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134. the family encompasses a total relationship of the couple, and in this way forms an especially profound and important centre of a religious community. thus, given the universal and transcendent nature of the union of man and woman, the family itself becomes a spiritual reality, the home of charity, inspiration, hope and renewal. 317. we recognize as a truth the fundamental pre-eminence of the family institution in the history of civilization and in the history of the church. [284] in this context, the family is a social and juridical institution, which unites the couple physically, spiritually, and morally and which is led by a sacrament of love and of humble, obedient, and fraternal service for the good of the entire community. ... heaven is the true home of the family. ... in heaven, the family transcends the physical limits of this world. in heaven, the family is a spiritual unity of persons, in which together they share a loving and fraternal communion with god. [285] 145. the church teaches that the dignity of the human person is the basis of every other virtue and that whatever injures it harms the entire moral order. [275] the church rejects every exploitation of human dignity, whether in body or in mind, whether in individual cases or as part of policy. every form of contraception must be regarded as an injury to the dignity of the human person, since it prevents him or her from acting in the face of this dignity. [276] 257. there is a duty to prevent war, to keep the peace, to seek a prompt and peaceful settlement of disputes, to eliminate the causes of confrontation, and to promote the culture of justice. [280] these are the conditions for any true peace, true justice, and true human dignity. the failure of states to live up to these standards is the principal cause of the wars that have devastated so much of the world.

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143. liberty is the bedrock of the family, of the individual, and of the person. the family is one of the oldest and most basic forms of human community. it represents the natural family in its wider sense, and the institution of the family is extremely important to a healthy society. the family encompasses a total relationship of the couple, and in this way forms an especially profound and important centre of a religious community. but the family can only exist in a tolerant, free and open society. 140. the family encompasses a total relationship of the couple, and in this way forms an especially profound and important centre of a religious community. in the sphere of ethics the family reveals the primacy of the human person. 137. the family encompasses a total relationship of the couple, and in this way forms an especially profound and important centre of a religious community. at first glance, it would appear the family was something born of nature, independent of any god, not bound to a temporal order. in fact, however, it is precisely because of the universality of marriage and the indissolubility of marriage that god's plan for humanity can be fulfilled. therefore, the family is not so much human in the sense of natural and temporal as it is spiritual in the sense of superior and eternal. it is a spiritual reality, the centre and fulfilment of the intimate community established by god between him and his people. 136. marriage has been called a sacrament for two reasons. the first is that because it is a covenant of faith and yet the church is called to sanctify the world, it is necessary for marriage to be a reflection of the mystery of christ and his church. the second is that the liturgical celebration of marriage shows the christian reality of this natural and holy institution. 5ec8ef588b

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