



*Pastoral Kit to prepare for the  
**X World Meeting of Families**  
in particular churches*



## Pastoral Kit to prepare for the **X World Meeting of Families** in particular churches

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### ABBREVIATIONS

AL	FRANCIS, Ap. Exhort. Amoris Laetitia (19 March 2016)
CCC	Catechism of the Catholic Church
EG	FRANCIS, Ap. Exhort. Evangelii Gaudium (24 November 2013)
FC	JOHN PAUL II, Ap. Exhort. Familiaris Consortio (22 November 1981)
FT	FRANCIS, Encyclical Lett. Fratelli Tutti (3 October 2020)
GS	SECOND VATICAN COUNCIL, Past. Const. Gaudium et Spes (7 December 1965)
LG	SECOND VATICAN COUNCIL, Dogmatic Const. Lumen Gentium (21 November 1964)
LS	FRANCIS, Encyclical Lett. Laudato Sì (24 May 2015)
ChL	JOHN PAUL II, Ap. Exhort. Christifideles Laici (30 December 1988)





## 1. INTRODUCTION

The next World Meeting of Families will be multi-centered and spread out throughout dioceses all over the world. The limits dictated by the pandemic are proving to be, in this sense, an opportunity so that families may truly participate and offer their contribution to diocesan meetings.

Each particular Church will be able to live an ecclesial experience, on the one hand, by maximizing local resources, and on the other, being able to listen to and follow the Meeting in Rome with the Holy Father via live streaming.

Among other things, the World Meeting is part of the current synodal journey of the Church and can prove to be a valuable experience of "participation, communion and mission" of families.

This Vademecum is designed to support the particular Churches that are responsible for organizing local meetings. Each diocese/parish can gather inspiration from the indications offered in this pastoral kit, while remaining free to adapt the initiatives to the local cultural context and their own pastoral needs.

The ecclesial goal is to realize a global event, which bears the particular features of each community.



## 2. GUIDELINES

### Useful links:

- **Guideline presentation video:**  
<https://www.youtube.com/watch?v=ge8MY8TKFE8>
- **The WMOF official website**  
<https://www.romefamily2022.com/en/>
- **Initiatives/resources of the Amoris Laetitia Family Year:**  
<http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia/iniziative-e-risorse.html>

### 1. How can Dioceses prepare to celebrate the WMOF together with the Holy Father?

- In organizing this event, we suggest that each diocese set up a pastoral team dedicated to this purpose, sufficiently numerous and not limited to only one couple.
- This will be an opportunity to welcome, where possible, proposals presented by spouses, who know the local realities of families.
- Use of the WMOF theme: "Family Love: a vocation and a path to Holiness".
- Use the WMOF symbols that are already available: logo, hymn, image, prayer and all the materials that will be made available by the Dicastery in the coming months. Translate them if necessary.
- Consider using the seven WMOF preparatory Catechesis in groups of couples, in the parish, or in the family.
- In addition to this material, it is possible to use all the tools produced by the Dicastery during the Amoris Laetitia Family Year: 10 videos with the Pope and the families of the world; rosaries for engaged couples, rosaries for families; the "Walking with Families" Cards, the Decalogue, etc.

### 2. Is it possible to organize the WMOF together with other dioceses or to realize it in association to a shrine?

- Indeed. Even in cases in which a bishop considers his diocese to be small or prefers to organize the WMOF together with other dioceses nearby, at the level of the Ecclesiastical Province or even at the national level, the spirit proposed by the Holy Father of the "multi-centered and widespread" WMOF should be preserved.
- Shrines can also be suitable venues for large events that go beyond the limits of a diocese. It is only necessary to make arrangements with the Ordinary of the diocese where the shrine is located and with the bishops of neighboring dioceses.





### 3. What might the WMOF program to be celebrated in the Dioceses be like?

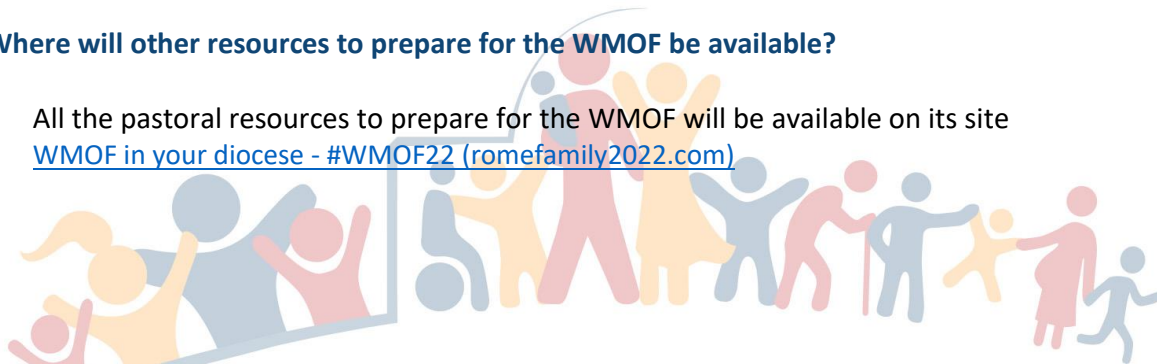
- The goal is that, from June 22 to 26, 2022, each diocese will place families at the center of pastoral attention, carrying out activities that reflect the theme of the WMOF. It will be a kind of "Family Week" in unity with families and dioceses around the world.
- The fundamental criteria are the freedom and creativity of each diocese. It is not a matter of repeating exactly what is done in Rome, and it is not necessary to follow the entire program that is being offered in Rome.
- Depending on the time difference with the celebrations in Rome, the Diocese can organize live streaming for the Holy Father's speeches, for some Pastoral Congress's conferences, or even watching the videos on Youtube at a different time than that in Rome.
- Local conferences could be organized, assigned to speakers (preferably couples) designated by the bishop or parish priest, on topics similar to those proposed in Rome.

### 4. How could the WMOF days be organized in the dioceses and parishes?

- Location: Dioceses, parishes, shrines ...
  - Theme: Family love: vocation and a path to holiness
  - Celebrations: opening and closing of the Meeting, Eucharistic Adoration, Holy Mass.
  - Contributions: conferences, testimonies, sharing, celebration.
- 
- **Wednesday, June 22:** The WMOF could be launched in the parishes, with a Eucharistic Celebration and, at the end, with the presentation of a sign as well as, for example, a letter to each family by the bishop.
  - **Thursday, June 23, Friday, June 24:** Evening meetings could be organized in parishes or, in small groups, in homes. Couples could watch a video of one of the day's conferences and then share some time in discussion together.
  - **Saturday, June 25:** families could be invited to the diocese (or another location, combining several dioceses) or to a place such as a shrine.  
It would be a day dedicated to the family with conferences, testimonies, group work, sharing, and moments of celebration.
  - **Sunday, June 26:** A Eucharistic celebration presided over by the diocesan bishop with the families of the diocese could be planned (in the cathedral or another suitable place). The families could receive the mandate that stems from the WMOF, as will be done by the Pope during the Angelus of that day.  
Time difference permitting, the Pope's Angelus could be followed live or rebroadcasted, before or after Holy Mass. Should this not be possible, it would be the bishop who would give the mandate to the families.

### 5. Where will other resources to prepare for the WMOF be available?

- All the pastoral resources to prepare for the WMOF will be available on its site [WMOF in your diocese - #WMOF22 \(romefamily2022.com\)](https://www.romefamily2022.com)





**6. What is the possible role of the ecclesial movements and family associations in the realization of the Meeting in the dioceses?**

- Based on their individual charism, family movements and associations can make themselves available to their bishops for the organization of the diocesan meeting in order to collaborate in getting families involved and making pastoral proposals.



### 3. IDEAS FOR THE PARTICULAR CHURCHES STARTING FROM THE PROGRAM OF THE PASTORAL CONGRESS IN ROME

In the dioceses, evening meetings could be organized during the week of the World Meeting in Rome, or pastoral meetings could be held on weekends to facilitate families who work during the week. The following are suggestions and ideas, which each particular Church can then enhance or modify according to its own sensitive nature.

#### Conferences

In Rome there will be 5 conferences with simultaneous translation in at least 5 languages, which can be watched through live streaming.

In Rome, just as in the dioceses, the conferences will aim at highlighting the treasures that exist in every family and that must be explored so that they can be offered to the Church. It will also be important to present not so much theological and theoretical contents, but rather ones that are concrete and practical in order to touch the lives of every family and give valid inspiration to family ministry.

