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*Damijan Ganc*

## **Towards Theology of Parenthood: Exploring Foundations in Pope Francis' Apostolic Exhortation "Amoris Laetitia"**

*Na poti k teologiji starševstva: raziskovanje temeljev  
v Frančiškovi apostolski spodbudi „Radost ljubezni“*

*Abstract:* Contemporary individuals place great importance on the quality of interpersonal relationships, leading parents to increasingly recognize their responsibility in shaping their children's development. The theology of parenthood, offering a positive evaluation of parents' roles and illuminating the path of their efforts, represents a significant opportunity for modern pastoral practice. This article explores the role and significance of parenthood in Pope Francis's apostolic exhortation "Amoris Laetitia" and, through thematic analysis, establishes initial foundations for the development of the theology of parenthood. The analysis reveals that parental love reflects God's love and unveils the depth of the relational dimension of God to parents. The love between spouses and fundamental openness to life is, by the creative order, naturally oriented towards each other. Parents transmit the kerygma – the initial proclamation of faith – to their child, revealing the maternal and paternal face of the Lord through their active love. In addition to imparting faith, parents also nurture fundamental human values, contributing to the establishment of fraternal humanism in the world. In their parental mission, they have the assurance of God's constant closeness and guidance through sacramental grace. The Church is called to listen to parents in its pastoral work, providing diverse support and accompaniment.

*Keywords:* theology of parenthood, love in the family, child-rearing, Pope Francis, apostolic exhortation "Amoris Laetitia"

*Povzetek:* Sodobnemu človeku je kakovost medosebnih odnosov zelo pomembna, zato se tudi starši odgovornosti svoje vloge pri razvoju otrok zavedajo vse bolj. Teologija starševstva, ki staršem predstavlja pozitivno ovrednotenje njihove vloge in jim osvetljuje pot za njihova prizadevanja, je zato za sodobno pastoralno prakso velika priložnost. V prispevku raziskujemo vlogo in pomen starševstva v Frančiškovi apostolski spodbudi „Radost ljubezni“ ter s pomočjo metode tematske analize oblikujemo prva izhodišča za razvoj teologije starševstva. Ana-

liza je pokazala, da je starševska ljubezen odsev Božje ljubezni, obenem pa staršem odstira globino odnosne razsežnosti Boga. Ljubezen med zakoncema in temeljna odprtost za življenje sta po stvariteljskem redu naravnana drug na drugega. Starša otroku posredujeta kerigmo – prvo oznanilo vere; s svojo dejavno ljubeznijo mu razodevata Gospodov materinski in očetovski obraz. Ob izročilu vere ga vzgajata tudi za temeljne občečloveške vrednote, s čimer prispevata k vzpostavljanju bratskega humanizma v svetu. Pri svojem starševskem poslanstvu imata starša zagotovilo stalne Božje bližine in spremljanja v obliki zakramentalne milosti – Cerkev pa je poklicana, da s svojim pastoralnim delom staršem prisluhne in jim nudi raznovrstno podporo ter spremljanje.

*Ključne besede:* teologija starševstva, ljubezen v družini, vzgoja otrok, papež Frančišek, apostolska spodbuda „Radost ljubezni“

## 1. Introduction

Throughout life, individuals of faith continually explore the profound Christian truth that humans are created in the image of God (Gen 1:27). This revelation unfolds through diverse experiences, where one's God-likeness is discerned by embracing, understanding, and faithfully fulfilling pivotal life roles. Parenthood, a role that leaves an enduring imprint on an individual's life (Hughes 2009, 98–101; Purewal and Van den Akker 2007, 83–85), stands out among these roles. By delving into the depths and significance of parenthood, parents not only actualize their divine resemblance but, by extension, gain insight into the essence of God's love and the relational core of God in its trinitarian dimension (Bošnjaković and Smoljo-Dobrovoljski 2023, 23; Hood, Hill, and Spilka 2018, 11).

In the quest for happiness, modern individuals devote efforts to cultivating quality family relationships, where a sense of fulfilling one's parental mission becomes pivotal. This pursuit is reflected in the abundance of parenting literature, the flourishing of psychotherapy, and the prominence of family therapy. Philip Rieff's foresight regarding the advent of a "therapeutic era" (Svetelj 2022) is materializing. In this contribution, our aim is to showcase that the theology of parenthood, rooted in an analysis of Pope Francis's apostolic exhortation *Amoris Laetitia* (2016), offers a significant opportunity for pastoral practice. By delving into the intricacies of parenthood and conducting a nuanced evaluation of maternal and paternal roles, parents can uncover dimensions of God's love, thereby deepening their faith.

