The Family, A Covenant Community

The marriage Covenant is the origin of the family. And when the children appear, it becomes a family Covenant. It seems that all Covenant tends to create community, family: The baptismal Covenant gives us the Church, family of the children of God. The Covenant of love with the Virgin makes us her children. And the marriage Covenant seeks to expand into a family.

No longer only the couple, but also the children organically submerge themselves into that community of love, of one and the same blood. It is a mutual giving and receiving, a growing belonging and committing oneself, an exchange of love and life, between husband and wife, between parents and children, between brothers and sisters.

We all know of the importance of this family community. Because the natural family has a decisive role for the healthy development of each human person, both in the physical as in the intellectual, spiritual and moral. On the other hand, it also has primary importance in the forging of an authentic social living together because the family is the basis and model for all human community.

This family Covenant is a Covenant of love. Love is the secret power which moves everything, which enlivens everything, which makes everything fertile. The center of the family is love, the only thing which is decisive is love, love is the foundation of the family. As a response to a world without love, we want to form at the interior of our families a new community, a community filled with love. And through our families we want to forge a new man, a man moved by love.

The personal attachments. The Family is also the environment where human attachments are born. And man needs to create attachments. They represent his existential security, his meaning/sense, his joy. A child, upon being born in a home, enters naturally and organically into this world of attachments which is his family. And around these fundamental attachments he builds his own world. Therefore, the family is so very important today. She(the family) is the irreplaceable school of all human attachments, is the organism of fundamental attachments.

We could now speak of the different forms of family attachments. Attachments to values, ideas or ideals, for example, the social virtues, spiritual joy, family atmosphere, attachments to things, attachment to the home. We could ask ourselves: how does our home have life, does it achieve giving roots to the family?

The personal attachments in the family are the most decisive for man because the human being cannot live alone, he is a social being needing to be in a relationship with others. And among all the human communities, the fundamental one is the family. For life, she is the model, achieving or not achieving social insertion. Without family, man does not have a place in the world, has no origin, has no roots. What happens to a tree without roots is what happens to man without being rooted in his family.

Ideal model of this community is the Blessed Trinity because God is a God of community and made man in His image and likeness. In the Trinity there is nothing more than that: personal attachments, personal relationships. It is a world of personal relationships.

The other fundamental model of the new community – at the human level – is the family which is the most complete imitation, the most perfect imitation of the Blessed Trinity. And, therefore, the family should be the model of all community and human society, be it ecclesial, be it civil. And within all the families, there is one, the family from Nazareth, which is especially the model.

The family is not only the model, but also the foundation of whatever society. On the one hand, society has to structure itself according to the ideal of the family. On the other hand, family and society are saved and lost together. Social crisis is always united to family crisis. The family begins to corrupt and society corrupts. Therefore, the health of a society is measured according to the state of its families.

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