



Those who address the faith regardless of the demand to seek perfection, according to what the mandate of Jesus Christ indicates, abandon one of the essences of Christianity. Then, the limit where this perfection is placed will depend on each one and the circumstances in which it is immersed. But that demand must accompany to the end because if not, faith becomes a kind of continual compromise with the passions of the world; Stop being faith.

This criterion prays, of course, for the reading and interpretation of [Amoris Laetitia](#), which presents in the first term the path of perfection in the family, and also addresses how to focus those scenarios where the Catholic Foundation Of marriage has been formally destroyed. This is the order and not the reverse, and less still consider only the second. I say this because reading and watching the media, it would seem as if the pope had written a text for the divorced: "To correct the course of the Church" and is not so in a palmar and obvious form. But how many journalists have read more than 300 points before writing the emergency chronicle? How many of them know the Christian frame of reference in which they are inserted? The section most attended by the media, of the nine that contains the text, namely the eighth chapter: accompany, discern, and integrate the fragility [291-312] of what is precisely the care of the process that leads to Faith lived in fullness, seeking Christian perfection in his family life.

In order to do this, it is necessary to confront all these situations in a constructive way, trying to transform them into an opportunity on the way to the fullness of marriage and the family in the light of the Gospel. It is about welcoming them and accompanying them with patience and delicacy» (321)

The method to achieve it is not random, nor is it marked by subjectivity. It is, says the Exhortation, the so-called "law of gradualness" of conscience, proposed by John Paul II, which states that the human being "knows, loves and performs the moral good according to various stages of growth" (295). And the text warns: "it is not gradualism of the law ", but a graduality in the prudential exercise of free acts in subjects who are unable to understand, evaluate or fully practice the objective requirements of the law. Because the law is also the gift of God that indicates the way, gift for all without exception that one can live with the force of the grace,

although every human being «advances gradually with the progressive integration of the gifts of God" (324). You have to avoid judgments that do not take into account the complexity of the various situations, and you have to be attentive to how people... (297) No one can be condemned forever, for that is not the logic of the Gospel. Because that is the logic of constriction, forgiveness, and reconciliation. It is "go, no one accuses you... But in no more "said that, obviously, if someone holds an objective sin as if it were part of the Christian ideal, or wants to impose something different from what the church teaches, it cannot pretend to give catechesis or preach, and in that sense, there is something that Separates from the community (cf. Mt 18.17). You need to re-listen to the gospel announcement and the invitation to conversion.

This issue is crucial in terms of its correct compression. It is that people who for reasons not wanted or circumstances that exceeded, have seen broken their Catholic marriage, and have formed a new family. Understand that it is not now that "they were right," but that the church offers them a path of conversion appropriate to their circumstance, of discernment that they must follow. It is not so much about approving relationships other than marriage, as discerning in each case how the path of perfection can be followed. For example, "The church recognizes situations in which" when men and women, for serious reasons, -such as the education of children- cannot fulfill the obligation of separation". (329) or that of "those who have contracted a second union in view of the education of their children and are sometimes subjectively safe in the knowledge that the preceding marriage, irreparably destroyed, had never been valid." (330) That said all this, the text states emphatically that it should be clear that this is not the ideal that the Gospel proposes for marriage and family. Because in the same law there is no gradualism (cf. Familiaris Consortio, 34), this discernment will never be able to dispense with the demands of truth and charity of the Gospel proposed by the church.

For this to happen, the necessary conditions of humility, reserve, love for the church and its teaching, in the sincere search for the will of God and with the desire to reach a more perfect answer to it, must be ensured.

In short, we should not confuse practical discernment, the result of a person's specific cases, or a couple, with the norm, raising it to such a level. So, he warns: "What is part of a practical discernment in a particular situation cannot be elevated to the category of a standard. This would not only lead to unbearable cases but would jeopardize the values that should be preserved with special care." (348)

Or if you want in other words: The exception is not another rule, on the contrary, confirms the one that exists