

HANDOUT FOR PRIEST STUDY DAY
ARCHDIOCESE OF SAN FRANCISCO, CA
FEB. 26, 2019

Marriage as the permanent commitment to solidarity, fidelity and fruitful love responds to the deepest longings of the human heart.

International Colloquium on the Complementarity between Man and Woman
November 2014

QUOTATIONS FROM AMORIS LAETITIA (2016) ON VIOLENCE IN THE FAMILY

If we must fight evil, so be it; but we must always say “no” to violence in the home.

Pope Francis, Amoris Laetitia, #104

In this brief overview, I would like to stress the fact that, even though significant advances have been made in the recognition of women’s rights and their participation in public life, in some countries much remains to be done to promote these rights. Unacceptable customs still need to be eliminated. I think particularly of the shameful ill-treatment to which women are sometimes subjected, domestic violence and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice. The verbal, physical, and sexual violence that women endure in some marriages contradicts the very nature of the conjugal union.

Pope Francis, Amoris Laetitia, #54

There are those who believe that many of today’s problems have arisen because of feminine emancipation. This argument, however, is not valid, “it is false, untrue, a form of male chauvinism”. (Pope Francis Catechesis, 4/29/15). The equal dignity of men and women makes us rejoice to see old forms of discrimination disappear, and within families there is a growing reciprocity. If certain forms of feminism have arisen which we must consider inadequate, we must nonetheless see in the women’s movement the working of the Spirit for a clearer recognition of the dignity and rights of women.

S. S. Papa Francisco, Amoris Laetitia, #54

We also know that, within marriage itself, sex can become a source of suffering and manipulation. Hence it must be clearly reaffirmed that “a conjugal act imposed on one’s spouse without regard to his or her condition, or personal and reasonable wishes in the matter, is no true act of love, and therefore offends the moral order in its particular application to the intimate relationship of husband and wife”. The acts proper to the sexual union of husband and wife correspond to the nature of sexuality as willed by God when they take place in “a manner which is truly human”. Saint Paul insists: “Let no one transgress and wrong his brother or sister in this matter” (1 Th 4:6). Even though Paul was writing in the context of a patriarchal culture in which women were considered completely subordinate to men, he nonetheless taught that sex must involve communication between the spouses: he brings up the possibility of postponing sexual relations for a period, but “by agreement” (1 Cor 7:5).

Pope Francis, Amoris Laetitia, #154

In some cases, respect for one’s own dignity and the good of the children requires not giving in to excessive demands or preventing a grave injustice, violence or chronic ill-treatment. In such cases, “separation becomes inevitable. At times it even becomes morally necessary, precisely when it is a matter of removing the more vulnerable spouse or young children from serious injury due to abuse and violence, from humiliation and exploitation, and from disregard and indifference”. Even so, “separation must be considered as a last resort, after all other reasonable attempts at reconciliation have proved vain”.

Pope Francis, Amoris Laetitia, #154

Drug use was also mentioned as one of the scourges of our time, causing immense suffering and even breakup for many families. The same is true of alcoholism, gambling and other addictions. The family could be the place where these are prevented and overcome, but society and politics fail to see that families at risk “lose the ability to act to help their members... We see the serious effects of this breakdown in families torn apart, the young uprooted and the elderly abandoned, children who are orphans of living parents, adolescents and young adults confused and unsupported.”

Pope Francis, Amoris Laetitia, #154

As the Bishops of Mexico have pointed out, violence within families breeds new forms of social aggression, since “family relationships can also explain the tendency to a violent personality. This is often the case with families where communication is lacking, defensive attitudes predominate, the members are not supportive of one another, family activities that encourage participation are absent, the parental relationship is frequently conflictual and violent, and relationships between parents and children are marked by hostility. Violence within the family is a breeding-ground of resentment and hatred in the most basic human relationships”.

