

## Ten After Ten Session 106: The Family and Society

2232 Family ties are important but not absolute. Just as the child grows to maturity and human and spiritual autonomy, so his unique vocation which comes from God asserts itself more clearly and forcefully. Parents should respect this call and encourage their children to follow it. They must be convinced that the first vocation of the Christian is to follow Jesus: “He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me.”

2233 Becoming a disciple of Jesus means accepting the invitation to belong to God’s family, to live in conformity with His way of life: “For whoever does the will of my Father in heaven is my brother, and sister, and mother.”

Parents should welcome and respect with joy and thanksgiving the Lord’s call to one of their children to follow him in virginity for the sake of the Kingdom in the consecrated life or in priestly ministry.

2234 God’s fourth commandment also enjoins us to honor all who for our good have received authority in society from God. It clarifies the duties of those who exercise authority as well as those who benefit from it.

2235 Those who exercise authority should do so as a service...The exercise of authority is measured morally in terms of its divine origin, its reasonable nature and its specific object. No one can command or establish what is contrary to the dignity of persons and the natural law.

2236 The exercise of authority is meant to give outward expression to a just hierarchy of values in order to facilitate the exercise of freedom and responsibility by all. Those in authority should practice distributive justice wisely, taking account of the needs and contribution of each, with a view to harmony and peace.

2237 Political authorities are obliged to respect the fundamental rights of the human person. They will dispense justice humanely by respecting the rights of everyone, especially of families and the disadvantaged.

2238 Those subject to authority should regard those in authority as representatives of God, who has made them stewards of his gifts...Their loyal collaboration includes the right, and at times the duty, to voice their just criticisms of that which seems harmful to the dignity of persons and to the good of the community.

2239 It is the duty of citizens to contribute along with the civil authorities to the good of society in a spirit of truth, justice, solidarity, and freedom. The love and service of one’s country follow from the duty of gratitude and belong to the order of charity. Submission to legitimate authorities and service of the common good require citizens to fulfill their roles in the life of the political community.

2240 Submission to authority and co-responsibility for the common good make it morally obligatory to pay taxes, to exercise the right to vote, and to defend one’s country.

2241 The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.

Political authorities, for the sake of the common good for which they are responsible, may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption. Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens.

2242 The citizen is obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order, to the fundamental rights of persons or the teachings of the Gospel...it is legitimate for them to defend their own rights and those of their fellow citizens against the abuse of this authority within the limits of the natural law and the Law of the Gospel.

2243 Armed resistance to oppression by political authority is not legitimate, unless all the following conditions are met: 1) there is certain, grave, and prolonged violation of fundamental rights; 2) all other means of redress have been exhausted; 3) such resistance will not provoke worse disorders; 4) there is well-founded hope of success; and 5) it is impossible reasonably to foresee any better solution.

2244 Every institution is inspired, at least implicitly, by a vision of man and his destiny...Most societies have formed their institutions in the recognition of a certain preeminence of man over things. Only the divinely revealed religion has clearly recognized man's origin and destiny in God, the Creator and Redeemer. The Church invites political authorities to measure their judgments and decisions against this inspired truth about God and man.

2245 The Church, because of her commission and competence, is not to be confused in any way with the political community. She is both the sign and the safeguard of the transcendent character of the human person.

2246 It is a part of the Church's mission to pass moral judgments even in matters related to politics, whenever the fundamental rights of man or the salvation of souls requires it. The means, the only means, she may use are those which are in accord with the Gospel and the welfare of all men according to the diversity of times and circumstances.