

## LESSON 54: MARRIAGE & FAMILY

### Revision from previous lesson:

In the previous lesson, we learned about the importance of sexual purity, or chastity, if we are to live truly happy lives by relating with other people in healthy relationships and loving our neighbour in the correct way. In this lesson, we learn about people who are married and how they should conduct their family lives based on the same principles of love and self-giving.

### Current lesson:

1. Marriage is something which not only the Catholic Church, but the overwhelming majority of human history has found to be sacred. It is a natural institution that has existed throughout the ages. It is a most intimate form of union between a man and a woman that has been present throughout all time and in all places. It has always been understood that in a marriage, a man and a woman unite themselves to each other for the purposes of mutual support and procreation.

However, it is crucial to understand that the institution of marriage was not founded by man, but rather, by God: “God himself is the author of marriage” (CCC 1603). God is the one who instituted such a relationship between man and woman when He created them, even if it has gone through different variations throughout the ages in accordance with different “cultures, social structures, and spiritual attitudes”. This is why the “greatness of matrimonial union exists in all cultures”.

2. The family is the cradle of civilisation. It is the place where people learn what it means to be human. For this reason, Pope St John Paul II taught that “marriage and the family constitute one of the most precious of human values” (*Familiaris Consortio*, 1).

The Church considers the family as “the first natural society” and “places it at the centre of social life” (*Compendium of the Social Doctrine of the Church*, 211).

CCC 2207: “The family is the original cell of social life. It is the natural society in 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 for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honor God, and make good use of freedom. Family life is an initiation into life in society.”

Pope St John Paul II taught that the family is presented, in the Creator’s plan, as “the primary place of ‘humanisation’ for the person and society” and the “cradle of life and love” (*Christifideles Laici*, 40).

Pope St John Paul II said, “The future of humanity passes by way of the family” (*Familiaris Consortio*, 86). This sentence means that there is an intricate relationship between the family and society, and it is a two-way relationship. The good that flows out of the family enters into society. When the family breaks down, society is endangered and compromised. Likewise, a well-nurtured society also helps to fulfil the mission of the family, whereas what goes wrong in society has negative repercussions on the family.

3. To the Catholic Church, Christian marriage is even more than what has been described above. It is something more than a mere natural institution. It is a visible reflection of the relationship between Jesus Christ and His Bride, the Church. The Church therefore considers marriage to be a very important kind of relationship. The community of Christ's disciples has a special responsibility for Christian marriage. Since the Church's life revolves around Jesus, Christian marriage entails a married couple's commitment to mutually sharing their faith in Christ and sharing in His life together.
4. The Gospel of John records that Jesus exclaimed on the cross before his death, "τετέλεσται" (*tetelestai*). These words were translated by Saint Jerome into Latin in the 4<sup>th</sup> century as *consummatum est* ("It is consummated"). This means that on the cross, Jesus took the Church as His Holy Bride. The cross, more than being a place of sacrifice, was the nuptial bed between Christ and His Bride: the One, Holy, Catholic and Apostolic Church.

This is why Pope Francis (2 April 2014) taught that "Marriage is the icon of God's love for us". Christian marriage is a Christian couple's witness to the world of the love of God. It is also through our Christian spouses that God communicates His love for us on a daily basis.

5. When two baptised persons are joined in marriage, they enter into the mystery of the Trinity together, and live out the universal call to holiness in a new, unique way. In their union, they become icons, or images, of the Trinity.

The Trinity is a *communio* (community) that is God. God is a community of Persons sharing in perfect love. In the same way, God desires to bring humanity into His Trinitarian relationship so that we can share in His life and His perfect love. And marriage is a very basic and fundamental vehicle through which God brings us to share in His perfect love. Because of this also, all marriages (especially Christian marriages) should be modelled upon the relationships of the three members of the Holy Trinity with one another.

6. A true marriage between two baptised Christians is a Sacrament. This includes a marriage between a Catholic and a Christian from a non-Catholic community who is validly baptised. In a sacramental marriage, God is doing something for the husband and wife in a special way, and this happens through what the spouses do for each other. Their love and fidelity towards each other and their sacrifices for each other become real signs of God's love and fidelity towards them as well as His Church. This means that in living out their sacramental marriage, a Christian couple shares in the divine life of God by living out God's plan of salvation for each person's spouse.
7. Christian husbands and wives have a special vocation in their marriage, that is, to reflect the characteristics of Christ's love to the best of their abilities. The love of Christ for His Church is so complete that it even brought Him to death for the sake of the Church, His Bride whom He loves. His death on the cross reflects His love that is forgiving, reconciling, and life-giving. Therefore, when Christians marry before the altar of Christ in the Church, they ought to be aware that they are called to this same life of love and sacrifice for each other, since the altar is indeed the place that most fully reflects the love and sacrifice of Christ for His Church. In living marital lives that reflect the love and sacrifice of Christ in



a visible way, these married Christian couples become signs of Christ's love and life to the human society. In this sense, Christian couples must be always aware that their marriage points to something beyond themselves, and that their lives as husbands and wives are not really just about themselves. Furthermore, their marital union should certainly not be defined by the subjective sentimentality that is too prevalent among modern married couples today. This is their special apostolate in the world.