In the dioceses, the conferences could also include moments of reflection so that what has been learned can become a part of one's own life and the life of one's community, and in doing so, one can return home feeling enriched.

#### Panels

In Rome there will be 10 panels, two after each conference, again with simultaneous translation in at least 5 languages, which can be followed via live streaming.

Panels are where people can bear witness and share pastoral tools. Each panel that will be presented in Rome will include three different themes, which will include the main theme of the panel: each theme will be presented by a couple/family from a different geographical area of the world, in order to share the richness of good pastoral practices in the Church.

At the local level, meetings could be organized to present other testimonies of couples and families as well, leaving room for dialogue to help others understand how to combine the chosen theme on a pastoral level.



## SUMMARY OF THE PASTORAL CONFERENCE PROGRAM

### Conference n. 1

#### *THE DOMESTIC CHURCH AND SYNODALITY*

##### **PANEL I *Spouses and priests together to build up the Church***

- A. Two complementary and co-responsible vocations
- B. Families and pastors together on mission
- C. Building a community among families

##### **PANEL II *Young and old together for the Church of tomorrow***

- A. The role of the elderly
- B. The young and the elderly in the synodal journey
- C. Grandparents and the elderly in the pastoral care of the Church

### Conference n. 2

#### *FAMILY LOVE: WONDERFUL AND FRAGILE*

##### **PANEL I *Family love when in difficulty***

- A. Betrayal and forgiveness
- B. The difficulties of the early years of marriage
- C. Abandonment

##### **PANEL II *Accompanying fatherhood and motherhood***

- A. We need fathers and mothers
- B. Adoption and foster care. A Christian choice
- C. Welcoming new life, always

### Conference n. 3

#### *IDENTITY AND MISSION OF CHRISTIAN FAMILIES*

##### **PANEL I *Being Christians in the digital age***

- A. Centering the family around Christ
- B. Transmitting the faith to today's youth
- C. Social media: an "environment" for our children?

##### **PANEL II *Vocation and mission in the existential periphery***

- A. Among migrants
- B. In the face of addiction
- C. When there is violence in the family





## Conference n. 4

### MARRIAGE CATECHUMENATE

#### **PANEL I *The formation of caregivers and formators: laity, presbyters and seminarians***

- A. Educating young people on sexuality and affectivity
- B. Formation of pastors and seminarians
- C. Permanent accompaniment of spouses

#### **PANEL II *Family communion, an ecclesial style of communion***

- A. Family communion and ecclesial communion
- B. Reciprocity between men and women in the Church throughout the various states of life
- C. Fatherhood, motherhood and brotherhood in the Church

## Conference n. 5

### FAMILY AS A PATH OF HOLINESS

#### **PANEL I *Paths to holiness***

- A. Discernment in daily family life
- B. Spiritual guidance for new couples
- C. When one of the spouses is a non-believer

#### **PANEL II *Married couples and families: holiness in everyday life***





## EXPLANATION OF THE POTENTIAL CONTENT OF CONFERENCES AND PANELS.

### CONFERENCE N. 1

#### THE DOMESTIC CHURCH AND SYNODALITY

##### Goal:

- Families find within themselves the gifts that they are called to offer to the Church.
- The Church, in turn, acknowledges and enhances the presence of the family as a gift since it is an authentic source of evangelization.

##### Ideas for further study:

- According to the synodal process proposed by Pope Francis, «each member [is] playing his or her crucial role, united with each other» (cf. Mission Vademecum for the Synod on Synodality, 1.3). Families, as domestic Churches, are part of this journey offering themselves as the setting for “communion, participation and mission”, key word in the synodal process (“Thus the Christian family will manifest to all men the genuine nature of the Church. This the family will do by the mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness, and by the loving way in which all members of the family assist one another”. cf. GS n. 48; “So that the Church, in order fully to understand her mystery, looks to the Christian family, which manifests her in a real way” AL n. 67)
- On the one hand, however, it is necessary to "wake up" families, and convey to them the awareness of the gift they represent within the Church. On the other hand, it is important that the Church learn to value the gifts that the Spirit bestows on the family, recognizing it as the protagonist of evangelization: families must be “both domestic churches and a leaven of evangelization in society” (AL n. 290).



## PANEL I

### **SPOUSES AND PRIESTS TOGETHER TO BUILD UP THE CHURCH**

#### **a. Two complementary and co-responsible vocations**

##### **Goal:**

The common vocation to holiness of all the faithful, each on his or her own way, forms within the Church a structure of communion between the various states of life, and are complementary to one another.

Mutual co-responsibility for mission calls spouses and ordained ministers - and especially bishops - to productively cooperate in building up the fabric of the Church.

##### **Ideas for further study:**

- «Holy Orders and Matrimony, are directed towards the salvation of others. [...] They confer a particular mission in the Church and serve to build up the People of God. (Catechism of the Catholic Church n. 1534).
- The common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ. (LG, n. 10)

#### **b. Families and pastors together on mission**

##### **Goal:**

By virtue of the same mission of "building up the people of God," but also of the different contributions they can make, families and pastors are called to collaborate in mission.

##### **Ideas for further study:**

- In addition to and together with the sacrament of Holy Orders, spouses and families are a sacrament for mission (CCC n. 1534). Their apostolic impulse stems from Baptism and the grace of marriage, and by virtue of this identity they can bear witness, evangelize and bestow a spirit of ecclesial communion. (cf. AL n. 201)

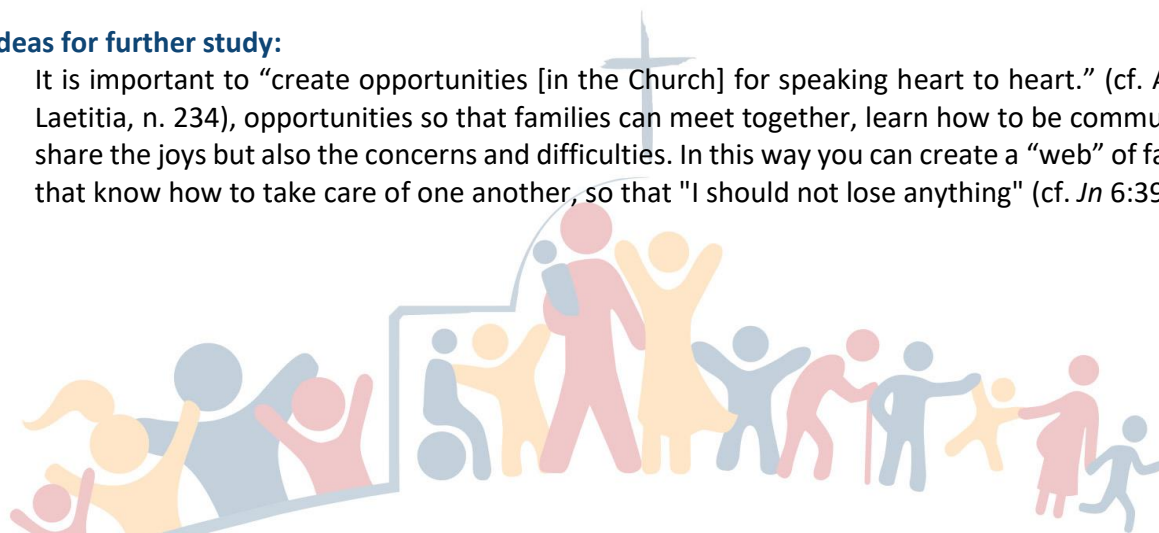
#### **c. Building a community among families**

##### **Goal:**

Each family is called to open up and give itself, but also to welcome the help of other families. In today's individualistic societies, where families suffer from loneliness and isolation, especially in situations of serious difficulty, the community becomes crucial in saving families, making them feel that they are not alone in every challenge they are called to face (raising children, illness, grief, economic difficulties, ...).

##### **Ideas for further study:**

- It is important to "create opportunities [in the Church] for speaking heart to heart." (cf. *Amoris Laetitia*, n. 234), opportunities so that families can meet together, learn how to be communities, share the joys but also the concerns and difficulties. In this way you can create a "web" of families that know how to take care of one another, so that "I should not lose anything" (cf. *Jn* 6:39).



## PANEL II

### YOUNG AND OLD TOGETHER FOR THE CHURCH OF TOMORROW

#### a. *The role of the elderly*

##### Goal:

To emphasize the importance of the elderly inside and outside the family, in society and in the Church community; their role can be decisive in transmitting memories and faith from one generation to the next.

