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FUTURE OF MANKIND GOES THROUGH THE FAMILY

“Future of mankind goes through the family” (FC, 86) – that title derives from the last paragraph of apostolic Exhortation of John Paul II *“Familiaris consolatio”*. The deepness of this statement compares with drawing from the horn of plenty with a teaspoon. I would like to content myself with only a few paths from that area of human reality – the family, which is an incarnation of hope, not a static figure, monument or sculpture but a process of becoming directed to the future.

“Future of mankind goes through the family” (FC, 86) – this famous statement and the certainty of John Paul II responds to the image of harmony and happiness connected with family. The family is a place where love seems to be secured, where everybody feels being loved, noticed and needed. In the family there is a place for intimacy, effectiveness and fundamental interpersonal relations. Family is the most common human hope and longing.

Family is similar to paradise you enter but can easily get expelled from. No wonder that the Holy Father rooted his great catechesis on family on something we can call paleo-teology, trying to recreate in an archeological way the situation of a man before being expelled from paradise. It is a genius approach towards the issue. Nobody has ever done it before John Paul II. There is no other spatially-temporal area that would in such a profound way include all human needs, expectations and components.

Family as a source of life – it is substantial to remark that the source of water is not a creator of water. The source is a synthesizer of water. The source is a place where water appears, where you can see it, touch it and scoop it up. In that meaning we can state that family is a source of life. Family is not an author of life but its source.

“A meaningful duty is to transfer human life, thanks to which the married couple becomes free and responsible co-workers of God – the Creator. It fills them with great happiness which is sometimes connected with difficulties and troubles” (HV, 1). It is a kind of echo of the great council constitution *Gaudium et spes*. The first element of this source is conception of a man, which fulfills the condition that human life, the younger, the weaker, depends on the surrounding and is less independent. The beginning of human life – the moment of conception, creation of human genome is the moment of extreme dependence requiring at the same time great care and protection. One should in this context consider the veterinary attempts to reproduce human being by consequently violating the elementary biological co-processes. That is the reality. The assurance of the biological, human and social conditions for the beginning of human life is absolutely crucial for creating the man and his heading towards future, towards the hope.

Fatherhood and motherhood as the source of conception exemplify in my opinion the phase of sexual identification. The sexual maturity of a man and a woman manifest itself in fatherhood and motherhood. That is why the process of maturing lasts so long, is so difficult and requires such complex conditions. Pursuing this identity results in gaining social and personal balance. No wonder that the ones who did not reach the

state of maturity concerning fatherhood and motherhood, are people suffering from certain social and psychological problems.

Family is a place where both children and disabled family members can be accepted. The proper environment for disabled, weak and ill is the family. Home hospice are totally understandable because one feels best at home. The same happens with neonatologic and pediatric units where the presence of parents

Although they do not take a direct part in a treatment is one of the crucial elements of curing the patient. Thanks to their presence the diagnostically-therapeutic process is much faster and more effective. The child goes through the trauma of treatment in a more harmonic way. Denying the fulfillment of this social roles results in creation of such laboratory places for disabled and ill where there is no atmosphere of familiar environment.

The family is simultaneously a place for elderly people and I would like to draw the attention to the fact that the presence of grandfathers and grandmothers in a family realizes the vertical maternity whereas the parents realize it in a horizontal way.

Grandparents are witnesses of the past and grandchildren are promises for the future, they are the hope which is very important in the life of every man and every family. That is why the contact between generations is so significant and constructive for both: grandparents and grandchildren. This is what lacks in today's process of humanization, education and especially in mature love.

Considering such establishments one realizes to what extent the family influences human growth. Let us read the sentence from *Familiaris consortio*: "The task of education derives from the fundamental devotion of the married couple: giving birth to a person through and for love the parents take the responsibility to assure the child with the fullness of human life." (FC, 36). In the case of human being - and it is an only exception in the world - we can speak about the priority of spiritual paternity above the biological one. Only human possesses a dominant where spiritual education is more important than biological one.

Spiritual paternity is realized through educating towards future, love, interpersonal relations and human society. Through spiritual paternity in the family the social integration of children comes to pass because the family is a school of behavior in a society. If there is a shortage of family relations the society experiences common orphanage what is a significant problem in today's world. We observe the orphanage of adults, their loss, loneliness and extreme existential lack of sense and will of life. Hence, we talk about the social role of family.

"Family - what had been underlined in the Family Laws Charter - is a natural relation, fundamental to the country or any other social community; it possesses its own laws." (Family Laws Charter). Family as a unit is much older than a country or a Church. It has to be underlined because family is a pattern institution for all other existing. Family is a pattern for both country and Church.

On the last African synod there had been reminded that the Church is a family of God's children what is as important as the statement that Church consists of People of God. People of God are characterized by homogenization and family not. People of God are close to what we have observed in the after-council period - a certain syndicalization of Church. As we know, family is created as an icon of the Holy Trinity. That is why its importance is so high because it is placed in the middle of common wealth. The deficit of today's politic, national as well as international, consists in losing the feeling of common wealth. Nobody is able to define what the common wealth means.

Precisely, the centre of common wealth is the family. It is both the incarnation of natural laws and a criteria for human laws. By destroying the family we would not be able to find the universal human laws. That is the crucial issue we have to realize.

Contemporary attempts to formulate culturally conditioned human laws of changing geometry are the result of consensus and not the objective assertion of reality. This issue arises a problem which needs to be face and may lead us to a social catastrophe.

Demographical problems cannot be regulated by omitting the family. It results in demographical implosion in rich countries, which develop relatively slowly concerning the deficit of young generation. On the other hand however, the families in the countries of third world are pressured to delimit the number of births is observed. It drove to a fact that family had been disvalued and especially the importance of a child had been decreased. Child is presented as an elementary enemy of social development. It is a misanthropic tendency which led to human disasters in developing countries.

It is important to remark that family is natural and independent micro society. That is why all totalitarian regimes tried to destroy the family because she brings sovereignty. The fact that in Poland 80 % of the land was owned by peasants salvaged the familiar independence.

Family as a way to sainthood – a sacrament of blood and body can be compared to the Eucharist, which we must not forget. It is a fundamental bounding with the sacrament of marriage. Sanctifying through that sacrament is connected with the features that should characterize human love. Nobody understands the words “love” and “to cherish” but we repeat those words all the time. The encyclical *Humane vitae* contains an attempt to define the components of human love. There is a great demand on that in the modern times. We can observe love which is totally human hence it is sensual as well as spiritual. One cannot forget that the spiritual dimension of love guarantees its durability. Without spiritual dimension there will be no hope in the fullness of love. What it means? It means that love becomes a certain form of friendship and gives hope for future. If love of a married couple would not develop to a kind of friendship, it would not last long as it should from the definition – it is faithful and exclusive till the end of life. Finally it is love which is fertile and leads to extend life miracle.

Pure love should be characterized by three factors. First of all it needs to be just and fair. A person engaged in a love relation ought to think about it: do I have a right to somebody next to me and to God? St. John the Baptist said *You have no right to crave the wife of your brother* – no matter the affective reality and sentimental excitements. He love that is not just is not a pure love. Love need to be good. Good as a term can be defined as a posture of man serving the other person, the wife or the husband. Finally, love need to be merciful, understanding and allowing seventy seven times more than normally. It should notice that some lacks in the character of the second person also require warmness and loving.