*Humanae Vitae*, 9: "This love is above all fully human, a compound of sense and spirit. It is not, then, merely a question of natural instinct or emotional drive. It is also, and above all, an act of the free will, whose trust is such that it is meant not only to survive the joys and sorrows of daily life, but also to grow, so that husband and wife become in a way one heart and one soul, and together attain their human fulfillment.

It is a love which is total – that very special form of personal friendship in which husband and wife generously share everything, allowing no unreasonable exceptions and not thinking solely of their own convenience. Whoever really loves his partner loves not only for what he receives, but loves that partner for the partner's own sake, content to be able to enrich the other with the gift of himself.

Married love is also faithful and exclusive of all other, and this until death. This is how husband and wife understood it on the day on which, fully aware of what they were doing, they freely vowed themselves to one another in marriage. Though this fidelity of husband and wife sometimes presents difficulties, no one has the right to assert that it is impossible; it is, on the contrary, always honorable and meritorious. The example of countless married couples proves not only that fidelity is in accord with the nature of marriage, but also that it is the source of profound and enduring happiness."

*Humanae Vitae*, 25: "...let Christian husbands and wives be mindful of their vocation to the Christian life, a vocation which, deriving from their Baptism, has been confirmed anew and made more explicit by the Sacrament of Matrimony. For by this sacrament they are strengthened and, one might almost say, consecrated to the faithful fulfillment of their duties. Thus will they realize to the full their calling and bear witness as becomes them, to Christ before the world."

8. The Catholic Church's understanding of marriage is that it is intended to be permanent, meaning that it remains valid until the married couple are separated by death. The bond in a valid sacramental marriage, especially, is indissoluble.

*CCC 2364*: "The married couple forms 'the intimate partnership of life and love established by the Creator and governed by his laws; it is rooted in the conjugal covenant, that is, in their irrevocable personal consent.' Both give themselves definitively and totally to one another. They are no longer two; from now on they form one flesh. The covenant they freely contracted imposes on the spouses the obligation to preserve it as unique and indissoluble. 'What therefore God has joined together, let not man put asunder.'"

*CIC 1056*: "The essential properties of marriage are unity and indissolubility, which in Christian marriage obtain a special firmness by reason of the sacrament."



9. The Catholic Church's definition of marriage is specifically ordered to the uniting of one man and one woman with the intention of bearing children and raising the children up in the Catholic Church. This means that two parties wanting to marry each other must intend to engage in a *unitive* relationship and the *procreative* outcome of their union.

*CIC 1055*: "The matrimonial covenant, by which a man and woman establish between themselves a partnership of the whole life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring, has been raised by Christ the Lord to the dignity of a sacrament between the baptised."

*CCC 1601*: "The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament."

*CCC 2366*: "Fecundity is a gift, an *end of marriage*, for conjugal love naturally tends to be fruitful. A child does not come from outside as something added on to the mutual love of the spouses, but springs from the very heart of that mutual giving, as its fruit and fulfillment. So the Church, which is 'on the side of life,' teaches that 'it is necessary that each and every marriage act remain ordered *per se* to the procreation of human life.'" "This particular doctrine, expounded on numerous occasions by the Magisterium, is based on the inseparable connection, established by God, which man on his own initiative may not break, between the unitive significance and the procreative significance which are both inherent to the marriage act."

*CCC 2367*: "Called to give life, spouses share in the creative power and fatherhood of God. 'Married couples should regard it as their proper mission to transmit human life and to educate their children; they should realize that they are thereby *cooperating with* the love of *God the Creator* and are, in a certain sense, its interpreters. They will fulfill this duty with a sense of human and Christian responsibility.'"

*CCC 2369*: "By safeguarding both these essential aspects, the unitive and the procreative, the conjugal act preserves in its fullness the sense of true mutual love and its orientation toward man's exalted vocation to parenthood."

*CCC 2373*: "Sacred Scripture and the Church's traditional practice see in *large families* a sign of God's blessing and the parents' generosity."