##### Ideas for further study:

- Pope Francis' Message for the First World Day for Grandparents and the Elderly.  
<http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia/pastoral-resources-world-day-for-grandparents-and-the-elderly21.html>

#### b. *The young and the elderly in the synodal journey*

##### Goal:

As they embark on their synodal journey, young and old are called to dialogue with one another to learn to discern one another's gifts.

##### Ideas for further study:

- "Participation: A call for the involvement of all who belong to the People of God (...). All the faithful are qualified and are called to serve one another through the gifts they have each received from the Holy Spirit. In a synodal Church the whole community, in the free and rich diversity of its members, is called together to pray, listen, analyse, dialogue, discern and offer advice on making pastoral decisions which correspond as closely as possible to God's will" (cf. Vademecum for the Synod on Synodality).
- "By isolating the elderly and leaving them in the care of others without the closeness and concern of family members, we disfigure and impoverish the family itself. We also end up depriving young people of a necessary connection to their roots and a wisdom that the young cannot achieve on their own". (FT n. 19)

#### c. *Grandparents and the elderly in the pastoral care of the Church*

##### Goal:

"There is no retirement age from the work of proclaiming the Gospel". The elderly can give a valuable contribution to pastoral care and in a transversal way (in the catechesis of children, youth ministry, family ministry ...).

They have a vocation to holiness and a spiritual mission in the Church.

##### Ideas for further study:

- Pope Francis' Message for the First World Day for Grandparents and the Elderly.  
<http://www.laityfamilylife.va/content/laityfamilylife/en/amoris-laetitia/pastoral-resources-world-day-for-grandparents-and-the-elderly21.html>
- Conclusions of the International Congress for the pastoral care "The richness of many years of life",  
<http://www.laityfamilylife.va/content/dam/laityfamilylife/Eventi/LaRiccazaDegliAnni/Testi/Conclusions%20ENG.pdf>





## CONFERENCE N. 2

### FAMILY LOVE: WONDERFUL AND FRAGILE

#### Goal:

To show the beauty of love lived within the Family and the need to constantly take care of it, because it is in itself very fragile.

#### Ideas for further study:

- “The Gospel of the family responds to the deepest expectations of the human person”. (AL n. 201)
- Marital joy involves accepting that marriage is an inevitable mixture of enjoyment and struggles, which inspires married couples to care for one another”. (Cf. AL n. 126)
- AL nos. 88-119.



## PANEL I

### FAMILY LOVE WHEN IN DIFFICULTY

#### a. *Betrayal and forgiveness*

##### Goal:

- To offer a testimony/reflection of those who have forgiven betrayal.
- To specify pastoral paths experimented within the Church.

##### Ideas for further study:

- AL nos. 231-240.
- AL nos. 105-106.
- "Every family is called by the God of peace to have the joyous and renewing experience of "reconciliation," that is, communion reestablished, unity restored". (FC n. 21)

#### b. *The difficulties of the early years of marriage*

##### Goal:

- To offer a testimony/reflection from young couples who have received help and support from the community to overcome the difficulties of the early years of marriage, associated with differences in character, the birth of children/sterility, the relationship with the families of origin ...
- To specify pastoral paths experimented within the Church.

##### Ideas for further study:

- AL nos. 217-230.

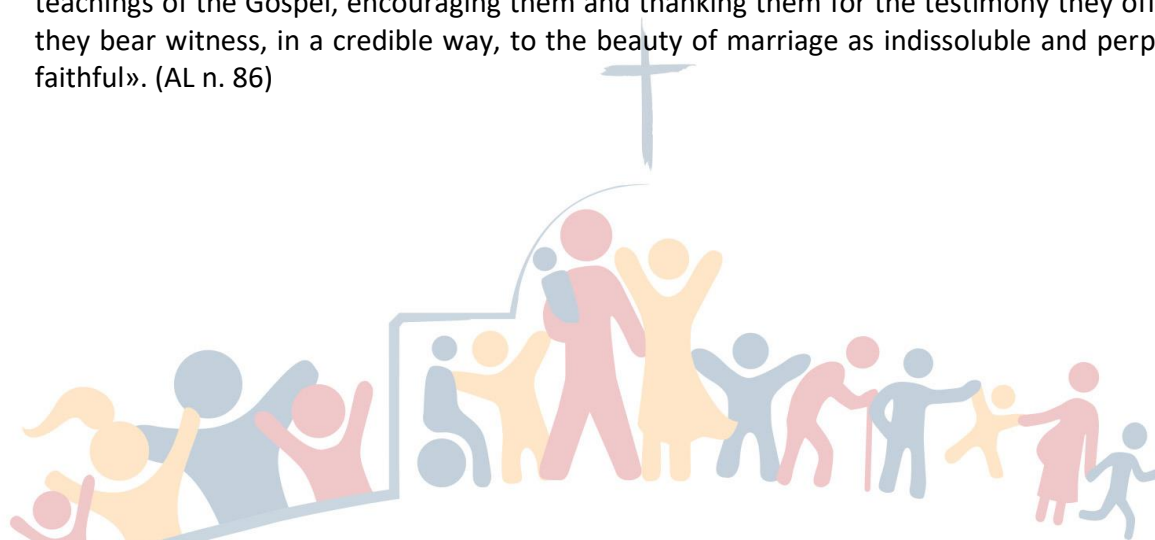
#### c. *Abandonment*

##### Goal:

- To offer a testimony/reflection on the subject of abandonment and the path taken by the family.
- To indicate whether there are any pastoral experiences that offer a path of spirituality aimed at separated couples who have chosen to be faithful to the Sacrament of Matrimony, confirming their promise to live a love forever, beyond the challenge of human failure.

##### Ideas for further study:

- «Divorced people who have not remarried, and often bear witness to marital fidelity, ought to be encouraged to find in the Eucharist the nourishment they need to sustain them in their present state of life. The local community and pastors should accompany these people with solicitude». (AL n. 242)
- «With inner joy and deep comfort, the Church looks to the families who remain faithful to the teachings of the Gospel, encouraging them and thanking them for the testimony they offer. For they bear witness, in a credible way, to the beauty of marriage as indissoluble and perpetually faithful». (AL n. 86)



## PANEL II

### ACCOMPANYING FATHERHOOD AND MOTHERHOOD

#### a. *We need fathers and mothers*

##### Goal:

To highlight the importance of having men and women capable of vigorously embracing their paternal and maternal roles, within the family and in the Church.

##### Ideas for further study:

- I certainly value feminism, but one that does not demand uniformity or negate motherhood. For the grandeur of women includes all the rights derived from their inalienable human dignity but also from their feminine genius, which is essential to society. (AL n. 173)
- We often hear that ours is “a society without fathers”. In Western culture, the father figure is said to be symbolically absent, missing or vanished. Manhood itself seems to be called into question. (AL n. 176)

#### b. *Adoption and foster care. A Christian choice*

##### Goal:

To show, through testimonies, that taking in children who are alone, through foster care and adoption, is typical of Christian families, who are called to be generative.

##### Ideas for further study:

- “The choice of adoption or foster parenting can also express that fruitfulness which is a characteristic of married life”. (AL n. 82)

#### c. *Welcoming new life, always*

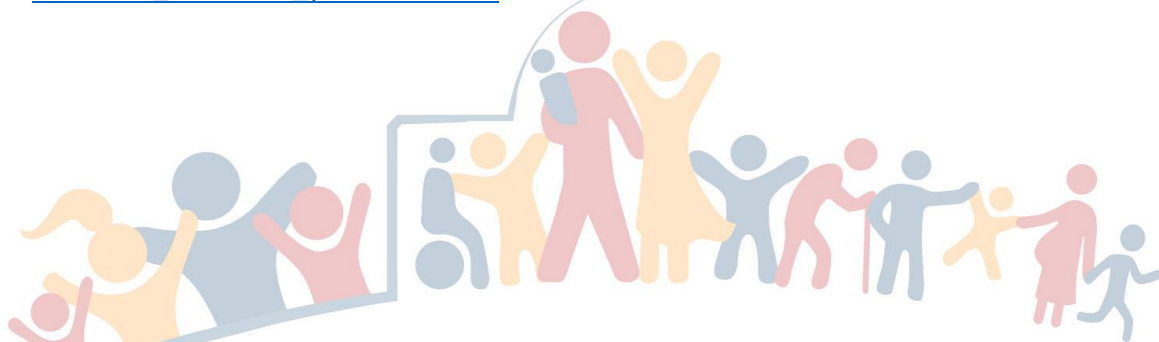
##### Goal:

A testimony/reflection of those who have welcomed an unborn life in conditions of particular difficulty due to illness, disability, or economic situation ...

