

family. This encouragement bears its fruit when young people consciously assume this responsibility.

The method of developing self-governance consists in giving children and adolescents the possibility to participate in decisions about a variety of matters. This is favored by the fact that the young remain in close contact with the adults while being tactfully guided by them, especially in difficult and morally doubtful situations. The advantage of this method is that it permits exploring expected behaviors and moral attitudes as well as assuming moral responsibility for the deeds committed.

The method of "moral reasoning" is recommended for older children and adolescents. It consists in discussing or conversing about various moral problems. Then, the young can analyze moral norms and values more deeply and to justify them with rational arguments. There is also a shared search for solutions, determining the consequences of these solutions for the person concerned by the problem, and identifying hidden values in the problem being considered and showing values from a higher level of moral development.²⁹⁹

The family is a setting of moral education. Christian moral education is fostered by the atmosphere in a family that believes and lives the faith. The following factors are favorable: the climate of love, a good example, dialogue, the transmission of information, the presence of religious images, and the skillful formation of the will. In addition to these factors, it is beneficial to use proven educational methods, especially those that prepare for self-education. In addition, children are encouraged to live a good life by their parents' prayer and using God's grace received in the sacrament of penance and the Eucharist.

6. The Family as the Place of Education for Love and Family Life

JACEK GOLEŃ

The goal of education is the person's realization, helping him or her to reach human and Christian maturity and to discover his or her vocation (cf. TMHS 22). Man, created by God for love, is also called to love. God has

²⁹⁹ Cf. *ibid.*, 411-2.

inscribed in the humanity of man and woman the ability and responsibility for love and fellowship.³⁰⁰ Human sexuality – masculinity and femininity – includes the call to the communion of persons, in a relationship of the mutual self-giving and in view of the gift of fecundity inscribed by the Creator. According to the Genesis 2:24, masculinity and femininity are of great importance for marriage and parenthood.³⁰¹ In marriage, a woman and a man participate in God's creative love and in fellowship with Him through another person (EGHL 26). For this reason, education to love is the complement of sexual education and opens up to life in marriage and the family. It crowns the sexual education of boys and girls, and, in a like way, is intertwined with moral and religious education.³⁰² Education to love, on the one hand, contributes to the person's sexual and psychological integration,³⁰³ and on the other forms the motivation and attitudes of love (cf. FC 16).

In the light of the Apostolic Exhortation *Amoris Laetitia*, the family is the primary setting for socialization. It is the first place where “where we first learn to relate to others, to listen and share, to be patient and show respect, to help one another and live as one.” In the family, a person learns closeness, caring, and mutual acceptance. The ability to build social bonds cannot be formed without living in closeness with others in the different moments of the day, cooperating in what touches everyone, hastening to help, and showing mutual respect (AL 276).

The family, as an educational community, should prepare the young, from the very beginning, for interpersonal relationships, based on justice and love, and help them to discover their vocation (FC 2). Man's essential vocation, that chosen by the majority of the faithful – both men and women – is the vocation to live in marriage and to build a family (LtF 18). Therefore, education in the family is considered is the first and most important stage of the education for living in a marriage and a family.³⁰⁴ Documents of the contemporary Church situate the family at its foundations and accentuate its important role.³⁰⁵ Vatican II states that “young people should be aptly and seasonably instructed in the dignity, duty, and work of married love. Trained thus in the cultivation

³⁰⁰ FC 11. A man finds himself and his vocation only in love, through generous self-giving. Cf. GS 24; RH 10.

³⁰¹ John Paul II, *Katechezy Ojca Świętego Jana Pawła II. Teologia małżeństwa*, Krakow, 1999, 38–9, 51–3, 171.

³⁰² Cf. FC 37; K. Meissner, *op. cit.*, 10–1; W. Bołoz, *Promocja osoby w rodzinie*, 179.

³⁰³ Cf. A. Terruwe – C. Baars, *Integracja psychiczna. O nerwicach i ich leczeniu*, Poznan, 1989, 261–70.

³⁰⁴ Cf. LtF 16; L. Dyczewski, *Rodzina – społeczeństwo – państwo*, 27.

