

them in a full array of dimensions.⁵⁷² Parents are the primary, although not the only, educators of their children, and no one can deprive them of this responsibility. Christian parents have both a right and a duty to raise their children in a Christian manner. Therefore, they ought to seek the best means of fulfilling this responsibility effectively. Parents are responsible for passing on the treasure of faith to their children and are called to bring their children to "the stature of the fullness of Christ" (see Eph 4:13). The person involved in raising children possess a high honour: "For if those who make statues and paint portraits of kings enjoy so great an honour, shall not we who adorn the image of the King of kings (for a human being is the image of God) receive ten thousand blessings, if we effect a true likeness?"⁵⁷³

952 The state and society, on the basis of the principle of subsidiarity, ought to help parents fulfil their parental responsibilities, but they cannot assume the role of the family in the raising of children.⁵⁷⁴ Society may assume the responsibility of raising the young only when parents cannot fulfil their parental obligations. The state ought to create the necessary conditions for education and schooling in accordance with the wishes and the will of parents. The Christian family has a right to send its children to schools that can guarantee their education in a Christian spirit.

953 The educational mission of the Church as Mother and Teacher is to proclaim the path to salvation and to promote growth in Christ. The Church forms and educates her children through the liturgical life; she leads them into the depths of the Christian faith through catechesis, and nurtures them with the Word of God as well as Body and Blood of Christ. At the same time, the Church establishes Catholic schools, from preschool to university, in order that each new generation may grow in Christian and civic consciousness, and thus become capable of transfiguring the culture in which they live.⁵⁷⁵

*Remember, Lord,..., our government and all the military;
grant them deep and undisturbed peace;
speak good things to their heart for your Church
and/or all your people;
so that by their tranquility we may pass our life in quiet and calm...*

⁵⁷² See Compendium of the Social Doctrine of the Church, 238-239.

⁵⁷³ JOHN CHRYSOSTOM, Homilies on Ephesians, Homily 21, 4: PG 62,156.

⁵⁷⁴ See Compendium of the Social Doctrine of the Church, 240.

⁵⁷⁵ See VATICAN COUNCIL II, Declaration Gravissimum educationis [The Importance of Education], 2-8.

D. The Christian Understanding of the State

- 954 The state is a form of organizing the life of a nation. Every people strives to preserve its identity through the creation of a state. As a political community, the state exists for the common good when, through its pertinent activities, it deepens, actualizes, and defends the moral values of a people. Such a state can successfully promote the development of every individual, if it does not neglect the fundamental social values of freedom, justice, and equality.
- 955 The state performs its functions through the mechanism of political rule. Governance is needed to coordinate the efforts of citizens in achieving the common good. One of the fundamental responsibilities of the state is to limit various manifestations of evil through due process of the law. In this respect, political governance is the moral force of society. State power, which resides supremely in the people, ought to promote the development of civil society and democratic institutions, as well as guarantee the freedom and rights of its citizens.

1. The Functions of State Rule

- 956 The aim of state rule lies in creating conditions for the harmonious development of individuals, social groups, and society as a whole. From this aim flows the sphere of activity of state rule in the areas of legislation, administration, and judicial procedure.
- 957 The Venerable Metropolitan Andrey taught that "The aim of governing authority is to service the social good, to preserve and protect the natural and truly authentic freedom of citizens, families, and community organizations."⁵⁷⁶ Representatives of state rule are bound by the moral mandates that society places before the government. Christians who hold political power are accountable not only to society and the law, but to God as well.
- 958 Among the primary functions of state authority are: defence against external aggression; maintenance of foreign policy; defence of constitutional order, defined by economic, civil, and criminal law; just state administration and a fair judiciary; and finally, concern for general

⁵⁷⁶ METROPOLITAN ANDREY SHEPTYTSKY, *Як будувати рідну хату?* [How Shall We Build Our Home?] (1942), 7.