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Any person has the right not to do something that is wrong. If he does it because he sees no other alternative, it is always in the realm of the possible. But when he does it for reasons of conviction and for the sake of duty, then, because of the basic principle of the absolute dignity of human personality, this act is not law-ful; it can never be considered in terms of the right to life. The right to life is a right which cannot be violated, and any person who does so commits an act contrary to the dignity of the human person, which is essentially inseparable from the person's capacity to decide and act. The law which does not recognize the right to life of the unborn child is therefore not consistent with natural and Christian law; it is contrary to natural and civil law, and for this reason it is not authentic. This is why the family is not just the custodian of a person, of his or her body, of his or her education, but also of his or her entire life, including the dignity that comes from the performance of functions necessary for the proper nourishment of the body and the care of the person's spirit, for the family becomes a leaven and thus a means of Christ's salvation for all those who belong to it. For the family also provides the free gift of God's grace to all those who live in it, who live in it only in order to give to others, namely, the members of their extended family and all the family of the faith who come to live together on earth. This is also the reason why, when the family breaks up, God's grace becomes, for everyone, the means by which to break up too, or to turn from the ways of the world and to participate in Christ's death and resurrection by following the way of the cross. Living in the community of the family therefore consists of gradually being able to break up, to leave it and go to Christ.

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