³⁰⁵ Cf. FC 37; LtF 16; PSM 22.

of chastity, they will be able at a suitable age to enter a marriage of their own after an honorable courtship" (GS 49). Pope John Paul II also emphasized that the family fulfills the mission of proclaiming the Gospel of life by educating children (EV 92), especially by teaching them respect for life and caring for them.³⁰⁶ The Exhortation *Amoris Laetitia* completes these thoughts by stating that it is necessary to raise the young in the family, where "ways should also be found to offer a remote preparation that, by example and good advice, can help their love to grow and mature" (AL 208).

Helping the Young to Reach Mature Love

Love is the foundation of the unity of the married couple and of the family and of the values conveyed in it.³⁰⁷ It is an attitude of the will that is born of knowing and accepting the truth about the other person, with the participation of an emotional factor. However, it is not just a feeling. It entails responsibility and concern for the well-being of people, and its summit is the gift of oneself to another person.³⁰⁸ It makes one strive to be like the other person, sharing desires and thoughts (DCE 17). Mature love consists in accepting another person in his/her integrity and seeking his or her good, while immature love tries to appropriate the other. The creation of a community of conjugal love, based on mature spousal love, presupposes the formation of an attitude of mature love.³⁰⁹

According to K. Wojtyła, love for a person of the opposite sex is enriched with sexual value and includes the element of desire and the emotional dimension; but, in its essence, it is created by the will, involves the engagement of one's freedom, when one has come to know the truth about a certain woman or a certain man as a person.³¹⁰ This love is characterized by the cognitive and emotional "liking" combined with the engagement of the will (*amor complacentiae*), "the desire" for the other person (*amor concupiscentiae*), "kindness" in the desire for the other person's good (*amor benevolentiae*), "reciprocity" made possible by altruism, "friendship" which consists in the mature engagement

³⁰⁶ EV 6, 78, 105; cf. PSM 10, 20.

³⁰⁷ Love is considered the highest moral value. K. Wojtyła, *Miłość i odpowiedzialność [Love and Responsibility]*, Lublin, 1986, 123.

³⁰⁸ See *ibid.*, 84–94, 112–7; cf. M. Ryś, "Miłość jako psychologiczna podstawa wspólnoty małżeńskiej," in: *Rodzina jako Kościół domowy*, 497–508.

³⁰⁹ G. Malcher, "Wychowanie do miłości – rodzina szkołą miłości," in: F. Adamski (ed.), *Wychowanie w rodzinie chrześcijańskiej*, Krakow, 1982, 307–8.

³¹⁰ K. Wojtyła, *op. cit.*, 105–20.

of the will for the good of the other person, and “affection” with the ability to provide intimacy and support for the other person. However, this love is fulfilled only in the “union of persons” which consists in the mutual gift of self – one’s own self and freedom – to the other person (in spousal love). The latter consists in renouncing oneself in order to exist more fully in the other person. The spousal love between a man and a woman is only possible in marriage.³¹¹

In educating to love,³¹² it is essential to convey these fundamental truths: first, that man is called to live in truth and love, and secondly that each person reaches fulfilment through sincere self-giving (LtF 16). Education should help the young to understand that conjugal love makes the love of God present among people (PSM 25). It is also intended to help discover that the call to conjugal love is a call to self-giving and requires self-possession or self-control (PSM 24). Bearing in mind the life in marriage and the family, education to love should prepare men and women for a love that has both a sensual and spiritual dimension and that is generous, faithful, exclusive, and fertile (cf. HV 9).

