXTRACTS FROM *FAMILIARIS CONSORTIO*

In the love between husband, wife and the members of the family – a love lived out in all its extraordinary richness of values and demands: totality, oneness, fidelity and fruitfulness – the Christian family’s participation in the prophetic, priestly and kingly mission of Jesus Christ and of his Church finds expression and realization. Therefore love and life constitute the nucleus of the saving mission of the Christian family in the Church and for the Church. *FC50.*

#### **Priestly mission. The Christian family as a community in dialogue with God.**

By means of the sacrament of marriage, couples are continuously revitalized by the Lord Jesus and engaged by him in a dialogue with God through the sacraments, especially of Eucharist and Reconciliation, through the offering of one’s life and through prayer. The Christian family is called to be sanctified and to sanctify the ecclesial community and the world. *FC55*

## INTRODUCTION

This short faith sharing programme about family life in the Church is a response to the call at the 2007 Pastoral Forum for ongoing adult formation that should be scriptural, family-focused and contextual.

The 2000 SACBC Pastoral Forum already identified family life as one of the pastoral priorities. Various responses were made – the establishment of the SACBC Family Life Desk and the work of the various family life movements - as noted in the 2006 Pastoral Letter of the Bishops on Marriage and Family Life. Also noted were the still urgent needs and issues around marriage and family life and so the bishops request:

**“Because we your Bishops realize the crucial importance of this work with for and by Catholic families we ask all parishes through their different structures, especially small Christian communities, faith sharing groups, sodalities and movements to make the building up of good Catholic families the top priority.”**

The Church exists to evangelise; to spread the Good News of the love of God revealed to us in Jesus Christ in the power of the Spirit. Evangelisation by its nature is an encounter with Jesus, and a family perspective leads us to understand that Jesus is to be found in our own lives, in each little church of the home.

The task of the whole Church, not only of the family movements, is to build and strengthen our families. The ultimate ideal is building families founded on the sacrament of marriage. However, in all the various forms of family life, parents and children, siblings and members of extended families learn to know and love God, who is Love, through these intimate relationships. This is the key to building up the whole community, the Church as Family of God, an image that was presented as particularly appropriate for the Church in Africa by the 1994 African Synod.

The programme is aimed at the Church in Southern Africa as a whole, with all kinds of families, developing and changing as they are, their levels of sophistication and scriptural and theological literacy. It must therefore be simple but with suggestions and references for further study. The 1981 Apostolic Exhortation *Familiaris Consortio* by Pope John Paul II is used here as a basis and could well be studied in greater detail.

The four tasks of a family are each the focus of one of the four sessions.

1. Becoming an intimate community of life and love.
2. Serving life.
3. Sharing in the development of society.
4. Sharing in the life and mission of the Church.

The tone and approach is positive, presenting the good news of family life while not ignoring the many difficulties faced by families.

We trust that this programme will contribute to the growth of our families and of the Church.

Toni Rowland, Coordinator Family Life Desk, SACBC  
Rt Rev Edward Adams, Deputy Chairman, Department for Evangelisation,  
with particular interest in family life.  
Lent 2008

**REFERENCE DOCUMENTS used or for wider consultation.**

*FAMILIARIS CONSORTIO.*

*Gaudium et Spes 48,*

*Ecclesia in Africa,*

*Christifidelis Laici,*

*Humanae vitae.*

2006 SACBC Pastoral Letter on Marriage and Family Life

**FORMAT and AIMS:**

**Format:** Four two hour sessions.

**Aims:** A formation programme, for information on Church teaching and enrichment in the area of marriage and family life.

**Who for?** Ideally families as first catechists, also family groups, prayer groups, sodality meetings, PPC meetings, confirmation classes, RCIA, meetings of priests and religious as appropriate.

**Approach:** Faith sharing format, incorporating reflection on one's own life, the experience of others, relevant passages of scripture and Church teaching, an action and prayer response.

**Use:** Linked loosely with scripture readings for Lent, but can be used at any time using selected readings or the given readings of the time with appropriate family-related questions.

## SESSION FOUR.

### **The Fourth Task Of The Family: To Share In The Life And Mission Of The Church.**



#### **1. WELCOME AND BRIEF REVIEW.**

#### **2. A LOOK AT LIFE**

*Read the story, then reflect and share.*

Introduction to the theme.

Fr Henry felt almost sad as the mission was ending. It had been enriching for him as a priest and from what had been shared he knew it had been enriching for the participants too. He began the final session with a smile, saying, "I have been here not as master but as pastor. It is your mission, that of every member of every family."