Pastoral experiences of welcoming/accompaniment in the face of the difficulties with welcoming nascent life can be indicated.

##### Ideas for further study:

- " A child is loved because he is one’s child! Not because he embodies my dreams. They are loved before being born, like the love of God who always loves us first. They are loved before having done anything to deserve it, before knowing how to talk or think”.
- [https://www.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco\\_20150211\\_udienza-generale.html](https://www.vatican.va/content/francesco/en/audiences/2015/documents/papa-francesco_20150211_udienza-generale.html)
- [https://www.vatican.va/content/francesco/en/speeches/2019/may/documents/papa-francesco\\_20190525\\_yes-to-life.html](https://www.vatican.va/content/francesco/en/speeches/2019/may/documents/papa-francesco_20190525_yes-to-life.html)



## CONFERENCE N. 3

### IDENTITY AND MISSION OF CHRISTIAN FAMILIES

#### Goal:

Today the Christian family must relearn to discover its particular identity and specific mission in society and in the Church.

#### Ideas for further study:

- “The Christian family is called upon to take part actively and responsibly in the mission of the Church in a way that is original and specific, by placing itself, in what it is and what it does as an “intimate community of life and love,” at the service of the Church and of society.” (FC n. 50)
- “Since the Christian family is a community, [...] the family's sharing in the Church's mission should follow a community pattern: the spouses together as a couple, the parents and children as a family, must live their service to the Church and to the world.” (FC n. 50)
- “Christian marriages thus enliven society by their witness of fraternity, their social concern, their outspokenness on behalf of the underprivileged, their luminous faith and their active hope. Their fruitfulness expands and in countless ways makes God’s love present in society.” (AL n. 184)
- The more that Christian spouses and parents grow in the awareness that their “domestic church” participates in the life and mission of the universal Church, so much the more will their sons and daughters be able to be formed in a “sense of the Church” and will perceive all the beauty of dedicating their energies to the service of the Kingdom of God. (ChL n. 62)





## PANEL I

### BEING CHRISTIANS IN THE DIGITAL AGE

#### a. *Centering the family around Christ*

**Goal:**

In the digital age, it becomes difficult for today's families to raise children while keeping Christ at the center of family life. Show, through a testimony/reflection, how this is possible

**Ideas for further study:**

- Education in the faith has to adapt to each child. Parents desirous of nurturing the faith of their children are sensitive to their patterns of growth, for they know that spiritual experience is not imposed but freely proposed. (Cf. AL n. 288)
- «Do we seek to understand 'where' our children really are in their journey? Where is their soul, do we really know? And above all, do we want to know? ». (AL n. 261)

#### b. *Transmitting the faith to today's youth*

**Goal:**

To give a testimony/reflection about how it is possible to involve and make today's hyper-connected youth discover that inside them there is the voice of God calling them and inviting them to follow a path to achieve fulfillment in life.

**Ideas for further study:**

- Raising children calls for an orderly process of handing on the faith. This is made difficult by current lifestyles, work schedules and the complexity of today's world, where many people keep up a frenetic pace just to survive. Even so, the home must continue to be the place where we learn to appreciate the meaning and beauty of the faith". (Cf. AL n. 287)



**c. Social media: an “environment” for our children?**

**Goal:**

To give the testimonies of families who are trying to develop adequate relational skills to dialogue with their children (the "chat generation"), without demonizing the digital world, but giving them guidelines to control it and not be dominated by social and virtual relationships.

**Ideas for further study:**

- "In the family we can also learn to be critical about certain messages sent by the various media". (AL n. 274)
- "One of the most important tasks of families is to provide an education in hope. This does not mean preventing children from playing with electronic devices, but rather finding ways to help them develop their critical abilities and not to think that digital speed can apply to everything in life". (Cf. AL n. 275)
- "When well used, these media can be helpful". (Cf. AL n. 278)
- "The media can help us to feel closer to one another, creating a sense of the unity of the human family which in turn can inspire solidarity and serious efforts to ensure a more dignified life for all. The internet, in particular, offers immense possibilities for encounter and solidarity. This is something truly good, a gift from God». We need constantly to ensure that present-day forms of communication are in fact guiding us to generous encounter with others. We cannot accept a digital world designed to exploit our weaknesses and bring out the worst in people". (Cf. FT n. 205)



## PANEL II

### VOCATION AND MISSION IN THE EXISTENTIAL PERIPHERY

#### a. Among migrants

##### Goal:

To give a testimony/reflection to understand how the family is an important pastoral component, since it has at its heart the desire to make those who are lonely and disoriented feel at home. Families who welcome other families.

##### Ideas for further study:

- “Migration is another sign of the times to be faced and understood in terms of its negative effects on family life”. (AL n. 46)
- In accompanying migrants, the Church needs a specific pastoral program addressed not only to families that migrate but also to those family members who remain behind. (AL n. 46)

#### b. In the face of addiction

##### Goal

To give a testimony/reflection on the topic of addiction in the family (drugs, gaming, social...). How can families help each other? How can the Church help?

Indicate valid experiences of help including professional competencies.

##### Ideas for further study:

- Drug use was also mentioned as causing immense suffering and even breakup for many families. The same is true of alcoholism, gambling and other addictions. Families at risk “lose the ability to act to help their members... We see the serious effects of this breakdown in families torn apart, the young uprooted and the elderly abandoned, children who are orphans of living parents, adolescents and young adults confused and unsupported.” (Cf. AL n. 51)
- «In addition to the small circle of the couple and their children, there is the larger family, which cannot be overlooked. [...] Friends and other families are part of this larger family, as well as communities of families who support one another in their difficulties, their social commitments and their faith. [...]». (Cf. AL nos. 196-197)



**c. *When there is violence in the family***

**Goal**

To give a testimony/reflection on the value and importance of the presence of a network of families, capable of noticing and approaching those who suffer from violence, reaching the existential peripheries as well, where violence can be within or close to the family.

**Ideas for further study:**

- Violence within families breeds new forms of social aggression, since “family relationships can also explain the tendency to a violent personality. This is often the case with families where communication is lacking, defensive attitudes predominate, the members are not supportive of one another, family activities that encourage participation are absent, the parental relationship is frequently conflictual and violent, and relationships between parents and children are marked by hostility. (AL n. 51)
- «I think particularly of the shameful ill-treatment to which women are sometimes subjected, domestic violence and various forms of enslavement which, rather than a show of masculine power, are craven acts of cowardice. The verbal, physical, and sexual violence that women endure in some marriages contradicts the very nature of the conjugal union». (AL n. 54)
- «Can we really ignore or overlook the continuing forms of domination, arrogance, abuse, sexual perversion and violence that are the product of a warped understanding of sexuality? Or the fact that the dignity of others and our human vocation to love thus end up being less important than an obscure need to “find oneself? » (AL n. 153)



## CONFERENCE N. 4

### MARRIAGE CATECHUMENATE

#### Goal:

The course of preparation for marriage needs to be renewed and reinvigorated in light of a catechumenal process, which, through the rediscovery of Baptism, accompanies the newlyweds in depth, without abandoning them after the celebration of the rite. The fundamental conviction is that marriage is not a point of arrival: it is a vocation, a lifelong journey of holiness. For this reason, the preparation should be carried out in stages as indicated by Pope Francis.

#### Ideas for further study:

- “The decision to marry and to have a family ought to be the fruit of a process of vocational discernment”. (AL n. 72)
- «I would like to stress the need for a “new catechumenate” for marriage preparation. Welcoming the support of the Fathers of the last Ordinary Synod, it is urgent to effectively implement what has already been proposed in *Familiaris Consortio* (n. 66). Namely, just as the catechumenate is part of the sacramental process for the baptism of adults, so too may the preparation for marriage form an integral part of the whole sacramental procedure of marriage, as an antidote to prevent the increase of invalid or inconsistent marriage celebrations» Address of His Holiness Pope Francis to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year, 21 January 2017; Cf. AL nos. 205-211).
- «I have already recommended the commitment of a matrimonial catechumenate, intended as an indispensable itinerary for young people and couples aimed at reviving their Christian conscience, sustained by the grace of the two sacraments, Baptism and Marriage. As I have explained on other occasions, the catechumenate is unique in itself, as it is baptismal — that is, rooted in baptism — and at the same time, in life it must assume a permanent character — as the grace of the sacrament of marriage is permanent» (Address of His Holiness Pope Francis to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year, 29 January 2018).