It comes as no surprise that Pope Francis dedicates considerable attention to the role and significance of parenthood, alongside addressing educational matters, in the aforementioned apostolic exhortation. His perspective on parental love and the role of parents in Christian upbringing draws steadfastly from scriptural tradition, Second Vatican Council documents, and insights from prior Church figures, as well as contributions and conclusions from the Synod of bishops on the voca-

tion and mission of the family in the Church and contemporary world. Simultaneously, he brings fresh illumination to parental roles through original viewpoints and evaluations (Polak 2022, 412). While some categorize his views as innovative within the continuum, the Pope neither denies Church doctrine nor adheres to it rigidly, offering a new perspective (Vidal 2018, 68–69). The primary objective of the apostolic exhortation is to rekindle the appreciation for the beauty of Christian marriage and family life, emphasizing the true meaning found in self-giving love, particularly as manifested in the mystery of marriage and family (Slatinek 2017a, 133).

Numerous discussions on the apostolic exhortation *Amoris Laetitia* have focused on Pope Francis's theology of mercy, extensively developed in the eighth chapter, recognized as an exciting innovation within theological academic circles. This chapter addresses various pastoral issues and dilemmas that have far-reaching consequences for moral theology, canon law, and, above all, pastoral practice (Granados 2017; Otaduy 2017; Ryan 2017; Elizari 2020; Reimer-Barry 2022). However, his teachings on the significance and role of parents in the history of salvation, as well as the importance of the paternal and maternal roles for pastoral work in the Church, have received much less attention. The reason for this can be traced to the fact that the Pope largely relied on previous Church documents to evaluate parenthood, and his contribution lies primarily in the selection and interpretation of the included texts.

In the upcoming sections, we'll delve into a detailed analysis and critical evaluation of the apostolic exhortation "*Amoris Laetitia*." For our research, we utilized a slightly modified thematic analysis method (Braun and Clarke 2006). Initially, we pinpointed sections of the text dedicated to parenthood and organized them into thematic clusters based on their interconnected content. Using these thematic clusters, presented in the following sections, we aim to craft a nuanced theology of parenthood derived from the reflections of Pope Francis. The insights obtained will be critically examined through the lens of an interdisciplinary selection of contemporary scientific literature.

## **2. God's Likeness Unveiled: The Trinitarian Tapestry of Parental Love**

Pope Francis places love at the very heart of family life. If God revealed His trinitarian nature through the revelation of His heart (Sanders 2016, 16), the heart of the family is love, destined to live out the image of God's love. According to Francis, marital love and the transmission of life vividly portray God as creator and redeemer. Fertile love becomes a symbol of the inner reality of God and an image through which we discover and describe the mystery of God in His trinitarian and creative dimensions. The Triune God is a communion of love, and the family is its living reflection, a community of people who mirror the unity between the Father, the Son, and the Holy Spirit (AL 11; 29; 71; Ouellet 2006, 20–37). In doing so, he

draws upon Benedict XVI's teaching, asserting that the way God loves becomes the measure of human love (DCE 11). Through active love for their children, parents come to understand the depth of God's love, and contemplation of God's love enables resonant relationships. Resonance in relationships fully materializes when parents, as participants in God's love, respond to the fundamental question of who each of them is, called to love in the manner God loves. Through active parental love, they discover their fundamental answer to the question of what or who a human being is (Klun 2022, 544–545).

