

TOWARDS A SYNODAL CHURCH: PATHWAYS FOR IMPLEMENTATION

MARRIAGE



Among the vocations that enrich the Church, that of married persons stands out. The Second Vatican Council taught that “in their state and way of life, they have their own particular gift within the People of God” (LG 11). The Sacrament of Marriage assigns a distinctive mission that concerns, at the same time, the life of the family, the building up of the Church and a commitment within society. In particular, in recent years, there has been a growing awareness that when it comes to the pastoral care of families, families themselves are active participants and not just passive recipients. For this reason, families to meet and network together, and Church institutions focused on the education of children and young adults may help assist them in doing so. The Assembly once again expressed its closeness to and support for all those who accept being alone as a choice made in fidelity to the Church’s Tradition and Magisterium on marriage and sexual ethics, which they recognise as a source of life. (FD 64)

Scripture:

Tobit 8:6-8: “Blessed are you, O God of our ancestors, and blessed is your name in all generations forever. Let the heavens and the whole creation bless you forever. You made Adam, and for him you made his wife Eve as a helper and support. From the two of them the human race has sprung. You said, ‘It is not good that the man should be alone; let us make a helper for him like himself.’ I now am taking this kinswoman of mine, not because of lust, but with sincerity. Grant that she and I may find mercy and that we may grow old together.”

Questions for Reflection and Discussion:

- How are we providing support for married couples, with children and without, in order to foster their growth in faith and in the discernment of their particular gifts?
- What have we learned from positive examples of families and couples in our midst?
- How do we support those who are separated and divorced, and their families and encourage their ongoing connection with the community?
- What expectations and assumptions do we hold that may unintentionally make it difficult for couples and families not currently connected with the church to feel like they belong?