He reminded them of their baptismal vocation, sharing in the role of Christ of priest, prophet and king,

"The priestly role involves all the different forms of family spirituality and sacramental life. For example: blessing of a home or of a new school year, thanksgiving and celebration of successes.

The prophetic role calls you to evangelize starting in your own different family situations.

The kingly role calls each family to service of humanity, living out the Pastoral Plan, "Community serving Humanity."

All this applies to you as couples and families, like Priscilla and Aquila whom we hear about working together with Paul in the early church," he stressed "not only as individuals For you married couples your sacrament is another form of deepening of your baptismal calling.

I particularly love how the prophets speak about healing, reconciliation and reconstruction. Family life IS or SHOULD BE good news in the world and the Church and we know it often isn't. But there is no doubt that when families truly experience intimacy, in happy and also in sad times, they experience God and when they share with one another they are making God present in their own family and in all those whom they touch. I therefore call you to love each other in His name."

of the State not only do not offend but support and positively defend the rights and duties of the family. They should assume responsibility for transforming society. *FC44*.

Society should never fail in its fundamental task of respecting and fostering the family. The state cannot and must not take away from families the functions that they can just as well perform on their own or in free associations. Public authorities must do everything possible to ensure that families have all those aids – economic, social, educational, political and cultural assistance – that they need in order to face all their responsibilities in a human way. The Church defends the rights of the family as listed in the (later) Charter of Family Rights of 1983. These include freedom to marry and have children, to practice one’s religion, to have access to housing and work. *FC45*.

The “small scale Church” is called upon to be a sign of unity for the world by supporting in various ways the associations specifically devoted to international issues. *FC48*.

#### **4. FURTHER REFLECTION AND DISCUSSION** *in the light of all the above*

Is there sufficient interest, involvement and commitment on both parts to the double mission of building up family life and building up society?

#### **5. PRAYER AND ACTION RESPONSE.**

What personal and family responses are you called on to make?

Pray for the particular needs of your and other families that they may respond to God’s calling.

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#### **FORMAT**

Times given are suggestions. Reflection time is important but sharing is not compulsory although it can be very enriching. Note the difference between sharing and discussion below. Not much preparation is necessary but a facilitator guides the process and selects from Scripture and Church teaching passages.

#### **STEPS**

- |                                                                     |           |
|---------------------------------------------------------------------|-----------|
| 1. Welcome, introductions/review                                    | 15 mins   |
| 2. A look at one’s own life, reflection and sharing.                | 20 mins   |
| 3. A look at Scripture and Church teaching, reflection and sharing. | 30 mins . |
| 4. A further look at the reality. Discussion                        | 30 mins   |
| 5. Action response and suitable prayer.                             | 15 mins   |
- Review in following session.

#### **Note on sharing and discussion.**

Time for reflection and sharing is part of the process. The reflection is deeply personal and sharing one’s experiences out loud in the group is not compulsory. However if and when SHARING is offered respect the confidence and trust of the sharer. Do not comment, offer advice or to try to solve another’s problems. These should be dealt with in appropriate ways or referred.

During DISCUSSION and exploring family issues opinions and thoughts can be voiced openly. The experiences and wisdom of others can help listeners to grow in understanding and build up the community.

#### **REQUIREMENTS:**

Bible and programme notes.

Optional: Crucifix and candle, pen and paper, copy of *Familiaris Consortio*.

## SESSION ONE.

### The First Task Of The Family In The Church: “Becoming An Intimate Community Of Life And Love.”

#### 1. WELCOME AND INTRODUCTIONS.

#### 2. A LOOK AT LIFE

*Read the story, then reflect and share.*

Introduction to the theme..

Fr Henry was delighted to be invited to preach a mission to families in the Holy Family Parish in the town of Gracefield. “You are a diverse bunch, as good a cross section of the people of this country as anywhere, I suppose. You come from all kinds of backgrounds and most of all you’re of all different ages within families which of course also change over time. Let me give you the big picture and then you can see where you fit in.

The approximately 5 million Catholics in Southern Africa are nearly 10% of the population. They are diverse in many different ways; economic, social, cultural, educational, religious, language, etc. There are rich people in all racial groups, but the poor are mainly amongst rural black families often split in the search for work, and coloured and black families living in cramped conditions around the cities. In urban areas people live in mansions, middle-class suburbs and townships, flats, small RDP houses and shacks.