Addressed by God's love, both father and mother respond by de-centering themselves, placing love for the child at the resonant center (Klun 2020, 290). Similarly, tenderness manifests in the relationship between parents and children, resonating reciprocally with love (Simonič 2018, 212) and expressing God's soothing affection for humanity (Ps 131:2). Tenderness plays a particularly crucial role when individuals encounter fragility and vulnerability. Therefore, parents who embrace and nurture children with special needs mirror God's love, tenderness, and closeness in a unique way, offering a precious testimony to the fidelity of the gift of life. As parents, in communion with the Christian community, explore new attitudes, languages, and forms of understanding and identification (resonance) with these individuals, it becomes a gift and an opportunity for the family and community to grow in love, mutual assistance, and unity (AL 47). Therefore, if the Trinitarian relational dimension of God serves as a model for the development of interpersonal relationships within the family, reciprocally, the growth in love and tenderness fostered by parents' daily care for their children allows them to sense and experientially "know" the Love at the very core of God's trinitarian dimension. In line with the teachings of John Paul II, it can be said that as family members create "*communio amoris*" and "*communio personarum*," the family as a whole discovers its divine likeness and increasingly becomes "*communio sanctorum*" (Bukalski and Falewicz 2022, 157–159).

Love within the family also possesses its trinitarian dimension, as it unfolds through relationships between mother, father, and child. The child has a natural right to both mother and father. This is not about the separate love of the mother or father for the child; rather, it is the love between them, experienced by the child as the source of one's life (AL 172).

### 3. Inception of Love: Bridging Spousal Devotion and Life's Emergence

Pope Francis's key message to parents is that every child is a gift from God, allowing us to discover new priceless dimensions of love (AL 166; 222). The ability of a human couple to give life through love is the path through which the history of redemption unfolds in the Church. The love between husband and wife and the transmission of life are inherently oriented toward each other by the order of creation (AL 11; 81; 165; Gen 1:27-28). The natural link between the self-giving

love of spouses and the emergence of human life lies at the heart of Francis's encapsulation of the Church's teachings on transmitting human life. The willingness to conceive a child is inherent from the very beginning of love as its essential characteristic, making it impossible to reject without distorting love itself. Therefore, love cannot turn inward, forfeit its transcendent dimension, and yet remain faithful to its essence (AL 80). In experiencing this connection between their intimate love and fertility, parents discover significant dimensions of their own divine likeness, becoming participants in God's creative work (AL 81). With these perspectives, Pope Francis continues the teachings of his predecessors, Paul VI (*Humanae Vitae*), and the personalistic development of this doctrine by John Paul II in the apostolic exhortation "*Familiaris Consortio*" (Szaniśzló 2023, 1047–1049).

While the apostolic exhortation emphasizes a spirit of mercy and acceptance for those who are weak, in need of assistance, or unable to follow the ideal path (Rubio 2020, 253–254), Francis remains steadfast in the principle that everything must be done to protect the lives of the unborn:

"Here I feel it urgent to state that, if the family is the sanctuary of life, the place where life is conceived and cared for, it is a horrendous contradiction when it becomes a place where life is rejected and destroyed. So great is the value of a human life, and so inalienable the right to life of an innocent child growing in the mother's womb, that no alleged right to one's own body can justify a decision to terminate that life, which is an end in itself and which can never be considered the 'property' of another human being." (AL 83)

The Church cannot and will not deviate from this norm that safeguards the lives of unborn children if it wishes to remain faithful to the core of Jesus's message. As the psalmist says, "you made all the delicate, inner parts of my body and knit me together in my mother's womb." (Ps 139:13). According to Francis, every child resides in God's heart from the very beginning, and at the moment of conception, the Creator's eternal dream comes to fruition (AL 168). There are varying perspectives on allowing the use of contraception, but even when different views occasionally emerge within the Church, the argumentation usually revolves around seeking a lesser evil, such as reducing the number of deaths of unborn children, preventing a loss of faith, addressing overpopulation, poverty, and similar concerns (Szaniśzló 2023, 1047–1059). From our standpoint, the task of pastoral theology is to shift the emphasis from prohibiting the use of contraception to encouraging a deepened understanding among believers that respecting the natural link between the self-giving love of spouses and openness to life has profound implications for the development of a strong marital relationship. It encourages transcending the biological view of sexuality and experiencing holistic, personal, and definitive mutual self-giving between two dedicated individuals (Dudziak 2023, 24; FC 11). Similar to fidelity, openness to receiving new life is not primarily a command or prohibition but a gift through which husband and wife deepen their relationship with God. Observing the fertility cycle and natural family planning means that the

couple recognizes the fundamental principle that all life comes from God, and they are not the lords and masters over the source of life (Bedouelle, Bruguès, Becquart 2008, 109–110). Being fully open to life also means accepting the child as they are, with all their characteristics and imperfections. As Francis puts it:

“Some parents feel that their child is not coming at the best time. They should ask the Lord to heal and strengthen them to accept their child fully and wholeheartedly. It is important for that child to feel wanted. He or she is not an accessory or a solution to some personal need. A child is a human being of immense worth and may never be used for one’s own benefit. So it matters little whether this new life is convenient for you, whether it has features that please you, or whether it fits into your plans and aspirations. For ‘children are a gift. Each one is unique and irreplaceable... We love our children because they are children, not because they are beautiful, or look or think as we do, or embody our dreams. We love them because they are children. A child is a child.’” (AL 170)

#### **4. Christian Parenting: Sharing the Heart of the Kerygma**

The fundamental vocation of the family, according to Francis, lies in its gaze upon Jesus. As stated in the apostolic exhortation “The Joy of the Gospel,” the family must continually resonate with the first proclamation, which is the most beautiful, greatest, most attractive, and simultaneously the most necessary, for there is nothing more solid, profound, secure, compact, and wise than this proclamation (EG 35; 165). According to Francis, the family is precisely the space where the kerygma first resounds. When evaluating the role of parents, he directs attention to the Dogmatic Constitution on the Church, naming the family, along with it, the “domestic Church” (LG 11). Both the father and mother are collaborators and interpreters of the love of God the Creator, revealing the paternal and maternal face of the Lord through their love (AL 172–177).

In his view, the role of the family can be fully understood only when assessed from the perspective of transmitting the first proclamation: “The mystery of the Christian family can be fully understood only in the light of the Father’s infinite love revealed in Christ, who gave himself up for our sake and who continues to dwell in our midst.” (AL 59) Therefore, he also relies on the words of John Paul II, who asserts that spouses, in their loving relationship under the sacramental grace, constantly remind the Church of what happened on the cross. They become witnesses of redemption for each other and their children, sharing in it through the sacrament (FC 13). The kerygma is not just a doctrine or the content of the Gospel repeated from generation to generation; it is primarily the transmission of experience, the parents’ testimony of what happened with Jesus and, at the same time, what happened to them in encountering Jesus (Stegu 2023, 1025). Parents convey their experience, which the child accepts trustingly. Their authority serves as a secure

starting point from which the child explores and experiments until eventually forming their own perspective (Vodičar 2023, 1036; 1 Thess 5:21).

Parents are called to draw inspiration from the incarnation of the Word in the human family, reflecting on the mystery of Mary and Joseph's trusting "yes" in the poignant moment of the Annunciation (AL 65). Only by looking at Christ can we comprehend the depths of relationships, as through His revelation, the mysteries of the Father and His love fully unfold, revealing humanity's highest calling. "Thus, the Church regards spouses as the heart of the entire family, which, in turn, directs its gaze to Jesus." (AL 73; cf. GS 48; RS 21) Mary's tender and compassionate maternal attitude has inspired Christians since the beginning of Christianity, leading to the development of various forms of Marian devotion. In the earliest preserved biography of Mary from the 7th century, the fundamental connection between the Christocentric nature of the proclamation and Mary's compassionate participation in the Son's suffering is emphasized (Avsenik Nabergoj 2022, 830–831).

It is crucial that the compassion born within the heart of the family is expressed through solidarity with others, as Francis states:

"The family is thus an agent of pastoral activity through its explicit proclamation of the Gospel and its legacy of varied forms of witness, namely solidarity with the poor, openness to a diversity of people, the protection of creation, moral and material solidarity with other families, including those most in need, commitment to the promotion of the common good and the transformation of unjust social structures, beginning in the territory in which the family lives, through the practice of the corporal and spiritual works of mercy."

All this is an expression of our profound Christian belief in the love of the Father who guides and sustains us, a love manifested in the total self-gift of Jesus Christ, who even now lives in our midst and enables us to face together the storms of life at every stage. In all families, the Good News needs to resound, in good times and in bad, as a source of light along the way. All of us should be able to say, thanks to the experience of our life in the family: 'We come to believe in the love that God has for us.' (1 Jn 4:16) Only on the basis of this experience will the Church's pastoral care for families enable them to be both domestic churches and a leaven of evangelization in society (AL 290)."