## PANEL I

### **THE FORMATION OF CAREGIVERS AND FORMATORS: LAITY, PRESBYTERS AND SEMINARIANS**

#### **a. Educating young people on sexuality and affectivity**

##### **Goal:**

To highlight, through pastoral experiences and/or projects and programs established in the Church, how to support parents and educators in the process of educating children and young people about affectivity and sexuality.

##### **Ideas for further study:**

- «The Church is called to cooperate with parents through suitable pastoral initiatives, assisting them in the fulfilment of their educational mission. She must always do this by helping them to appreciate their proper role and to realize that by their reception of the sacrament of marriage they become ministers of their children’s education. In educating them, they build up the Church». (AL n. 85)
- «It is not easy to approach the issue of sex education in an age when sexuality tends to be trivialized and impoverished. It can only be seen within the broader framework of an education for love, for mutual self-giving. In such a way, the language of sexuality would not be sadly impoverished but illuminated and enriched». (AL n. 280)
- Young people need to realize that they are bombarded by messages that are not beneficial for their growth towards maturity. [...] We also have to realize that “a new and more appropriate language” is needed “in introducing children and adolescents to the topic of sexuality” ». (AL nos. 281-284)

#### **b. Formation of pastors and seminarians**

##### **Goal:**

To bring out the experience or at least the awareness of the importance of forming seminarians and pastors so that they are competent and prepared to accompany young people and families in the moral challenges they are continually called upon to face today.

##### **Ideas for further study:**

- «This shows the need for “a more adequate formation... of priests, deacons, men and women religious, catechists and other pastoral workers”. In the replies given to the worldwide consultation, it became clear that ordained ministers often lack the training needed to deal with the complex problems currently facing families. ». (AL n. 202)
- «Seminarians should receive a more extensive interdisciplinary, and not merely doctrinal, formation in the areas of engagement and marriage». (AL n. 203)





### c. *Permanent accompaniment of spouses*

#### **Goal:**

Consolidated pastoral experiences highlight the urgency and necessity of always accompanying spouses, especially in the most critical moments of family life. The presence of the community is essential and it is necessary to train lay people and spouses to ensure this accompaniment.

#### **Ideas for further study:**

- «Professionals, especially those with practical experience, help keep pastoral initiatives grounded in the real situations and concrete concerns of families. “Courses and programmes, planned specifically for pastoral workers, can be of assistance by integrating the premarital preparation programme into the broader dynamic of ecclesial life”». (AL n. 204)
- It is necessary to respond with «pastoral accompaniment needs to go beyond the actual celebration of the sacrament (Familiaris Consortio, Part III). In this regard, experienced couples have an important role to play. The parish is a place where such experienced couples can help younger couples, with the eventual cooperation of associations, ecclesial movements and new communities». (AL n. 223)



## PANEL II

### **FAMILY COMMUNION, AN ECCLESIAL STYLE OF COMMUNION**

#### **a. Family communion and ecclesial communion**

##### **Goal:**

The family communion that flows from the Sacrament of Matrimony embodies the style of communion that should exist within the Church, beginning with the relationship between spouses and priests.

Valuable pastoral experiences in this regard could be presented.

##### **Ideas for further study:**

- «The Church is a family of families, constantly enriched by the lives of all those domestic churches. “In virtue of the sacrament of matrimony, every family becomes, in effect, a good for the Church. From this standpoint, reflecting on the interplay between the family and the Church will prove a precious gift for the Church in our time. The Church is good for the family, and the family is good for the Church. The safeguarding of the Lord’s gift in the sacrament of matrimony is a concern not only of individual families but of the entire Christian community”». (AL n. 87)

#### **b. Reciprocity between men and women in the Church throughout the various states of life**

##### **Goal:**

To show how even within the Church both men and women, in their masculinity and femininity, have a different and important role, in all states of life. This leads to living the reciprocity and co-responsibility between men and women, in the common ecclesial mission, and to enhance the role of women in the Church.

##### **Ideas for further study:**

- «Woman is the image of the Church that is woman, bride, mother. A style. Without this style we would speak of the People of God, but as an organization, perhaps a trade union, but not as a family born of the Mother Church» (Pope Francis, Intervention during the Meeting “The protection of minors in the Church, 21-24 February 2019).
- It is the spousal dimension that makes men and women constitutively capable of relationships, synergy, collaboration and communion. (...) But women, much more than men, by virtue of their intrinsic generative and maternal ability to "give birth" and to be responsible for this giving birth, are capable of revealing to the world that necessary relationship of collaboration and co-responsibility between men and women, which must also be manifested in the Church.







### **c. *Fatherhood, motherhood and brotherhood in the Church***

#### **Goal:**

To show how the experience of spiritual fatherhood, motherhood and brotherhood can be lived in the pastoral care of local communities.

It is possible to share experiences that highlight the importance of this familial dimension of the Church, whereby it is possible to keep another person in one's heart, as a mother or father does, or as occurs between siblings.

#### **Ideas for further study:**

- «I do not pray for the world but for the ones you have given me, because they are yours, (...) Holy Father, keep them in your name that you have given me, so that they may be one just as we are» (Jn 17:9,11) We can believe that in saying these words, Jesus had in his heart not an indistinct crowd, rather the faces of the people He frequented or met. In the Church, too, we are called to recognize the faces of those whom God entrusts to us along the way and who become for us fathers, mothers, and brothers.



## CONFERENCE N. 5

### FAMILY AS A PATH OF HOLINESS

#### Goal:

To indicate how holiness is the response to a call that God makes to each person and in his or her state of life. Spouses and families are called to become holy through the actions of their everyday life, which is made up of household chores, work, raising children, mourning, illness, relationships between siblings, with the joys and concerns that all this brings.

#### Ideas for further study:

- «The Lord's presence dwells in real and concrete families, with all their daily troubles and struggles, joys and hopes. [...] The spirituality of family love is made up of thousands of small but real gestures». (AL n. 315)
- «A positive experience of family communion is a true path to daily sanctification and mystical growth, a means for deeper union with God. (...) Hence, those who have deep spiritual aspirations should not feel that the family detracts from their growth in the life of the Spirit, but rather see it as a path which the Lord is using to lead them to the heights of mystical union». (AL n. 316)



## PANEL I

### PATHS TO HOLINESS

#### a. Discernment in daily family life

##### Goal:

- To show how discernment can be implemented as a daily way of life in today's families.
- To specify pastoral experiences that help one understand God's presence in his or her personal and family life.

##### Ideas for further study:

- "The word of God is not only good news in a person's private life but also a criterion of judgement and a light in discerning the various challenges that married couples and families encounter". (AL n. 227)
- "In this pastoral discernment, there is a need "to identify elements that can foster evangelization and human and spiritual growth". (AL n. 293)

#### b. Spiritual guidance for new couples

##### Goal:

To bring the testimonies of pastoral experiences of spiritual accompaniment for couples in their new union, who wish to remain in the Church and live the truth of the Gospel.

##### Ideas for further study:

- «It is important that the divorced who have entered a new union should be made to feel part of the Church (...). These situations "require careful discernment and respectful accompaniment, (...) and they should be encouraged to participate in the life of the community». (AL n. 243)
- «Although she constantly holds up the call to perfection and asks for a fuller response to God, "the Church must accompany with attention and care the weakest of her children, who show signs of a wounded and troubled love, by restoring in them hope and confidence, like the beacon of a lighthouse in a port or a torch carried among the people to enlighten those who have lost their way or who are in the midst of a storm». (AL n. 291)



**c. When one of the spouses is a non-believer**

**Goal:**

To offer the testimony of experiences of spiritual accompaniment for couples in which one spouse is not a believer and/or shows no interest in the Church. This is a very common condition in families around the world today. How can we help these families feel part of a Church community and live the Sacrament of Matrimony with hope?

**Ideas for further study:**

- «In any event, showing love for a spouse who is not a believer, bestowing happiness, soothing hurts and sharing life together represents a true path of sanctification. Love is always a gift of God. Wherever it is poured out, it makes its transforming presence felt, often in mysterious ways, even to the point that “the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband”». (1 Cor 7:14).
- «Unique challenges face couples and families in which one partner is Catholic and the other is a non-believer. In such cases, bearing witness to the ability of the Gospel to immerse itself in these situations will make possible the upbringing of their children in the Christian faith». (AL n. 248)





## **PANEL II**

### ***MARRIED COUPLES AND FAMILIES: HOLINESS IN EVERYDAY LIFE***

#### **Goal:**

To listen to testimonies of holiness of spouses and families who have been able to perceive God's presence in their daily lives

#### **Ideas for further study:**

Guide on the holiness of spouses and families, published by the Dicastery of the Laity, Family and Life.