Culturally they come from many different countries mainly in Africa, Europe or Asia, and their family lives are rich in traditions. Religion and the way they practise or enjoy their worship differ vastly as can be seen in our different parishes. Everyone has a spirituality, a concept of God, which is more or less related to life events and also often rooted in a family’s culture. But family life is changing for young and old and the practice of religion is changing too.

It’s interesting to see the way men and women behave towards each other, especially in their own families. That tells us a lot about the subject of INTIMACY. Becoming an intimate community is the first task of a family in the Church and society according to Pope John Paul II.”



## PERSONAL REFLECTION AND SHARING

How difficult is it for you to keep a balance between gospel values, your family life and the world? How have you played your part in building up society?

### 3. FAITH REFLECTION

*After reading selected passages from Scripture and Church teaching reflect and share on the questions:*

What is God saying to me about the task of developing society beginning in my family?

What does God want me/us to do to act as God’s witnesses?

#### 3.1. SCRIPTURE

Matthew 25: 31- 45

Matthew 5: 1- 14

Luke 10: 1-6

Isaiah: 58: 6-9

John 4:5-42 (3<sup>rd</sup> Sunday of Lent)

The last judgement

The sermon on the mount

Sent out two by two.

God’s way of fasting.

Living Water.

#### 3.2. EXTRACTS FROM *FAMILIARIS CONSORTIO*

The family is the place of origin and the most effective means for humanizing and personalizing society through the experience of communion and sharing that should characterize the family’s daily life. By respecting and fostering personal dignity as the only basis for value, free giving takes the form of heartfelt acceptance, encounter and dialogue, disinterested availability, generous service and deep solidarity. Families can and should devote themselves to many social service activities, especially in favour of the poor and for the benefit of all people and situations that cannot be reached by the public authorities’ welfare organizations.

Of great importance is hospitality in all its form, from opening the door of one’s home and of one’s heart to the pleas of one’s brothers and sisters, to concrete efforts to ensure that every family has its own home as the natural environment that preserves it and makes it grow. *FC43*.

The social role of the family is expressed also in political intervention. Families should be the first to take steps to see that the laws and institutions

## 5. PRAYER AND ACTION RESPONSE.

What personal and family responses are you called on to make?

Pray for the particular needs of your and other families that they may respond to God's calling.

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## SESSION THREE .

### The Third Task Of The Family: Participating In The Development Of Society.

#### 1. WELCOME AND BRIEF REVIEW.

#### 2. A LOOK AT LIFE.

*Read the story, then reflect and share.*



Introduction to the theme.

Fr Henry spoke to the whole congregation during one of the family mission evenings.

“You are family people. You are lay people. You are Church people too. You operate every day all day in your homes, workplaces, schools, sports-fields, gym, movies, clubs and even on the street. You're not split between church and world with one foot in each. You're supposed to be integrated with both feet in the world as well as in the Church.

You are called to model, to teach and to be involved, starting within but going beyond your own families in order to challenge and build up the moral and spiritual fibre of society. These are not different or conflicting callings although it may often seem like it as we struggle to balance the values of each. In fact it is probably a task of a lifetime to become moral and spiritual beings within our own families and the wider society; considering the political, social, economic and psychological aspects of life. Strength to your arm!”

## REFLECT AND SHARE.

What do you understand by the word “intimacy?”

What has been your experience of intimacy in your own family? In your parents, your own marriage, with siblings and others?

How do the men and women in the families with whom you associate express intimacy?

## 3. FAITH REFLECTION

*After reading selected passages from Scripture and Church teaching reflect and share on the questions:*

What is God saying to me about intimacy in my family life?

What does God want me/us to do to act as witnesses?

### 3.1. SCRIPTURE

Col 3: 12-21

John 2:1-11

Matthew 19:3-11

Ecclesiasticus 3:2-6, 12-14

1<sup>st</sup> Sunday of Lent. Genesis 2:7-9 .3:1-7. Matthew 4:1-11.