We can distinguish several stages in the development (maturing) of love, which are connected with a person’s age. The first stage is characteristic for children in the kindergarten age and is characterized by vehemence, strong emotions, the desire to be close with the beloved person, selfishness focused on fulfilling one’s own needs, and, at the same time, the lack of understanding of the situation and needs of the beloved person. The second stage, which is characteristic of the early school age, is characterized by the desire to possess the beloved object exclusively, strong jealousy and strong sensitivity to unfaithfulness. The third stage, typical of the period of adolescence, is characterized by the acquisition of the ability to be compassionate, attentive, and understanding with regard to the other person’s needs, emotions, and motives for acting. In the fourth stage – adulthood – , people acquire the ability to act rightly for the good of others and to take responsibility for them. In an abnormal development of love, the person stops at one of the earlier stages.³¹³

Education to love is closely related to the formation of a mature personality. The personality factors affect in a crucial way the quality and durability of a marital relationship.³¹⁴ According to S. Steuden, mental maturity is expressed in marriage by the ability to make sacrifices and abandon one’s

³¹¹ Cf. *ibid.*, 70–91; 179–185; cf. FC 11.

³¹² K. Wojtyła, *op. cit.*, 139–40, talks about educating to love. He uses the term to express the concept of the integration of love in a person and between people, with emphasis on active agency.

³¹³ B. Lachowska – I. Ulfik-Jaworska, “Miłość. Aspekt psychologiczny,” EK vol. 12, col. 1135–1137.

³¹⁴ J. Dzierżanowski, *Konflikty małżeńskie jako problem duszpasterski w świetle dokumentacji sądu biskupiego w Opolu (1980-1989)*, Opole, 2000, 129–30.

personal ambitions and needs, postponing the satisfaction of needs while accepting, understanding, being patient, and distancing oneself from reality and problems. This maturity is also manifested in the ability to assess oneself and the environment realistically, to have a values system, to understand the meaning of human existence and sexuality, and to live through success and failure, to live with one's partner, in mutual understanding, sharing difficulties, and helping each other.³¹⁵ The most important period in the formation of maturity are the first years of life when the impact of the family setting is essential. There, the most important role is played by parents and their mutual bond of love.³¹⁶ The children's proper emotional development requires a mature relationship between the spouses that both make visible (TMHS 50-52). The relationship of each parent with children and other members of the family system are also important.³¹⁷ Emotional maturation brings along the awareness of one's own emotions and the ability to express them in line with accepted standards while controlling one's own emotions and behavior.³¹⁸

In addition to forming the affections and emotions, educating to love includes providing knowledge, forming the will and its faculty, and helping to acquire practical skills.³¹⁹ When accomplishing these tasks in the family, the experience of love, positive patterns of conjugal and family life, interpersonal dialogue, and the presence of moral values are important. It should also be recalled that the teaching the young to love responsibly and helping them to discover and take up their vocation is possible only through the experience of God's love, in which each person will discover the meaning of his or her life (cf. RH 10). Faith and the discovery of the Christian mystery make this possible (PSM 25). The formation of an attitude of mature love also requires self-formation.

Elements of Education to Love in the Family

The family is a community of love and at the same time the primary and the most important setting of education to love. Cultivating, revealing, and

³¹⁵ S. Steuden, "Psychologiczne aspekty dojrzałości do zawarcia małżeństwa," in: G. Witaszek – R. Podpora (eds.), *Wychowanie do życia w rodzinie. Materiały z DWA – 94*, Lublin, 1996, 119–20.

³¹⁶ Cf. B.M. Parysiewicz, *Wychowanie do miłości*, 241.

³¹⁷ Both parents and children confirm the positive effect of a satisfactory marital bond on the parent-child relationship. Cf. M. Braun-Gałkowska, *Psychologiczna analiza systemów rodzinnych osób zadowolonych i niezadowolonych z małżeństwa*, 99–103.

³¹⁸ S. Steuden, art. cit., 117–8.

³¹⁹ Cf. B. Lachowska – I. Ulfik-Jaworska, art. cit., col. 1135.

communicating God's love to humanity and the Church is its main mission (FC 17). In the sacrament of marriage, the love of the spouses is incorporated into God's love. Christ sanctifies and strengthens the spouses with his grace so that they may carry out their tasks in marriage and as parents. Spouses, in fulfilling their vocation in communion with Christ, are witnesses to his mystery of love (GS 49, 52). The spouses' mutual love meets in the desire of the children who are its embodiment.³²⁰ The spouses' vocation, carried out with love and fidelity, shows the children the appropriate model of the family and helps them to develop the virtues needed in family life.³²¹