*Humanae Vitae*, 9: "...this love is fecund. It is not confined wholly to the loving interchange of husband and wife; it also contrives to go beyond this to bring new life into being. 'Marriage and conjugal love are by their nature ordained toward the procreation and education of children. Children are really the supreme gift of marriage and contribute in the highest degree to their parents' welfare.'"

10. The greatest reward that a couple can receive as a fruit of their marital life is the gift of children. God's decree to mankind to "be fruitful and multiply" (Genesis 1:28) was His way of inviting man to participate in His own creative work.

*Gaudium et Spes*, 50: “Marriage and conjugal love are by their nature ordained toward the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents. The God Himself Who said, ‘it is not good for man to be alone’ (Genesis 2:18) and ‘Who made man from the beginning male and female’ (Matthew 19:4), wishing to share with man a certain special participation in His own creative work, blessed male and female, saying: ‘Increase and multiply’ (Genesis 1:28). Hence, while not making the other purposes of matrimony of less account, the true practice of conjugal love, and the whole meaning of the family life which results from it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior. Who through them will enlarge and enrich His own family day by day.

Parents should regard as their proper mission the task of transmitting human life and educating those to whom it has been transmitted. They should realize that they are thereby cooperators with the love of God the Creator, and are, so to speak, the interpreters of that love. Thus they will fulfil their task with human and Christian responsibility...”

*Gaudium et Spes*, 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.

#### 11. St Paul instructs husbands and wives on how their married lives should be conducted.

*Ephesians* 5:22-25: “Wives should be subject to their husbands as to the Lord, since, as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church is subject to Christ, so should wives be to their husbands, in everything. Husbands should love their wives, just as Christ loved the Church and sacrificed himself for her.”

From the above passage, it is apparent that the role of the husband reflects Christ while the role of the wife reflects the Church. We can say that the husband is an icon of Christ in the marriage, while the wife is an icon of the Church. Therefore, the dynamics between husband and wife should reflect the dynamics between Christ and the Church. For this reason, St Paul instructs wives to obey their husbands in the same way that the Church obeys Christ. In the same way, he instructs for husbands to love their wives and be willing to sacrifice themselves for their wives the way Christ laid His life down for His Church.

#### 12. Authority in the relationship structure of a marriage comes from God. Jesus Himself says, “All authority is given to me in heaven and on earth” (Matthew 28:18), which implies that He is the source of all authority. And if the sacramentality of Christian marriage comes from Christ, then the authority exercised in a marriage comes from Him too.

A Christian family, therefore, should function under the headship and authority of the husband and father, whose role is to lead the family as an icon of Christ in the context of



the family. The wife, much like the Church, nurtures the children under the authority and protection of her husband. The children, in turn, love their parents by obeying them in much the same way that the individual members of the Church love and obey Jesus Christ and His Church.

13. In the story of man's creation, God created a man, Adam, from dust and breathed into his nostrils the breath of life (Genesis 2:7). Later God said it was not good for man to be alone (verse 18). God cast man into a deep sleep and took one of his ribs. And God made the rib into a woman (Genesis 2:21, 22). The narrative indicates the close unity that should exist between a man and his wife. It also indicates an order of creation, a plan of the creator. "I will make him a helper like himself," God said (verse 18). The taking of a rib, whether you accept this literally or figuratively, graphically illustrates a dependence of woman on man, a relationship in which one is first and the other second. The story could have been told in another way. God could have taken a lump of clay or a portion of dust and divided it equally and formed one half into a man and the other half into a woman, and then breathed the breath of life into their nostrils. This way of telling it would lend more credibility to a plan of God in which he intended man and wife to be absolutely equal in their partnership. The way it is actually told upholds the idea of God's plan in which He intended the husband to be the head of the partnership.
14. In God's intention for Christian families, the family is to be a domestic Church.

*Amoris Laetitia*, 292: "Christian marriage, as a reflection of the union between Christ and his Church, is fully realised in the union between a man and a woman who give themselves to each other in a free, faithful and exclusive love, who belong to each other until death and are open to the transmission of life, and are consecrated by the sacrament, which grants them the grace to become a domestic church and a leaven of new life for society."

The term "domestic church" describes the identity and mission of a Christian family. Its roots are scriptural. The ideal of the family as a domestic church goes back to the Old Testament. It was stated most simply and eloquently, perhaps by Joshua: "As for me and my house, we will serve the LORD (Joshua 24:15)." It was further systematically developed in the New Testament especially by St Paul through his passage in Ephesians 5:22-25.