## **5. Cultivating Fraternal Humanism: The Role of Parenting in Universal Values**

In addition to the first proclamation and religious education, Francis places significant emphasis, in the apostolic exhortation, on the role of educating children in universal human values. In light of Francis's efforts towards fraternal humanism, it



can be said that he sees dedicated child-rearing as the foundation for establishing such humanism, addressing this crucial issue in the *Amoris Laetitia* in detail (AL 259). The groundwork for sensitive upbringing is laid in the fourth chapter, where Francis discusses dialogue as “essential for experiencing, expressing and fostering love in marriage and family life” (AL 136). When the Pope speaks of quality dialogue, he also highlights non-verbal communication, setting the tone or colour to spoken words. He emphasizes the importance of attentive listening, empathy, respect for individual differences, and a composed attitude based on inner certainty, deep decisions, perspectives, and values (AL 136–140; 276). In his teachings, he increasingly employs an approach some authors term “right-hemispheric balanced pastoral practice” (Ganc 2024). He acknowledges that the quality of family dialogue is crucial not only for fostering a culture of dialogue within the family but also for the development of universal fraternity in the world (Slatinek 2017b, 332–334).

The Pope encourages parents to embrace a sensitive approach aimed at fostering a child’s ethical awareness. This is principally achieved through personal example and open dialogue, allowing the child to independently explore the principles and values of moral conduct, as well as rules, rather than imposing them without proper consideration. Criticism is more likely to be accepted by a child when expressed respectfully and coupled with an acknowledgement of their efforts. The authenticity and vulnerability of parents, including the admission of their own mistakes, play a pivotal role in building the child’s trust (AL 263–269).

Pope Francis underscores the significance of quality time spent together. Delicate interactions between parents and children, combined with vigilant supervision, serve as the most effective preventive measure against potential harmful influences from the environment (AL 260). These educational guidelines align closely with modern educational principles that assist parents in forming secure attachments with their children (Hughes and Baylin 2012, 102–141).

Playing a substantial role in child development is education for autonomous decision-making. Encouraging reflection, fostering the ability to delay gratification, and adopting an authoritative parental stance with clear structures and valued boundaries are crucial. These measures significantly aid children in steering clear of potential pitfalls associated with various addictions, particularly considering the impact of modern technology (AL 267–275).

Pope Francis also stresses the importance of intergenerational bonds and the sensitivity of all family members to engaging with people in the neighbourhood (AL 196; 276). It is well recognized that, for human development and well-being, maintaining strong personal connections with at least one positively oriented person from each generation at every stage of life is crucial (Ramovš 2003, 30). Thus, the development of harmony and connectedness between generations is vital for the promotion of fraternal humanism.

A specific focus is placed on the importance of appropriate sexual education within the family, necessitating the development of a new discourse that transcends the trivialization of sexuality prevalent in today’s society. This is particu-



larly crucial due to the harmful effects of easily accessible pornography distorting perceptions of sexuality (Erzar 2023, 1062–1063). Francis views sexual education as a valuable opportunity to cultivate interpersonal sensitivity, respect for others, an understanding of the depth of non-verbal communication, and the transcending of traditional gender role divisions (AL 286).

## 6. Sacramental Grace and Church Support: Nurturing Parental Confidence and Hope

Numerous parents grapple with formidable challenges in raising their children. Believing parents often find themselves questioning why their sincere efforts to impart the light of faith to their children are not yielding success. Doubts arise about whether they have parented correctly and how they could better navigate these challenges (Gregor 2013, 116). Their endeavours are, to some extent, undermined by powerful social processes and cultural influences as well (AL 40). In moments of distress, Francis guides parents to trust in the sacramental grace that accompanies them:

“For the sacrament of marriage flows from the incarnation and the paschal mystery, whereby God showed the fullness of his love for humanity by becoming one with us. Neither of the spouses will be alone in facing whatever challenges may come their way. Both are called to respond to God’s gift with commitment, creativity, perseverance and daily effort. They can always invoke the assistance of the Holy Spirit who consecrated their union, so that his grace may be felt in every new situation that they encounter.” (AL 51)

The marital union between husband and wife is not just a human covenant; it is also a religious covenant involving grace, ensuring God’s presence in the marital relationship. Symbolically, the sacrament of holy matrimony represents the relationship between Christ and His bride—the Church (AL 292; Lawler 1993, 14). Drawing experientially from its relationship with Christ, the Church recognizes the depth and transformative grace present in the marital relationship. Therefore, with appropriate pastoral action, it is called to safeguard this sacramental grace and assist spouses in fulfilling their marital and parental calling. From the perspective of the parental mission, the Church is called to help parents evaluate their own role and recognize that, with the sacrament of matrimony, they have become true educational agents. As they raise their children, they are building the Church and, in doing so, accepting God’s calling (AL 85). Many authors emphasize the importance of parents receiving strong support from the Church in the form of acceptance, understanding, compassion, and closeness in this often-demanding process (Bošnjaković 2023, 507; Platovnjak 2020, 368).