Educating to love in the family is intended to form the attitudes of altruistic love and concern for loved people, expressed in cordial contacts, with generous service that expects nothing in return.³²² The father and mother have the task of helping the children to overcome their selfishness, focused on consumption, so that they may perceive the needs of others and act for the common good. In order to achieve this, it is necessary to put certain demands on the children and to teach them good habits. Pre-School children should already perform certain duties for others because then they learn that they are surrounded by people who need them. Parents should show them appreciation and reward them especially through gestures of tenderness. Large families favor the children's socialization and education to love.³²³ The Apostolic Exhortation *Amoris Laetitia* emphasizes that it is in the family that "we break out of our fatal self-absorption and come to realize that we are living with and alongside others who are worthy of our concern, our kindness and our affection" (AL 276).

The education to love begins even before a child's birth, through its anticipation and acceptance as well as the dialogue of mother's love with the child.³²⁴ The positive presence of both parents and their mutual love let children experience the love and the essence of family life. Education in the Christian family also transmits certain truths and values related to conjugal and family life.³²⁵ It allows children to discover the richness of their personality, instills respect for moral and social values, shapes their character and self-control in

³²⁰ M. Braun-Gałkowska, "Wychowanie do małżeństwa i rodziny," in: T. Styczeń (ed.), *Jan Paweł II. „Familiaris consortio”. Tekst i komentarze*, Lublin, 1987, 183.

³²¹ Cf. TMHS 20; PSM 24; P. Poręba, *Psychiczne uwarunkowania życia rodzinnego*, Warsaw, 1981, 87.

³²² Cf. J.S. Turner – D.B. Helms, *Rozwój człowieka*, Warsaw, 1999, 419.

³²³ Cf. G. Malcher, "Wychowanie do miłości – rodzina szkołą miłości," in: *Wychowanie w rodzinie chrześcijańskiej*, 313–4.

³²⁴ LfF 16; PSM 23.

³²⁵ Cf. DDR 19-20; J. Kamiński, "Przygotowanie do małżeństwa i życia w rodzinie w nauczaniu Kościoła katolickiego," RPK 2010, vol. 2 (57), 107.

relationships with the other sex, and presents marriage as one of the paths of the Christian vocation and mission (cf. FC 66).

In raising children to love and marriage, the process of long-term learning through experiences in family interactions is of great importance.³²⁶ Pope Francis states that everything that surrounds the human person should, from the beginning, make him capable of a full and final commitment. Probably the people best prepared to get married are those who have learned from their own parents that Christian marriage is a union in which both of partners chose each other unconditionally and constantly renew this decision (AL 208). The most important element of the educational experience in the family is its loving atmosphere (see TMHS 50-55) created by the spouses' attitude of mutual self-giving. Their mutual love strengthens their parental authority and becomes the model and principle of the gift of self in family relationships. In this way, it effectively teaches people to live responsibly in society (FC 37).

Parental, paternal and maternal, love for the children is the most important educational means, the soul and the norm of the education to love. It instills in children tenderness, stability, goodness, service, disinterest, and spirit of sacrifice (FC 36). The love of both parents – mother and father – for their child, marked by different characteristics, is complementary. The Vatican II's Constitution emphasizes the importance of the presence of both parents, stating that the presence and care of the mother are of great importance, especially for younger children. On the other hand, the father's active presence helps children to grow morally.³²⁷ The parents' good conjugal relationship also contributes to their education.³²⁸ Spouses should share the educational tasks and fully cooperate with each other in their children's education (TMHS 37).

The parents' mutual loving reference is, for the children, a model of interpersonal contacts based on love, including the husband-wife relationship.³²⁹ Positive models of marital and family life make it easier for children to choose marriage and help them function better in it.³³⁰ Both parental attitudes and

³²⁶ Cf. J. Wilk, *Znaczenie pierwszych doświadczeń dla religijnego wychowania małego dziecka w rodzinie*, 102.

³²⁷ GS 52. The mother and the father embody and portray love in a slightly different way. The child, in its development and grow in love, first needs the unconditional love and care of the mother, and then the love of the father, his authority and leadership. E. Fromm, *O sztuce miłości*, 43-46.