Pope Francis, Amoris Laetitia, #51

The Gospel tells us to look to the log in our own eye (cf. Mt 7:5). Christians cannot ignore the persistent admonition of God's word not to nurture anger: "Do not be overcome by evil" (Rm 12:21). "Let us not grow weary in doing good" (Gal 6:9). It is one thing to sense a sudden surge of hostility and another to give into it, letting it take root in our hearts: "Be angry but do not sin; do not let the sun go down on your anger" (Eph 4:26). My advice is never to let the day end without making peace in the family. "And how am I going to make peace? By getting down on my knees? No! Just by a small gesture, a little something, and harmony within your family will be restored. Just a little caress, no words are necessary. But do not let the day end without making peace in your family". Our first reaction when we are annoyed should be one of heartfelt blessing, asking God to bless, free and heal that person. "On the contrary bless, for to this you have been called, that you may obtain a blessing" (1 Pet 3:9). If we must fight evil, so be it; but we must always say "no" to violence in the home.

Pope Francis, Amoris Laetitia, #104

CITATIONS FROM GAUDETE ET EXULTATE, 2018

A person who sees things as they truly are and sympathizes with pain and sorrow is capable of touching life's depths and finding authentic happiness.^[70] He or she is consoled, not by the world but by Jesus. Such persons are unafraid to share in the suffering of others; they do not flee from painful situations. They discover the meaning of life by coming to the aid of those who suffer, understanding their anguish and bringing relief. They sense that the other is flesh of our flesh, and are not afraid to draw near, even to touch their wounds. They feel compassion for others in such a way that all distance vanishes. In this way they can embrace Saint Paul's exhortation: "Weep with those who weep" (Rom 12:15). Knowing how to mourn with others: that is holiness. #76

God is eternal newness. He impels us constantly to set out anew, to pass beyond what is familiar, to the fringes and beyond. He takes us to where humanity is most wounded, where men and women, beneath the appearance of a shallow conformity, continue to seek an answer to the question of life's meaning. God is not afraid! He is fearless! He is always greater than our plans and schemes. Unafraid of the fringes, he himself became a fringe (cf. Phil 2:6-8; Jn 1:14). So if we dare to go to the fringes, we will find him there; indeed, he is already there. Jesus is already there, in the hearts of our brothers and sisters, in their wounded flesh, in their troubles and in their profound desolation. He is already there. #135

STATISTICS FOR GLOBAL CATHOLICS (2015)

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/04/06/170406e.htm>
↓

Adult gender ratio is 101 males to 100 females

Total Catholics world 2015: 1,285,000,000

26% under 15 = 334,100,000

Total Catholics 15 or over = 950,900,000

$101/201 \times 950,900,000 = 477,815,423$ total males

Thus total females = 473,084,577

Considering the global rate of domestic violence, if 30% of Catholic women are abused, that number would be: **141,925,373**

Even calculating a 20% rate (just for comparison) of abused Catholic women would be: **94,616,915**

INTIMATE PARTNER VIOLENCE PREVENTION TOOLKIT

CDC (CENTERS FOR DISEASE CONTROL), 2017

1) Teach safe and healthy relationship skills

- Social-emotional learning programs for youth
- Healthy relationship programs for couples

2) Engage influential adults and peers

- Men and boys as allies in prevention
- Bystander empowerment and education
- Family-based programs

3) Disrupt the developmental pathways toward partner violence

- Early childhood home visitation
- Preschool enrichment with family engagement
- Parenting skill and family relationship programs
- Treatment for at-risk children, youth and families

4) Create protective environments

- Improve school climate and safety
- Improve organizational policies and workplace climate
- Modify the physical and social environments of neighborhoods

5) Strengthen economic supports for families

- Strengthen household financial security
- Strengthen work-family supports

6) Support survivors to increase safety and lessen harms

- Victim-centered services
- Housing programs
- First responder and civil legal protections
- Patient-centered approaches
- Treatment and support for survivors of IPV, including Teen Dating Violence