## 4. SUGGESTIONS FOR MOMENTS OF CELEBRATION

- a. **Inauguration of the Week dedicated to the World Meeting of Families**
- b. **Ideas for some opportunities for meditation with families during the days dedicated to the Meeting**
- c. **Eucharistic Adoration**
- d. **Conclusive Eucharistic Celebration of the WMOF**
  - **General suggestions**
  - **Ideas for:**
    - prayers of the faithful
    - homilies
    - mandates to families
    - final blessing





## A. INAUGURATION OF THE WEEK DEDICATED TO THE WORLD MEETING OF FAMILIES

- A community launch of the Meeting could be envisaged.
- This could be a moment of celebration. In Rome there will be a Festival with the Holy Father's presence, a moment of celebration dedicated to the testimonies of families starting from the themes entailed under the title of the Meeting chosen by the Holy Father: "Family love: vocation and way of holiness". It will be possible to follow it in live streaming.
- At the local level, it could also be a Eucharistic Celebration or a time of prayer, a community pilgrimage with a procession.

## B. IDEAS FOR SOME OPPORTUNITIES FOR MEDITATION WITH FAMILIES DURING THE DAYS DEDICATED TO THE MEETING

- Each community can adapt and/or develop, accordingly to its own needs, the proposed moments of meditation, alternating them with pauses of silence for silent interior prayer, songs and community prayers. Meditation is not intended to be just an individual moment, but a time of dialogue and prayer with Jesus.
- Below are some possible suggestions for meditations and reflections developed from the image-symbol of the WMOF of the artist, Mark Rupnik.

For Fr. Rupnik's explanation, see:

<https://www.romefamily2022.com/en/wmof-diocesi/>



**SUGGESTIONS FOR MEDITATIONS ON FR. RUPNIK'S IMAGE  
"THIS MYSTERY IS GREAT"**





## 1.

«For this reason a man shall leave (his) father and (his) mother and be joined to his wife, and the two shall become one flesh.»

This is a great mystery, but I speak in reference to Christ and the church! » (Eph 5:31-32)



### 1<sup>st</sup> step: Let us observe the image

What do I see?

I observe the details

In the love of a man and a woman there is a mystery that is veiled, hidden.

### 2<sup>nd</sup> step: Notions from Amoris Laetitia

- «**Marriage is a vocation**, inasmuch as it is a response to a specific call to experience conjugal love as an imperfect sign of the love between Christ and the Church». (AL n. 72)
- «**Christ the Lord “makes himself present to the Christian spouses in the sacrament of marriage’ and remains with them.** In the incarnation, he assumes human love, purifies it and brings it to fulfilment». (AL n. 67)

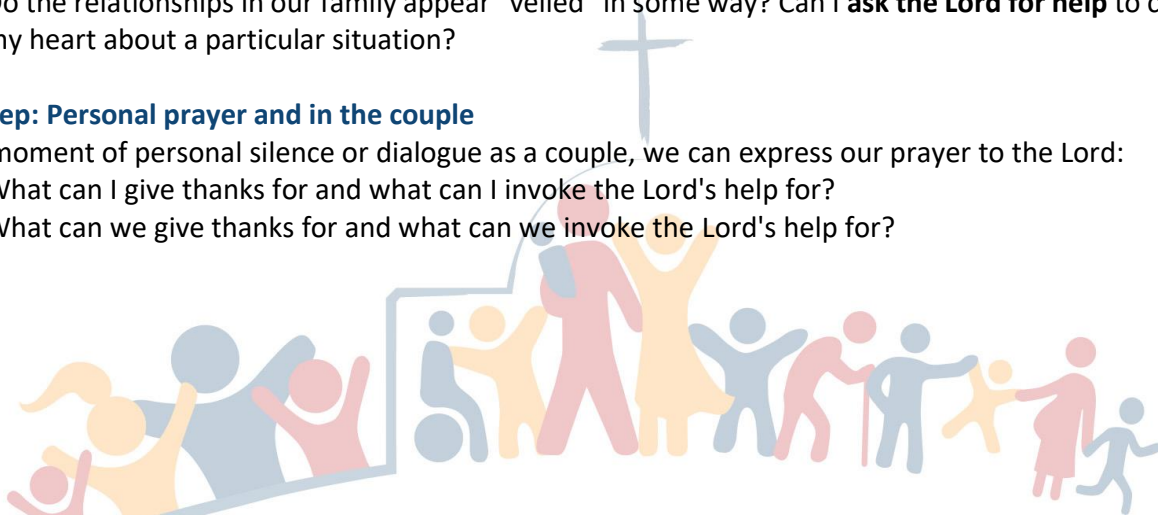
### 3<sup>rd</sup> step: Contemplation

- **Our "yes"** to forming a family is our response to God's call to live out love in marriage and family. It is a "yes" that we are called to renew every day. In the Sacrament of Matrimony, with their "yes", a man and woman ask the Lord **to transform their love**, so that it may be purified and grow towards its completeness.
- Do the relationships in our family appear "veiled" in some way? Can I **ask the Lord for help** to change my heart about a particular situation?

### 4<sup>th</sup> step: Personal prayer and in the couple

In a moment of personal silence or dialogue as a couple, we can express our prayer to the Lord:

- What can I give thanks for and what can I invoke the Lord's help for?
- What can we give thanks for and what can we invoke the Lord's help for?



## 2.

### «The Spirit which the Lord pours forth gives a new heart» FC n. 13



#### 1<sup>st</sup> step: Let us observe the image

What do I see?

I observe the details

St. Paul's hand removes the veil: now we understand that the love between the bride and the groom is a reflection of the infinite and indissoluble love that Jesus has for the Church, his Bride, and that God has for humanity.

**The love that is lived within the family reveals an image, albeit veiled, of the infinite love of God, which is a "nuptial" love.**

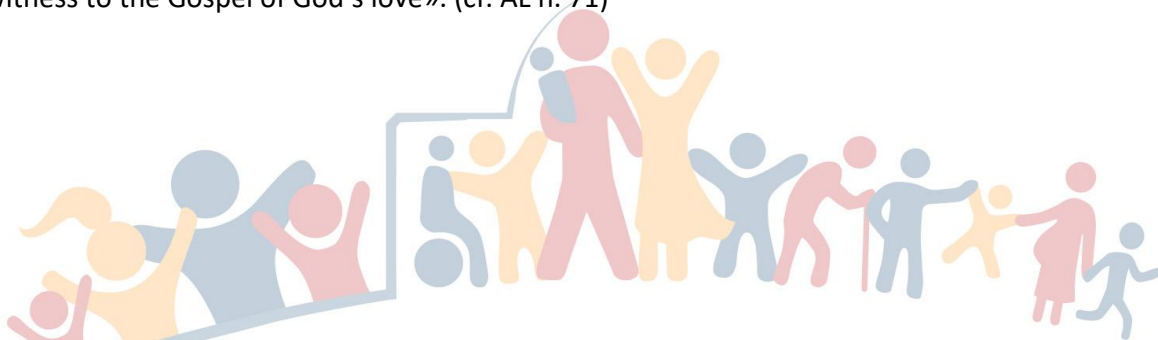
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#### 2<sup>nd</sup> step: Notions from Amoris Laetitia

God's infinite love is a reality so great that in the beginning mankind could not understand, nor imagine how great God's love could be for each one of us (cf. Father Rupnik's explanation). After God gave up His Son for us and after Jesus offered to die on the Cross to save us, then God's love appeared concrete to us and we began to perceive **the mystery of such a great love.**

This is why Saint Paul can begin to lift the veil and we can catch a glimpse of some aspect of God's love in the love between a man and a woman.

- The truth «of the love of man and woman, (...) is fully illuminated only in the love of the crucified Christ. (...) "Marriage based on an exclusive and definitive love becomes an icon of the relationship between God and his people, and vice versa. **God's way of loving becomes the measure of human love**"». (AL n. 70)
- "Scripture and Tradition give us access to a knowledge of the Trinity, which is revealed with the features of a family. The family is the image of God, who is a communion of persons. [...] Jesus, [...] not only returned marriage and the family to their original form, but also raised marriage to the sacramental sign of his love for the Church (cf. *Mt* 19:1-12; *Mk* 10:1-12; *Eph* 5:21-32). Through the Church, **marriage and the family receive the grace of the Holy Spirit** from Christ, in order to bear witness to the Gospel of God's love». (cf. AL n. 71)



### 3<sup>rd</sup> step: Contemplation

The love we live in our family reveals a "veiled" image of "God's way of loving," but with the power of the Holy Spirit, we can lift the veil more and more and grow, day by day, in our ability to love.