These scriptural passages, as well as others that speak about the sacredness of marriage and the home, prompted further reflection by the Church on the meaning of a Christian family as a domestic church. The early Church father St John Chrysostom taught that the name domestic church means much more than the space in which the early Church or the family prayed. He explained this, saying, "Make your home into a church" where "all, even the smallest ones, must feel actively committed to seeking the message of the Word of God and to living it together." In the past few decades, Pope St Paul VI, Pope St John Paul II, Pope Benedict XVI, and Pope Francis have further deepened this understanding.

Pope St John Paul II said, "The family has the mission to guard, reveal and communicate love, and this is a living reflection of and a real sharing in God's love for humanity and the love of Christ the Lord for the Church His bride." He famously sums up the mission to



Christian families with the exhortation, “Family, become what you are!” (*Familiaris Consortio*, 17)

15. All this does not mean that married couples will not fail in the course of their relationships. But marital life is an opportunity for couples to grow into “an ever-richer union with each other on all levels physical, emotional, intellectual and spiritual” (*Familiaris Consortio*, 19).
16. The institution of marriage is in greater jeopardy today than before because of subjective ideologies arising from within modern society.

Much of modern marriage today is based on the highly subjective and emotional notion of romance, and this is dangerous. You would notice that in Catholic marriage, the Church teaches nothing about romance, because it cannot be the foundation upon which a marriage is built. For most of European history, marriage was an agreement between two families who arranged the marriages of their children. Romantic love, and even simple affection, were not considered essential. Romantic feelings were considered an absurdly flimsy reason for marriage. Marriage was never passionate; only adultery was! These days, we marry out of romantic feelings – and are rewarded with blistering divorce rates.

Because of the subjective notion of romance (being mistaken for love) also, marriage has come to be defined subjectively by society, e.g. same-sex marriage, marriage between human beings and animals, marriage between a human being and an inanimate object, etc. It is judged by many governments today that marriage need not be an arrangement between a man and a woman. Anybody and anything that is “in love” can be united in “marriage”. Pope Francis has commented that people living together, for whatever reason, may call their unions by any other name but not “marriage”, because marriage in the understanding of the Church is to be between a man and a woman.

As society continues to go down this scary path, the role of the Church becomes increasingly important in guarding the integrity of marriage and family.

17. Divorce is not a possibility in a marriage, and this is especially so in a Christian marriage.

*CCC 2382*: “The Lord Jesus insisted on the original intention of the Creator who willed that marriage be indissoluble. He abrogates the accommodations that had slipped into the old Law. Between the baptized, ‘a ratified and consummated marriage cannot be dissolved by any human power or for any reason other than death.’”

*CCC 2384*: “*Divorce* is a grave offense against the natural law. It claims to break the contract, to which the spouses freely consented, to live with each other till death. Divorce does injury to the covenant of salvation, of which sacramental marriage is the sign...”

*CCC 2385*: “Divorce is immoral also because it introduces disorder into the family and into society. This disorder brings grave harm to the deserted spouse, to children traumatized by the separation of their parents and often torn between them, and because of its contagious effect which makes it truly a plague on society.”



Nevertheless, there are certain situations in which a physical separation in the living condition of spouses can be permitted (or even decreed by the local ordinary). However, in such cases, the marital bond remains (see CIC 1151-1155).

18. Having said that, it is important to note that just because a person is civilly divorced, it does not necessarily mean that the person is guilty of having offended natural law or is “living in sin” the way people commonly think. There are times when divorced persons may be the victim of other people’s actions, or even the victims of their own misperceptions and imperfections. These things happen even when people entering into marriages do so with the best of intentions.

*CCC 2386*: “It can happen that one of the spouses is the innocent victim of a divorce decreed by civil law; this spouse therefore has not contravened the moral law. There is a considerable difference between a spouse who has sincerely tried to be faithful to the sacrament of marriage and is unjustly abandoned, and one who through his own grave fault destroys a canonically valid marriage.”