³²⁸ D. Opozda, "Zasada komplementarności w realizacji wychowawczej funkcji rodziców," in: M. Nowak – C. Kalita (eds.), *Pedagogiczna inspiracja w nauczaniu Jana Pawła II*, Biała Podlaska, 2005, 413-20.

³²⁹ Cf. M. Braun-Gałkowska, *Wychowanie do małżeństwa i rodziny*, 183.

³³⁰ Cf. Id., *Psychologia domowa*, Lublin, 2008, 224-39; cf. J. Laskowski, *Trwałość wspólnoty małżeńskiej*, Warsaw, 1987, 161-3.

applied educational methods influence the future success of the children's marriage. Those who feel loved by their parents and feel that they give them considerable freedom to act later have more successful marriages. Therefore, children should be taught life's principles both verbally or through examples that show consequences of certain behavior in certain situations, but without imposing punishments and withdrawing love.³³¹

Children, who feel the love and respect of parents, find it easier to trust them and more willingly act in line with the moral truths lived out by them.³³² The experience of values in the family is a condition for their growth to maturity.³³³ In turn, the dialogue between family members makes it possible to meet a variety of human needs and develops good interpersonal contacts, forms the atmosphere of the family, and gives children the possibility to an opportunity to acquire the recognized values.³³⁴

The influence of the family in education for love is crucial for personal development, but it does not determine life choices and how love is lived. Self-development plays a decisive role in this area.³³⁵ Nevertheless, the family as a basic environment of upbringing for love is respect, recognition, and support.

Supporting the Family in Education to Love and Family Life

The socio-cultural changes taking place constitute a new context of the Church's pastoral care for the family, its durability and continuity. Contemporary society is creating values and lifestyles that are foreign to the Christian concept of marriage and the family.³³⁶ Religiosity and morality are losing their objective character in the family and are treated as a private matter.³³⁷ In connection with this, the family is threatened by the promotion, in the education

³³¹ This method makes it possible to recognize one's errors without losing one's dignity and teaches how to resolve future marital conflicts without rejecting the one's spouse. M. Braun-Gałkowska, *Wychowanie do małżeństwa i rodziny*, 183.

³³² Cf. TMHS 52; FC 17-18, 63-64.

³³³ M. Braun-Gałkowska, *Wychowanie do małżeństwa i rodziny*, 182.

³³⁴ See B.M. Parysiewicz, *Wychowanie do miłości. Studium z duszpasterstwa rodzin*, 241-3.

³³⁵ LtF 16; cf. W. Prężyna, "Społeczno-religijne odniesienia dla poczucia sensu życia i psychoterapii," in: K. Popielski (ed.), *Człowiek – wartości – sens. Studia z psychologii egzystencji*, Lublin, 1996, 371-80.

³³⁶ See K. Slany, *Alternatywne formy życia małżeńsko-rodzinnego w ponowoczesnym świecie*, Krakow, 2006, 94-145.

³³⁷ R. Kamiński, *Duszpasterstwo w społeczeństwie pluralistycznym*, Lublin, 1997, 33-4.

of children and adolescents, of attitudes and principles that are contrary to the Christian ideals of marital and family life (PŻMR 2). Under the influence of the media, with the relativism and permissiveness that they promoted, many parents uncritically adopt erroneous patterns of family life, propagating hedonistic and irresponsible attitudes. Moral attitudes in the field of sexuality are changing. Catholics too often neglect the family's responsibilities because they do not realize the importance of their vocation as a family.³³⁸

The current situation of marriage and family, therefore, represents a pastoral challenge and requires adequate action in family ministry within the area of education to love in marriage and family life. John Paul II emphasizes that only spiritually healthy families can properly fulfill the task of teaching the young to live in marriage and the family (cf. LtF 16). What is needed, therefore, is an in-depth formation of spouses so that they may live their marriage according to God's plan and be supported as in the task of educating their children (see NMI 47). The Apostolic Exhortation *Amoris Laetitia* emphasizes the need to support the family in the educational process: "pastoral initiatives aimed at helping married couples to grow in love and in the Gospel of the family also help their children, by preparing them for their future married life" (AL 208).