- What frailties can I try to overcome?
- What are the fragile aspects of our relationship and how might we try to overcome them?

### 4<sup>th</sup> step: Personal prayer and in the couple

In a moment of personal silence or dialogue as a couple, we can express our prayer to the Lord:

- What can I give thanks for and what can I invoke the Lord's help for?
- What can we give thanks for and what can we invoke the Lord's help for?



### 3.

“They have no wine.” (Jn 2:3)



#### 1<sup>st</sup> step: Let us observe the image

What do I see?

I observe the details

The jars: they are made of stone; they had been filled with water, now they are empty.

#### 2<sup>nd</sup> step: Notions from Amoris Laetitia

- «Even if I have faith so as to remove mountains, **but have not love, I am nothing.** (...) The word “love”, however, is commonly used and often misused. [...] Love is experienced and nurtured in the daily life of couples and their children». (Cf. AL nos. 89-90)
- «The life of every family is marked by all kinds of crises, yet these are also part of its dramatic beauty. Couples should be helped to realize that surmounting a crisis need not weaken their relationship; instead, it can improve, settle and mature the wine of their union. **Life together should not diminish but increase their contentment; every new step along the way can help couples find new ways to happiness.** Each crisis becomes an apprenticeship in growing closer together or learning a little more about what it means to be married. There is no need for couples to resign themselves to an inevitable downward spiral or a tolerable mediocrity. On the contrary, when marriage is seen as a challenge that involves overcoming obstacles, **each crisis becomes an opportunity to let the wine of their relationship age and improve.** [...] Each crisis has a lesson to teach us; we need to learn how to listen for it with the ear of the heart». (AL n. 232)

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#### 3<sup>rd</sup> step: Contemplation

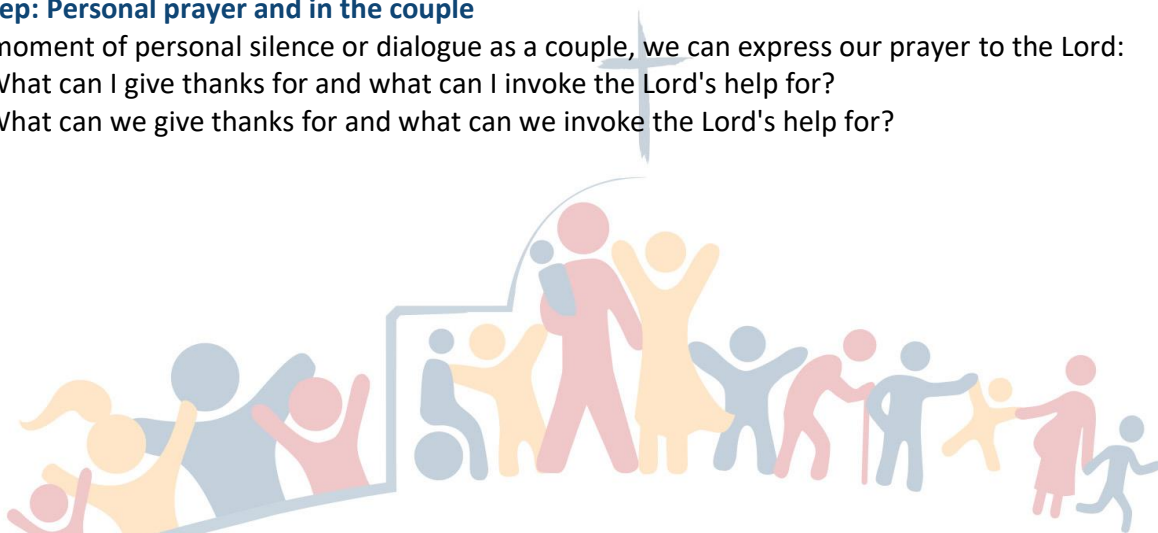
The water contained in the jars can be compared to our human love that, over time, seems to wear out. There are times or periods in our lives when we feel like there is little love left in our jars.

- Every crisis, whether big or small, can become "an opportunity to let the wine of their relationship age and improve". Am I really convinced about this? Can I believe it and keep hope alive, even in difficult times?

#### 4<sup>th</sup> step: Personal prayer and in the couple

In a moment of personal silence or dialogue as a couple, we can express our prayer to the Lord:

- What can I give thanks for and what can I invoke the Lord's help for?
- What can we give thanks for and what can we invoke the Lord's help for?



#### 4.

The Spirit which the Lord pours forth (...) renders man and woman capable of loving one another as Christ has loved us. FC n. 13



#### 1<sup>st</sup> step: Let us observe the image

What do I see?

I observe the details closely

Father Rupnik has portrayed St. Paul as he pours the wine that came out as blood from Christ's side: it is the good wine of love, offered to humanity.

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#### 2<sup>nd</sup> step: Notions from Amoris Laetitia

«The common life of husband and wife, the entire network of relations that they build with their children and the world around them, will be steeped in and strengthened by the grace of the sacrament. [...], whereby God showed the fullness of his love for humanity by becoming one with us. Neither of the spouses will be alone in facing whatever challenges may come their way. Both **are called to respond to God's gift with commitment, creativity, perseverance and daily effort**. They can always invoke the assistance of the Holy Spirit who consecrated their union, so that his grace may be felt in every new situation that they encounter». (AL n. 74)

#### 3<sup>rd</sup> step: Contemplation

- I will reflect on my commitment to think creatively and persistently about new ways to love within my family.
- Let us reflect together on how we can cultivate our relationship with God, to recognize Him as the only source of Love from which we can always draw and thus return to fill our jars, our hearts.

#### 4<sup>th</sup> step: Personal prayer and in the couple

In a moment of personal silence or dialogue as a couple, we can express our prayer to the Lord:

- What can I give thanks for and what can I invoke the Lord's help for?
- What can we give thanks for and what can we invoke the Lord's help for?



## *Closing Prayer: Family Love: Vocation and Path to Holiness*

*Heavenly Father,  
We come before You  
to praise You and to thank You  
for the great gift of the family.*

*We pray to You for all families consecrated by the Sacrament of Matrimony.  
May they rediscover each day the grace they have received,  
and as small domestic Churches,  
may they know how to witness to Your presence  
and to the love with which Christ loves the Church.*

*We pray to You for all families  
faced with difficulty and suffering  
caused by illness or circumstances of which only You know.  
Sustain them and make them aware  
of the path to holiness upon which You call them,  
so that they might experience Your infinite mercy  
and find new ways to grow in love.*

*We pray to You for children and young people:  
may they encounter You  
and respond joyfully to the vocation You have in mind for them;  
We pray for parents and grandparents:  
may they be aware that they are signs of the fatherhood and motherhood of God  
in caring for the children who, in body and spirit,  
You entrust to them;  
and for the experience of fraternity  
that the family can give to the world.*

*Lord, grant that each family  
might live their specific vocation to holiness in the Church  
as a call to become missionary disciples,  
in the service of life and peace,  
in communion with our priests, religious, and all vocations in the Church.*

*Bless the World Meeting of Families.  
Amen.*



## C. EUCHARISTIC ADORATION

### Why propose a moment of Eucharistic Adoration?

To offer an intimate moment with the Lord; a place to allow Him to speak to the heart of each and every married couple. Eucharistic Adoration can be not only a moment of individual adoration, but also a time of adoration and prayer between the couple and Jesus, kneeling together before the Blessed Sacrament.

### Goal

- To offer each person a moment to experience the gaze of Jesus upon them, to welcome it as a precious gift and to return it with their own gaze.
- To offer **married couples** the opportunity to contemplate Jesus in the Eucharist together; to experience Jesus' loving gaze together; to listen in their hearts to the Word that Jesus wants to address to both of them.

### When?

- A brief moment at the end of each day.
- For a longer time, on one of the days of the Encounter.
- In Rome, the Eucharistic Adoration will take place on the morning of Saturday, June 25, before the last session of the Pastoral Congress and can be followed live via streaming.