Christian Living

The wedding feast at Cana

Jesus speaks on divorce

Parent-child relationships

### 3.2. EXTRACTS FROM *FAMILIARIS CONSORTIO*

#### Marriage.

“Like each of the seven sacraments, marriage is a real symbol of the event of salvation, but in its own way. The spouses participate in it as spouses, as a couple, so that the first and immediate effect of marriage is not supernatural grace itself, but the Christian conjugal bond. The content of participation in Christ's life is specific: conjugal love involves a totality, in which all the elements of the person enter – appeal of the body and instinct, power of feeling and affectivity, aspiration of the spirit and of will. It aims at a deeply personal unity, that, beyond union in one flesh, leads to forming one heart and soul; it demands indissolubility and faithfulness in definite mutual giving; and it is open to fertility. *FC13*

**Children.**

Acceptance, love, esteem, many-sided and united material, emotional, educational and spiritual concern for every child that comes into this world should always constitute a distinctive, essential characteristic of all Christians, in particular of the Christian family : thus children while they are able to grow “in wisdom and stature and in favour with God and man” (Luke 2:52) offer their own precious contribution to building up the family community and even to the sanctification of their parents. *FC26.*

Their parental love is called to become for the children the visible sign of the very love of God, “from whom every family in heaven and on earth is named.” (Eph 3:15) *FC21.*

**Other family members.**

A complex of relationships is set up through which each human person is introduced into the “human family” and into the “the family of God’ which is the Church.

All members of the family, each according to his or her own gift, have the grace and responsibility of building day by day the family as “a school of deeper humanity”: this happens where there is care and love for the little ones, the sick, the aged; where there is mutual service every day; where there is sharing of goods of joys and of sorrows.”

Family communion can only be preserved and perfected through a great spirit of sacrifice. It requires 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. Participation in the Sacrament of Reconciliation and the banquet of the one Body of Christ offers the grace and responsibility of overcoming every division and moving towards the fullness of communion.” *FC21*

The equal dignity and responsibility of men and women fully justifies women’s access to public functions. However, the true advance of women requires that clear recognition be given to the value of their maternal and family role, by comparison with all other public roles and all other professions. *FC23.*

In revealing and reliving on earth the very fatherhood of God, a man is called upon to ensure the harmonious and united development of all the members of the family. *FC25*

The elderly continue to take an active and responsible part in family life, though having to respect the autonomy of the new family. They carry out

include persistence and patience, humility and strength of mind, filial trust in God and in his grace and frequent recourse to prayer and to the Sacraments.

**2. Education of children**

The communion and sharing that are part of everyday life in the home at times of joy and at times of difficulty are the most concrete and effective teaching for the active, responsible and fruitful inclusion of the children in the wider horizon of society. Sex education which is a basic right and duty of parents must always be carried out under their attentive guidance, whether at home or in educational centres chosen and controlled by them. The Church is firmly opposed to an often widespread form of imparting sex information dissociated from moral principles.

Parents must trustingly and courageously train their children in the essential values of human life. Children must grow up with a correct attitude of freedom with regard to material goods, by adopting a simple and austere life style and being fully convinced that “that man is more precious for what he is than for what he has.” *FC37.*

**3. On respect for life.**

"Whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or wilful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where people are treated as mere instruments of gain rather than as free and responsible persons; all these things and others like them are infamies indeed. They poison human society, and they do more harm to those who practise them than to those who suffer from the injury. Moreover, they are a supreme dishonour to the Creator". *GS 27*

**4. FURTHER REFLECTION AND DISCUSSION**

Is there sufficient knowledge and understanding on the subject of responsible parenthood today?

Why? What could be done to help families with this?

How can a general attitude of being “life-giving” be promoted?

## SERVING LIFE

### 1. The transmission of life.

The fundamental task of the family is to serve life, transmitting by procreation the divine image from person to person. Gen 5:1-3. FC 28

Each and every marriage act must remain open to the transmission of life. FC29 HV7

“With the creation of man and woman in his own image and likeness God crowns and brings to perfection the work of his hands: he calls them to a special sharing in his love and in his power as Creator and Father, through their free and responsible cooperation in transmitting the gift of human life: “be fruitful and multiply and fill the earth and subdue it.”

By moving from an “integral vision of man and of his vocation, not only his natural and earthly, but also his supernatural and eternal vocation” Paul VI affirmed that the teaching of the Church “is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two meaning of the conjugal act: the unitive meaning and the procreative meaning.” (HV7)

And he concluded by re-emphasizing that there must be excluded as intrinsically immoral “every action, which either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible.

When couples by means of contraception separate these two meanings they act as “arbiters” of the divine plan and they “manipulate” and degrade human sexuality by altering its value of “total” self-giving. When instead by means of recourse to periods of infertility the couple respect the inseparable connection between the unitive and procreative meanings of human sexuality they are acting as “ministers” of God’s plan. FC 32.

### The Church as Teacher and Mother for couples in difficulty.

As Teacher she never tires of proclaiming the moral norm that must guide the responsible transmission of life. As Mother the Church is close to the many married couples who find themselves in difficulty over this.

