

Prayer to the Holy Family

Jesus, Mary and Joseph,
in you we contemplate
the splendour of true love;
to you we turn with trust.

Holy Family of Nazareth,
grant that our families too
may be places of communion and prayer,
authentic schools of the Gospel
and small domestic churches.

Holy Family of Nazareth,
may families never again experience
violence, rejection and division;
may all who have been hurt or scandalised
find ready comfort and healing.

Holy Family of Nazareth,
make us once more mindful
of the sacredness and inviolability of the family,
and its beauty in God's plan.

Jesus, Mary and Joseph,
Graciously hear our prayer.
Amen.

RC Diocese of Aberdeen Charitable Trust.
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Amoris Laetitia **Reading Group**



– Chapter 8 –
Accompanying, Discerning, and
Integrating Weakness in Families

St Columba's, Culloden
Wednesday 10 August 2016

St Paul's Hymn to Love (1 Cor 13: 4-7)

Love is patient,
love is kind;
love is not jealous or boastful;
it is not arrogant or rude.
Love does not insist on its own way,
it is not irritable or resentful;
it does not rejoice at wrong,
but rejoices in the right.
Love bears all things,
believes all things,
hopes all things,
endures all things

Points for Consideration

1. Rather than condemnations for "living in sin," Francis wants the church to turn "with love to those who participate in her life in an incomplete manner, recognizing that the grace of God works also in their lives by giving them the courage to do good, to care for one another in love and to be of service to the community in which they live and work" (291). Does this make sense to you or do you think it will encourage more people to not follow the church's teaching on marriage?

2. What does the pope mean by "pastoral discernment" (293)? What is the role of discernment in "irregular situations" (296)?
3. How does the church more fully integrate the divorced and remarried into the Christian community while also avoiding any occasion of scandal (299)?
4. Pope Francis says, "It can no longer simply be said that all those in any 'irregular' situation are living in a state of mortal sin and are deprived of sanctifying grace" (301). Do you agree?
5. What is the role of individual conscience in situations that do not objectively embody the church's understanding of marriage (303)?
6. Francis concludes that "it is possible that in an objective situation of sin -- which may not be subjectively culpable, or fully such -- a person can be living in God's grace, can love and can also grow in the life of grace" (305). Does this reflect the lived experience of couples in "irregular situations"?
7. How can the church continue to propose the full ideal of marriage while at the same time showing compassion and mercy to those who don't meet that standard (307-310)?
8. How does Francis respond to those who prefer "a more rigorous pastoral care which leaves no room for confusion" (308-311)?

Sharing & Group Discussion