

“The Odds of Family after the Bishops Synod”

“The family is the most ancient of human institutions. It has authority. It is universal... A the child is an explanation of the Father and the Mother... This triangle of truism, of the Father, Mother, and Child, cannot be destroyed; it can only destroy those civilizations which disregard it.” (The Superstition of Divorce, 1920, G.K. Chesterton)

The family has always had a fight to protect itself, whether from the beast in the forest or in the sea, whether from the barbarian intruding in the village or the industrial machine slaving in the city, whether from the electronic social network in invading the private family domain or the man-made laws in regulating partnerships for modern fake families.

In fact, family is an institution that precedes the State. It differs from the State, and from any other institution in that which begins with a spontaneous attraction. So, it is not coercive. There is nothing in any other social relations in no way parallel to that mutual attraction of the sexes. By missing this simple point, the modern world has fallen into follies.

By nature, the family has a purpose; and nature can have no purpose unless God is behind, due to Creation. The purpose of family is to increase and multiply. In this sense, a child is an explanation of the father and the mother. If any one sees a child, the common explanation is that he [she] comes from his [her] parents.

However, dysfunction families struggle to commit to their duties and obligations. Whenever the family falters, then the State could fill its functions. Albeit the government can step in as a provider, an educator, an entertainer, a counselor, a caretaker... there is no way that governmental entities can replace the natural process of family. Otherwise, they can interfere with it.

By nature one cannot substitute the authority of the parents nor replace the bond between a husband and wife. How could one undo the bond between a mother and a child? One can try but it will waste of time. The one world government is trying to disintegrate the social order within the context of family through an elevation of public education, not only by the legalization of divorce and same sex marriage, but also by the practicing contraception and abortion. One certainly can try all, but the family will survive, as God has purposed.

Needless to say, that the family has come into existence without legislation. In true, it has continued to exist without the legal support and will withstand any unnatural laws made by anti-Christian governments. Families can go, from being ignored and neglected to being attacked and torn into pieces. Notwithstanding, God has instituted the family: [it] *cannot be destroyed yet it can only destroy those civilizations, which disregard it.*

As a matter of fact, the “Kasper Proposal” is disregarding the essential element of the traditional family in order to adopt a practical element of a new family structure, in accordance to the program of the New Evangelization preached by the post Conciliar Vatican II Church, in which conjugal fidelity, procreation and sacramental union were taken into a modern dynamic in marital unions.

Hence, Walter Cardinal Kasper advocates a path for divorced and remarried Catholics to be readmitted to Communion. His proposal was before presented to a consistory of bishops in February, and once again in October 2014 to the Synod of Bishops. At the Synod, the German Cardinal Kasper led with a papal support his proposal, which provoked strong reactions. Moreover, the final document of 2014 Synod of Bishops was put to a vote of the complete assembly; they voted out the three paragraphs that addressed Communion for the divorced and civilly remarried, cohabiting couples and same-sex pairs. Yet Pope Francis insisted that the failed paragraphs be retained as footnotes.

A year later, during the 2015 Synod, there were more debates and justifications on the subject of the family, but ambiguity dominated all discussions. Nevertheless, the final official document has inserted somehow those previous words that were voted out. In particular, they are included on the numeral 82, speaking about the nullity of matrimonial bond:

82. *“For many of the faithful who have had an unhappy marital experience, investigating and verifying the invalidity of the marriage represents a possible course of action. The recent motu proprio Mitis Iudex Dominus Iesus and Mitis et Misericors Iesus led to a simplification of the procedures in the declaration of nullity of a marriage. With these documents, the Holy Father also wanted to “make clear that the bishop himself in his particular Church, of which he is pastor and head, is the one who renders judgment for the faithful entrusted to him” (MI, preamble, III).”*

And subsequently, it has forged a pastoral introduction for those divorced and civilly married couple considering any kind of “legal union:”

84. *“The baptized who are divorced and civilly remarried need to be more integrated into Christian communities in a variety of possible ways, while avoiding any chance of scandal. The logic of integration is the key to their pastoral care, a care, which might allow them not only to realize that they belong to the Church as the Body of Christ, but also to know that*

they can have a joyful and fruitful experience in it. They are baptized; they are brothers and sisters; the Holy Spirit pours into their hearts gifts and talents for the good of all. Their participation can be expressed in different ecclesial services which necessarily requires discerning which of the various forms of exclusion, currently practiced in the liturgical, pastoral, educational and institutional framework, can be surpassed. Such persons need to feel not as excommunicated members of the Church, but instead as living members, able to live and grow in the Church and experience her as a mother, who welcomes them always, who takes care of them with affection and encourages them along the path of life and the Gospel.”

History certainly repeats. The 1968 Catholic world awaited then the decision of Pope Paul VI on artificial means of birth control, when a variety of commercial and social interests built an expectation in the public mind that the Church must approve using “the pill.” Since then contraception is fine for many families! In like manner, today’s 2016 public opinion, both in Press and Internet, is framing a discussion on the family as pastoral need to resolve those social conflicts, not only concerning divorced and remarried Catholics but also about homosexual partners and cohabiting couples, who should not be marginalized by pastors and parishes. Indeed, the family is a stake!

As Traditional Catholics, it is important to re-establish parental authority in the two societies that Divine Providence has instituted for us – the family and civil society. In fact, a considerable part of knowledge comes from the authority that passes it on. A child has confidence in his parents, in his teachers and in his books, thereby his knowledge increases and settles. As children, we receive everything from our father and mother; even all educational nourishment in the moral or intellectual domain, either way within a private or social scenario, our parents definitely played an imperative role.

In this perspective, teachers help parents, in such a way that in the children’s minds teachers are sharing their parents’ authority. In other words, all the learning we obtain during our childhood and youth is received and accepted, rather than gathered by experience or by chance.

Absolutely, God has intended that amazing influence of the family. This is the reason why He bestows to the father of the family such great authority and power over his family, his wife and his children. When a child is born, he does in an extreme weakness that we can appreciate the absolute need for the stability and indissolubility of the home, with both masculine and feminine figures.

The role of parenting has become very difficult because today’s hectic style of modern living brings about no spare time nor common sense or discipline at all. Professional obligations separate parents from children, and frequently grand parents cannot help as before they used to do. So, Catholics families not only are confused but also defenseless.

Let us be aware that conversion to another religion from that faith received during the childhood would present serious difficulties to the detriment of parental authority, including to revolt or to despise their own parents or other authorities, even to attempt to one’s own life.

Human creatures usually live by following family traditions, as can be observed throughout the whole world. Therefore, Catholics parents must teach the true religious knowledge, in practicing religion and in moral training accordingly to the teaching of the Gospel and the Church, with all its traditions and customs.

Lastly, Our Lady in Fatima has given us several clues in order to be awaken among the critical issues we live in, as we can relate them to the minor prophet Zacharias’s words (13, 7-9): *“Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: strike the shepherd, and the sheep shall be scattered, and I will turn my hand to the little ones.*

“And there shall be in all the earth, saith the Lord, two parts in it shall be scattered, and shall perish: but the third part shall be left therein.

“And I will bring the third part through the fire, and will refine them as silver is refined: and I will try them as gold is tried. They shall call on my name, and I will hear them. I will say: Thou art my people, and they shall say: the Lord is my God.”

That’s why the Blessed Virgin Mary told Sister Lucia that she had to suffer much on behalf of the Holy Father, but “Finally, at the end My Immaculate Heart will triumph.” Indeed, it is a mystery of iniquity, all those odds and affairs of the Synod of Bishops.

Viva Cristo Rey.

Father Zendejas