19. Just because a Christian couple is civilly divorced, it does not mean that they are no longer fully participating members of the Holy Catholic Church. Even when married couples get separated or divorced from each other, they are required to uphold the sanctity of their marriage. In choosing to live their lives like those who are widowed or unmarried, the sufferings and sacrifices that they experience enhance the power of their witness. Of course, this choice comes with many challenges. They need the love and support of good friends and sometimes practical support from their faith communities. Taken in the right spirit and with the right attitude, their experience can result in profound spiritual growth and maturity, which in turn enables them to offer compassion and understanding to others who find themselves in similar circumstances.
20. We need to remember that separation and divorce always comes with great pain, hurt, loneliness, alienation, and sometimes serious financial repercussions. For some people, the grief that results from separation and divorce can be even greater than that which results from separation caused by the physical death of a spouse because their spouses remain alive. Separation and divorce bring much grief to children as well, whether or not they have the capacity to express it. All these considered, separation and divorce can be seriously traumatic.
21. Couples who are separated or civilly divorced from each other should refrain from getting involved in new unions. This is because their marital union continues to remain in the eyes of God and His Church. When asked if it was permissible for a man to divorce his wife, Jesus replied, “Whoever divorces his wife and marries another is guilty of adultery against her. And if a woman divorces her husband and marries another she is guilty of adultery too” (Mark 10:11-12).

*CCC 2384*: “Contracting a new union, even if it is recognized by civil law, adds to the gravity of the rupture: the remarried spouse is then in a situation of public and permanent adultery: If a husband, separated from his wife, approaches another woman, he is an adulterer because he makes that woman commit adultery, and the woman who lives with him is an adulteress, because she has drawn another’s husband to herself.”

For this reason, those who are divorced should devote themselves solely to carrying out their family duties and obligations inherent to their Christian life. In doing so, their example of fidelity and Christian consistency is admirable and holds special value in its witness before the Church and the world (see *Familiaris Consortio*, 83).

22. There are times when separated couples move beyond separation and divorce into new relationships and have children together in these new relationships. The Church holds that just because a man and a woman are living together and have already had children together, this does not necessarily mean that they are in a true marriage. But even so, the Church is always called upon to be compassionate in such situations, and to accompany such “divorced and remarried” people through a proper process of discernment.

*Familiaris Consortio*, 84: “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.”

23. When people are divorced and enter into new unions that are not yet recognised by the Church, this does not mean that they cannot participate in the life of the Church at all. They continue to have a spiritual life. Although the Church is unable to invite them to receive Holy Communion because she must bear witness to Christ’s teaching about the sanctity of marriage, such people are not excluded from the Church when they participate in the liturgy. Their prayers continue to be united with the prayer of Christ and the Church, and they continue to be in communion with Christ even though this communion cannot be sacramentally expressed. Pope Saint John Paul II encouraged all, including those who are unable to receive Holy Communion, to experience “strength, consolation and support” from spending time before Christ in the Blessed Sacrament.

*Familiaris Consortio*, 84: “...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’.



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.”

24. Those who have entered into new unions upon civil divorce may approach the Tribunal for help. A Tribunal is the official ecclesiastical court of the Catholic Church, and it is established in each diocese by the bishop to assist him in carrying out his responsibility as shepherd of the local Christian community which has been entrusted to him (CIC 369, 1419). As the judicial arm of the bishop, a diocesan tribunal cooperates in his ministry, namely, “the salvation of souls, which must always be the supreme law of the Church” (CIC 1752).

The task of the Tribunal in such circumstances would be to enquire if perhaps the petitioner’s previous marriage might not have been a true marriage in accordance with the definition of the Church. Although the personnel appointed to the Tribunal are technically called “judges”, their task is not to assign blame and inflict punishment. They are personnel who are properly trained for their work, which is to determine whether the elements necessary for a valid marriage are present. There are times when, even if two people entered into a marriage with the best of intentions, it is discovered that the essential elements that make a valid marriage were missing at the time of the wedding. Sometimes such things come to light only after a process of investigation by the Tribunal. When it is evidenced to be such, an annulment is granted to declare that the first union (which has already ended in a divorce anyway) was not a valid marriage and that the person petitioning for such help is now free to marry. In such cases, the children from the previous union do not become “illegitimate” and continue to be treated as fruits of a true marriage.

25. An annulment is *not* a “Church divorce”. A civil divorce means that the government has legally terminated your marriage contract, and this applies purely on a legal basis. In an annulment, nothing is terminated or invalidated; it is basically a statement from the Church to say that on the day of the supposed wedding, no valid marriage was brought into being.

There are many complex matters to be addressed in matters of annulment. However, the purpose of this lesson is to focus on and uphold the permanence of the marital union rather than to explore matters of separation and divorce in detail.

26. *Gaudium et Spes*, 52: “...let the spouses themselves, made to the image of the living God and enjoying the authentic dignity of persons, be joined to one another in equal affection, harmony of mind and the work of mutual sanctification. Thus, following Christ who is the principle of life, by the sacrifices and joys of their vocation and through their faithful love, married people can become witnesses of the mystery of love which the Lord revealed to the world by His dying and His rising up to life again.”



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