This aim can be perfectly served by the testimony of spouses and, above all, by the witness of their indissoluble communion and faithfulness. According to Pope Benedict XVI, it opens the perspective of the spouses' authentic humanity and allows their children to believe in man and his future.³³⁹ Adult catechesis in the Church community furthers this, by deepening the faith and the understanding of marriage as a community of life and love. Pedagogization is helpful in preparing parents to fulfill their educational task – for example in specialized formation courses, conducted in collaboration with experts (TMHS 134).

Parents need help and support from other educational settings, such as the school, the Church, society, youth groups, and formation groups.³⁴⁰ They also expected to be supported by specialists – e.g., psychologists, pedagogues, priests, and lay catechists, as well as school nurses and members of Catholic associations.³⁴¹ In general, the education to family life requires the concrete

³³⁸ PŻMR 24; SZ 25-26.

³³⁹ Cf. DA 11; GS 52; FC 20; Benedict XVI, Address to the participants of the ecclesial diocesan convention of Rome on the theme "Family and Christian community: formation of the person and transmission of the faith" (6 June 2005), nos. 9, 30-33: http://w2.vatican.va/content/benedict-xvi/en/speeches/2005/june/documents/hf_ben-xvi_spe_20050606_convegno-famiglia.html (consulted on 01.03.2018). See J. Goleń, "Rola świadectwa w rodzinie," *Verbum Vitae* 28:2015, 423–58.

³⁴⁰ Cf. EGH 53-77; cf. PSM 22.

³⁴¹ Cf. J. Goleń, *Wychowanie seksualne w rodzinie. Studium pastoralne*, 220–2.

support of specialists. Support from the media (PSM 29) and preparation of valuable materials are also necessary.³⁴²

The Church points to the role of Christian communities and family communities in supporting the family in the preparation of children for married life.³⁴³ In the process of education to love and life in marriage and the family, it is helpful to bring families together in parishes, institutions, and associations where they can exchange their experiences and unite in the face of social threats (PSM 31). In this work, parents should be accompanied by trust in God and prayer, especially through the intercession of Mary Immaculate and Saint Joseph,³⁴⁴ as well as other saints, especially John Paul II.

7. The Family and Mass Media

JAROSŁAW WOŹNIAK

Over the last twenty years, we have been observing the unusually rapid development of the means of social communication and the increasingly widespread access to them.³⁴⁵ This, in turn, is giving people new opportunities for communication and enrichment life. “Thanks to the unprecedented expansion of the communications market in recent decades, many families throughout the world, even those of quite modest means, now have access in their own homes to immense and varied media resources. As a result, they enjoy virtually unlimited opportunities for information, education, cultural expansion, and even spiritual growth—opportunities that far exceed those available to most families in earlier times.”³⁴⁶ Despite the indisputable good that comes from access to the media, it is also raising challenges for both the individual and the family. At the basis of these challenges is the variety—often contradictory—of

³⁴² TMHS 129-132, 147; cf. A. Skreczko, “Pedagogizacja rodziców wyrazem troski o wychowanie,” in: J. Wilk (ed.), *W służbie dziecku*, vol. 2, Lublin 2003, 461–74.

³⁴³ AL 279; cf. LtF 16; TMHS 67, 113.

³⁴⁴ TMHS 149; cf. FC 86; RC 31; EV 100.

³⁴⁵ John Paul II, Apostolic Letter “The Rapid Development” to those responsible for communications (24 Jan. 2005): https://w2.vatican.va/content/john-paul-ii/en/apost_letters/2005/documents/hf_jp-ii_apl_20050124_il-rapido-sviluppo.html (consulted on 01.03.2018).

³⁴⁶ John Paul II, The Media and the Family: A Risk and a Richness. Message for the 38th World Communications Day, nos. 2, 12: https://w2.vatican.va/content/john-paul-ii/en/messages/communications/documents/hf_jp-ii_mes_20040124_world-communications-day.html (consulted on 01.03.2018).