Adoption and Foster Care
Scripture and Church Teaching

Scripture demonstrates to us that we are all adopted sons and daughters of God.

2 Corinthians 6:18: “...and I will be your father, and you shall be my sons and daughters, says the Lord Almighty.”

Romans 8:14-17: “For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, “Abba!Father!” it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ—if, in fact, we suffer with him so that we may also be glorified with him.”

Ephesians 1:3-6 “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, just as he chose us in Christ before the foundation of the world to be holy and blameless before him in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will, to the praise of his glorious grace that he freely bestowed on us in the Beloved.”

Scripture teaches us that God will take care of us, we need not worry. God will support women in choosing life.

Matthew 6:25-34: Jesus teaches us not to worry “Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And can any of you by worrying add a single hour to your span of life? And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, yet I tell you, even Solomon in all his glory was not clothed like one of these. But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.”

The Catechism also teaches us that adoption is a Christian concept—we are all adopted through the Sacraments.
St. Hilary of Poitiers is cited in the Catechism, stating, “Everything that happened to Christ lets us know that, after the bath of water, the Holy Spirit swoops down upon us from high heaven and that, adopted by the Father’s voice, we become sons of God” (CCC 537).

“The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. ‘Sacramental grace’ is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior” (CCC 1129).

“The fruit of Baptism, or baptismal grace, is a rich reality that includes forgiveness of original sin and all personal sins, birth into the new life by which an becomes an adoptive son of the Father, a member of Christ and a temple of the Holy Spirit. By this very fact the person baptized is incorporated into the Church, the Body of Christ, and made a sharer in the priesthood of Christ” (CCC 1279).

“He who believes in Christ becomes a son of God. This filial adoption transforms him by giving him the ability to follow the example of Christ. It makes him capable of acting rightly and doing good. In union with his Savior, the disciple attains the perfection of charity which is holiness. Having matured in grace, the moral life blossoms into eternal life in the glory of heaven” (CCC 1709).

The Catechism also shares the beauty of human adoptions:

“Sacred Scripture and the Church’s traditional practice see in large families a sign of God’s blessing and the parents’ generosity” (CCC 2373).

“A child is not something owed to one, but is a gift.” The child has “the right to be respected as a person from the moment of his conception” (CCC 2378).

Couples who “still suffer from infertility after exhausting legitimate medical procedures should unite themselves with the Lord’s Cross, the source of all spiritual fecundity. They can give expression to their generosity by adopting abandoned children or performing demanding services for others” (CCC 2379).

The Compendium of the Social Doctrine of the Church expresses the importance of the family, and of the ways that a family can express solidarity with other families and the human community.

Adopted children have the same status as natural children. “The obligations of its members, in fact, are not limited by the terms of a contract but derive from the very essence of the family, founded on the irrevocable marriage covenant and given structure in the relationships that arise within it following the generation or adoption of children” (212).

Solidarity opens families to adoption. “This is a solidarity that can take on the features of service and attention to those who love in poverty and need, to orphans, the handicapped, the sick, the elderly, to those who are in mourning, to those with doubts, to those who live in loneliness or who have been
abandoned. It is a solidarity that opens itself to acceptance, to guardianship, to adoption; it is able to bring every situation of distress to the attention of institutions so that, according to their specific competence, they can intervene” (246).