The Church’s task is to listen to individuals in their experiences, helping them transform their woundedness into vulnerability. This transformation occurs when individuals experience acceptance and security in relationships, allowing them to

open up to others and gradually heal their wounds (Simonič 2015, 489–490). It is crucial for the Church to implement preventive programs, designed interdisciplinary, to help parents strengthen sensitive parenthood (Jerebic 2023, 751–754). Pope Francis also emphasizes that it is an important task of the Church to care for and support couples, assisting them in overcoming the dangers they face, guiding them in raising their children, and encouraging them to maintain a strong marital bond (AL 52). Numerous studies have shown that preventive support programs for strengthening parents have positive long-term effects on the quality of family life and child development (Berlin, Zeanah, Lieberman 2008, 745–757; Sanders, Kirby, Tellegen, and Day 2014, 353; Troy, McPherson, Emslie, and Gilchrist 2018, 1742–1744). Similarly, family pastoral care must address parents with hope, achieved by approaching them, even surprising them in their (physical and emotional) reality, in their deepest desires, and offering answers that are not simplistic or belittling but grow from a strong personal commitment and experience (Cvetek 2021, 18; Vodičar 2021, 902–903).

In this secure haven of the Church, parents will also be able to deepen their spirituality, a crucial source of strength for facing life's challenges and traumas (Jerebic, Bošnjaković and Jerebic 2023, 361). Pope Francis guides parents seeking spiritual support to the image of the Holy Family, stating that "the covenant of love and fidelity lived by the Holy Family of Nazareth illuminates the principle which gives shape to every family, and enables it better to face the vicissitudes of life and history. On this basis, every family, despite its weaknesses, can become a light in the darkness of the world." (AL 66)

## 7. Conclusion

Contemporary individuals increasingly desire to cultivate high-quality interpersonal relationships, and parents are becoming more aware of the significance of their mission. The theology of parenthood, constructed through the analysis of the Pope's apostolic exhortation *Amoris Laetitia*, seeks to evaluate the role and importance of parenthood through the lens of Christian anthropology. It represents a significant opportunity and a crucial entry point for pastoral theology as it addresses parents in their deepest longing, aiming to enable healthy child development through their efforts. The discovery of their own God-likeness in the parental role allows parents to deepen their faith by experientially recognizing the relational dimension of the Trinitarian divine love through love within the family. By acknowledging the fundamental connection between expressing mutual love and openness to new life, parents surrender their lives to God and recognize Him as the master of life.

The family serves as the locus of the kerygma, the primary proclamation, where mother and father, through their love and tenderness, reveal the maternal and paternal face of God to their child. As parents educate their child in fundamental human values, they strengthen fraternal humanism in the world, loosening the soil for the reception of the seed of the Word of God. While the parental mission

is beautiful, it is often challenging; hence, the Church must strive to provide support and understanding to parents. Its pastoral efforts should be directed towards ensuring that parents vividly feel God's closeness and accompaniment in the form of sacramental grace. Further in-depth research is required to contribute to the conceptual development of the theology of parenthood, making it a significant pillar of contemporary family pastoral care. Crucial to this development is the interdisciplinary openness of pastoral theology and the increasing involvement of lay experts in pastoral practice (AL 204; Ganc and Jerebic 2024).

## Abbreviations

**AL** – Francis 2016 [Amoris Laetitia].

**DCE** – Benedict XVI 2005 [Deus Caritas Est].

**EG** – Francis 2013 [Evangelii Gaudium].

**FC** – John Paul II. 1981 [Familiaris Consortio].

**GS** – Second Vatican Council 1965 [Gaudium et Spes].

**LG** – Second Vatican Council 1964 [Lumen Gentium].

**RS** – The pastoral challenges of the family in the context of evangelisation 2014 [Relatio Synodalis].

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