## D. CLOSING EUCHARISTIC CELEBRATION OF THE MEETING

### GENERAL SUGGESTIONS:

- One of the Eucharistic Celebrations on Sunday, June 26, may be dedicated to closing the Meeting with the families of the community.
- Encourage the presence of the entire family at Mass.
- Where possible and in compliance with anti-Covid regulations, the procession of offerings can be carried out by families.  
In addition to wine and bread, symbols representing family love could be brought to the altar.
- The collection from the day's Masses can be designated to supporting families in need or some kind of pastoral family project.
- The prayers of the faithful **may** be read by different members of the family (parents, children, grandparents).
- At the end of the Mass, the official image of Mark Rupnik and the WMOF prayer could be distributed to the families.  
In cases where mandates are given to families, i.e., a message of "sending and evangelizing", in the printed form as well, these signs could be given once the mandate is announced so that they remain as concrete signs that families take home.

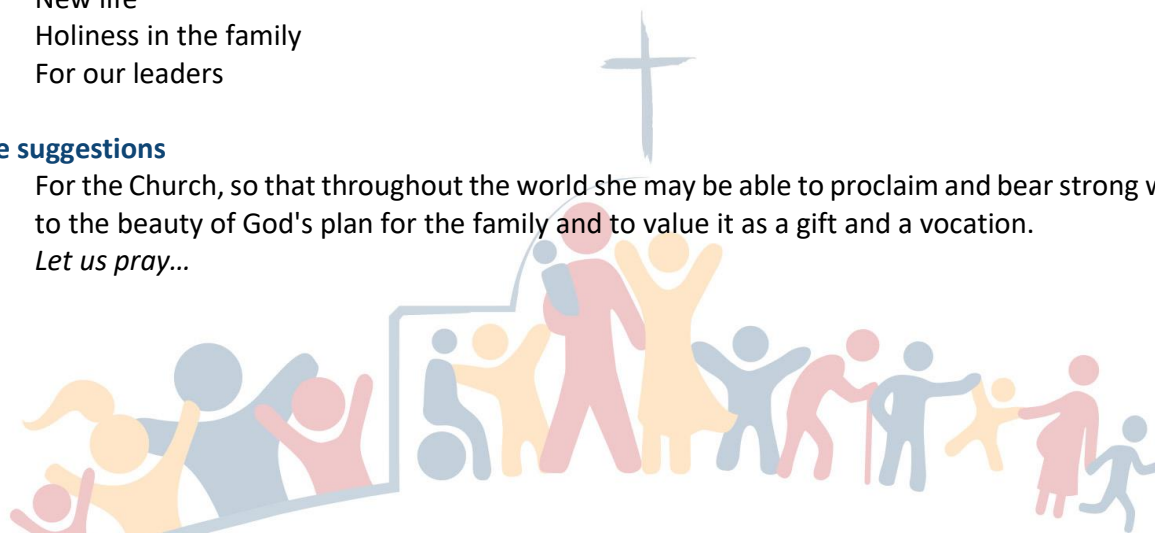
### IDEAS FOR THE PRAYERS OF THE FAITHFUL

#### Ideas for the themes:

- For the Church, People of God
- For the Pope, priests, deacons
- For engaged couples
- For the more vulnerable families (division, illness, and grief)
- For the disabled
- For children
- New life
- Holiness in the family
- For our leaders

#### Some suggestions

- For the Church, so that throughout the world she may be able to proclaim and bear strong witness to the beauty of God's plan for the family and to value it as a gift and a vocation.  
*Let us pray...*







- For Pope Francis, for every priest and deacon, so that, together with families, they can build up the Church as a "big family," preserving in it unity and fraternal communion.  
*Let us pray...*
- For engaged couples, so that they may meet families in our community capable of bearing witness to them of the joy of love, experienced by virtue of Christ's presence in Christian marriages.  
*Let us pray...*
- For families who are going through great painful difficulties, that they may find concrete support in our community and never lose hope in You.  
*Let us pray...*
- For those who endure the fatigue of illness or the pain of grief, may our community families learn to support each other and know how to open up to give help and support to those in need.  
*Let us pray...*
- So that our community will always be able to find new ways in order that every person with disabilities may feel welcomed and find a prominent role within the Church.  
*Let us pray...*
- We pray to you, Lord, that every child in the world may have a family that welcomes him or her, makes him or her feel loved and gives him or her whatever is necessary to help him or her grow up happy and capable of love.  
*Let us pray...*
- We pray to you, Lord, for children who suffer from family breakups or who have been deprived of a family, that they may encounter a welcoming gaze encouraging them in life and teaching them hope.  
*Let us pray...*
- We entrust all mothers to you, Lord, so that they may welcome and guard with care and courage every child that is born in their womb.  
*Let us pray...*
- We pray to you, Lord, that every family may feel called but also guided and supported by You on the path to holiness.  
*Let us pray...*
- We pray that in every country the leaders will make decisions capable of concretely supporting families, especially the poorest and most disadvantaged.  
*Let us pray...*





## IDEAS FOR THE HOMILY

XIII Sunday of Ordinary Time

1 Kgs 19:16, 19-21; Psalms 15; Gal 5:1,13-18; Lk 9:51-62.

- The Gospel passage we have just read invites us to take the thoughts we have been reflecting on the vocation of our families in recent days quite seriously. Like Jesus, we are called to make a "firm decision" to embark on a new journey. The words we have heard and the testimonies we have shared can be the nourishment and support for a journey that can only be renewed after living such an intense experience together.
- Pope Francis said: "We need spouses alongside the pastors, to walk with other families, to help those who are weaker, to announce that, even in difficulties, Christ is present in the Sacrament of Marriage to give tenderness, patience and hope to all, in every situation of life". Our being family - spouses, daughters and sons, grandchildren, grandmothers and grandfathers, sisters and brothers - is in fact a resource for our Church communities. Having learned to love one another - in the school that has been our families - helps us to share our love with those around us and to be witnesses to those who struggle the most.
- Like every Church reality, the family is also called not to live in self-referentiality, but to undertake a path of going out. In today's Gospel, Jesus seems to have very harsh words and puts following Him even before the duty of burying one's parents. He wants to tell us that even our most precious possession will wither if it is not rooted in Him and in a dynamic of going out and announcing His presence.
- Let us not keep the treasure of our love hidden! Let us share it with those who live next door to us and are most in need. Let every Christian family look for a family in difficulty, a lonely elderly person, a child in need of support- among their neighbors, in their neighborhood, among their children's schoolmates, etc. Let us take care of them in a maternal and paternal way, tenderly and concretely: let us make them part of our family. In this way we will open the doors of our hearts and let the love we have received permeate the world around us.
- Pope Francis wanted to describe his perspective of a world renewed by the announcement of the Gospel using a familiar image: Fratelli Tutti. Indeed, the world needs to rediscover a new fraternity, and the family is where each person can learn to live this feeling. But we also strongly feel the need for fatherhood and motherhood, that is, the need for Christians to take upon themselves the responsibility for societies that seem increasingly shattered, as do parents with their children.



## MANDATE TO FAMILIES

### What are they?

- It is what the Lord has given to each family, at the conclusion of these days: what I have given to you, now go and **give it** to others.
- «He summoned the Twelve and began to send them out two by two» (*Mk 6:7*). Sending out the husbands as disciples of Jesus is an indication of the royal priesthood of families by virtue of Baptism, reinvigorated in marriage.

### What will its goal be?

- Indicate to families the particular task that is entrusted to them, within the pastoral journey of their own community.

### Who assigns them?

- The bishop, pastor, or community leader.

### When is this done?

- It is done as the conclusion of the days of the Meeting. It is a message of "sending out and evangelizing", which the bishop or pastor can deliver to the families printed out, after they have read it. If given to the families at the Closing Mass, the printed image of Rupnik and the prayer of the World Meeting could also be given to the families, as concrete signs that the families take home.
- The Holy Father will give the mandate to families in Rome at the Angelus on Sunday, June 27, which can be followed via live streaming.



## SUGGESTIONS FOR INVOKING THE FINAL BLESSING

*We praise and bless you, O Father,  
from whom every family  
in heaven and on earth is named.*

*Grant to us that through your Son Jesus Christ,  
born of a woman by the power of the Holy Spirit,  
that every family may become a true sanctuary  
of life and love  
for the generations that are ever renewed.*

*Let your Spirit  
direct the thoughts and works of husbands and wives  
toward the good of their families  
and of all the families of the world.  
Grant that in the domestic community  
children may find strong support for their human and Christian growth*

*Let love,  
consecrated by the bond of marriage  
prove stronger than every weakness and every crisis.  
Grant that Your Church  
fulfill her mission  
for the family and with the family  
in all the nations of the earth.*

*For Christ our Lord.  
Amen.*