Authentic ecclesial pedagogy displays its realism and wisdom only by making a tenacious and courageous effort to create and uphold all the human conditions – psychological, moral and spiritual – indispensable for understanding and living the moral value and norm. These conditions must

the important mission of being a witness to the past and a source of wisdom for the young and for the future. “The crown of the aged is their children’s children.” (Prov 17:6) FC27

### 4. FURTHER REFLECTION AND DISCUSSION *in the light of all the above*

Is there sufficient intimacy in family life these days? Why?

What could be done to help families with this?

### 5. ACTION AND PRAYER RESPONSE.

What personal and family responses are you called on to make?

Pray for the particular needs of your and other families that they may respond to God’s calling.

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## SESSION TWO.

### The Second Task Of The Family In Church And Society: Serving Life.



#### 1. WELCOME AND BRIEF REVIEW.

#### 2. A LOOK AT LIFE

*Read the story, then reflect and share.*

Introduction to the theme.

Fr Henry was giving a mission for families. He had sessions with different groups, young and old, married and never married or widowed, separated and divorced, to allow them to talk about their own particular concerns on the subject of life and sexuality. A few people also came to see him about homosexuality.

One little child wanted to know, “My dog died last week? Does he have a soul and will he go to heaven?” Teenagers, not unexpectedly, talked about sex and sexuality. Young adults were more reticent but with sensitivity he

drew out some of their concerns about their future and fear of commitment. Young families shared how they experienced joys and stresses, middle-aged families were caring for others at both extremes of the family age spectrum; the hurting, the elderly, the lonely, and the sick all had life and relationship issues that concerned them. Fr Henry listened carefully and gently counseled them but he also told each group how important it was for them to express their concerns and their feelings within their families and to really listen to one another. “That is one way of nurturing and serving life, in other words, of being ‘life-giving,’” he told them.

“Often when the Church speaks of serving life or “transmission of life” the concern is with sexuality, family planning or contraception and children’s education. ‘Responsible parenthood’ is, I believe the basis for decisions and that demands generosity and commitment in large doses. You all know that the Church presents God’s plan for man and woman to express their sexuality most fully in their sexual relationship in marriage. People don’t seem to be as aware of the two purposes of marriage, namely the unity of the couple and children. Are you aware that parents become co-creators with God? It is because of the nature and potential of the relationship that marriage should be a permanent, lifelong, indissoluble covenant relationship. That is the good news which admittedly is not always the reality.”

“NFP. Who knows what that stands for?” he asked some young adults. Most didn’t know because it is often not presented, promoted and explained well. “The ideal for sex in marriage is that it should be natural, open to life and the fertility process should not be interfered with. Natural Family Planning methods in contrast to contraception do fulfill those criteria. It is important for you to understand this topic, your bodies, the different methods of birth regulation available and the Church’s teaching.” He stressed too that human life is precious and to be nurtured and supported from conception until natural death. “Abortion is now common in SA as it is legal but it is still taking an innocent life. It is not right or moral. Neither is euthanasia at the other end of the spectrum. This is actively ending a life in the case of terminal illness. It is not necessary to continue to sustain or prolong the life of a dying person. Life is to be seen as a gift from God and is not ours to control.”

“These are deep, complex issues, I know only too well,” he thought to himself as he looked back over the sessions. “They have to make those choices and all I can do is help their consciences along a little. Thank God too that the Church acts as both Mother and Teacher in this area.”

## **PERSONAL REFLECTION AND SHARING**

The family task of serving life is broad but also very specific.

How life-giving is your attitude and behaviour in a general sense?

How life-giving is your attitude and behaviour in the area of sexuality?

## **3. FAITH REFLECTION**

*After reading selected passages from Scripture and Church teaching reflect and share on the questions:*

What is God saying to me about serving life in my family?

What does God want me/us to do as God’s witnesses?

### **3.1. SCRIPTURE**

Genesis 1: 26-31 and 2: 18-25.

Creation of man and woman.

Deuteronomy 30:19

Choose life.

John 15:16-17

“You did not choose me...

Matthew 17: 1-9 2<sup>nd</sup> Sunday of Lent.

Transfiguration. What family moments have been moments of ecstasy? What signs of hope does your family need now?

### **3.2. EXTRACTS FROM *FAMILIARIS CONSORTIO***

(Although the task is serving life, the chapter focuses more on transmission of life and education of children than on the broader concept of serving and preserving human life from conception until natural death. This is set out in other Church documents such as *Donum Vitae*, and *Evangelium Vitae*. Family planning is dealt with in *Humanae Vitae*.)