

FRANCISCO INSA (EDITOR)

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*Along the*  
MARRIAGE  
JOURNEY



PASTORAL CARE  
*for Modern Families*

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# Contents

- vii Abbreviations Used for the Books of the Bible
- viii Abbreviations Used for Documents of the Magisterium
- ix Preface  
FRANCISCO INSA
- 1 I. Why Should We Get Married in the Church?  
Some Thoughts on Marriage in Today's Culture  
HÉCTOR FRANCESCHI
- 19 II. A Course to Prepare for the Sacrament of Marriage:  
Structure and Content  
JOSÉ M. GALVÁN
- 37 III. The Experience of Lay People in Marriage Preparation  
Courses and the Assistance They Can Provide  
ANNAMARIA ROGGERO, DANILO GENTILLOZZI
- 43 IV. The Maturity of the Fiancées in Preparing for Marriage  
WENCESLAO VIAL
- 57 V. The Wedding Celebration  
GIOVANNI ZACCARIA, FRANCISCO INSA
- 83 VI. Pastoral Accompaniment of the Spouses  
Through the Sacrament of Penance and Spiritual Direction  
ÁNGEL RODRÍGUEZ LUÑO
- 97 VII. The Parents' Perspective on Their Children's  
True Christian Education  
ANNAMARIA ROGGERO, DANILO GENTILLOZZI
- 105 VIII. Helping Couples in Crisis  
MARIOLINA CERIOTTI MIGLIARESE

- 125 IX. Pastoral Accompaniment of Wounded Families  
in Light of *Amoris Laetitia*  
SILVIA FRISULLI
- 141 X. Mercy and Justice in Marriage Pastoral Care:  
Chapter VII of *Amoris Laetitia*  
MIGUEL A. ORTIZ
- 161 XI. Discerning Possible Causes for Declaration of Nullity  
HÉCTOR FRANCESCHI
- 187 XII. Till Death Do Us Part  
JAVIER VIDAL-QUADRAS

# Abbreviations Used for the Books of the Bible

<i>Old Testament</i>		<i>New Testament</i>			
Gn	Genesis	Sg	Song of Songs	Mt	Matthew
Ex	Exodus	Wis	Wisdom	Mk	Mark
Lv	Leviticus	Sir	Sirach	Lk	Luke
Nm	Numbers	Is	Isaiah	Jn	John
Dt	Deuteronomy	Jer	Jeremiah	Acts	Acts of the Apostles
Jos	Joshua	Lam	Lamentations	Rom	Romans
Jgs	Judges	Bar	Baruch	1 Cor	1 Corinthians
Ru	Ruth	Ez	Ezekiel	2 Cor	2 Corinthians
1 Sm	1 Samuel	Dn	Daniel	Gal	Galatians
2 Sm	2 Samuel	Hos	Hosea	Eph	Ephesians
1 Kgs	1 Kings	Jl	Joel	Phil	Philippians
2 Kgs	2 Kings	Am	Amos	Col	Colossians
1 Chr	1 Chronicles	Ob	Obadiah	1 Thes	1 Thessalonians
2 Chr	2 Chronicles	Jon	Jonah	2 Thes	2 Thessalonians
Ezr	Ezra	Mi	Micah	1 Tm	1 Timothy
Neh	Nehemiah	Na	Nahum	2 Tm	2 Timothy
Tb	Tobit	Hb	Habakkuk	Ti	Titus
Jdt	Judith	Zep	Zephaniah	Phlm	Philemon
Est	Esther	Hg	Haggai	Heb	Hebrews
Jb	Job	Zec	Zechariah	Jas	James
Ps	Psalms	Mal	Malachi	1 Pt	1 Peter
Prv	Proverbs	1 Mc	1 Maccabees	2 Pt	2 Peter
Eccl	Ecclesiastes	2 Mc	2 Maccabees	1 Jn	1 John
				2 Jn	2 John
				3 Jn	3 John
				Jude	Jude
				Rev	Revelation



# Abbreviations Used for Magisterial and Other Documents

- AAS *Acta Apostolicae Sedis*. Vatican City.
- AL Pope FRANCIS, Post-synodal Apostolic Exhortation *Amoris Laetitia*. March 19, 2016.
- APCR Pope BENEDICT XVI, *Address to the Participants in the Convention of the Diocese of Rome*. June 11, 2007.
- ARA MELONI, E., “Ascoltare nelle relazioni di aiuto. Competenze, condizioni, pratiche,” in *Consultori familiari oggi* 25 (2017<sup>1</sup>): 108–124.
- ARI RINGSTROM, P.A., “L’approccio relazionale intersoggettivo al trattamento congiunto,” in *Interazioni* 2 (2008): 30–54.
- ASL Pope FRANCIS, *Address to Seminarists from Lombardy*. October 13, 2018.
- CaC Pope PIUS XI, Encyclical Letter on Christian Marriage *Casti Connubii*. December 31, 1930.
- CCC *Catechism of the Catholic Church* for the United States of America. Washington, DC: United States Catholic Conference, Inc., 1994; *Catechism of the Catholic Church: Modifications from the Editio Typica*. Washington, DC: United States Catholic Conference, Inc., 1997.
- CCS RODRÍGUEZ LUÑO, A., E. COLOM COSTA, “Chosen in Christ to Be Saints: III: Moral Virtues and Bioethics,” in *www.eticaepolitica.net/corsodimorale/Chosen\_III.pdf* [accessed August 7, 2022].
- CIC *Code of Canon Law, Latin/English Edition* for the United States of America. Washington, DC: Canon Law Society of America, 1983.
- CPB ESCRIVÁ, St. Josemaría, *Christ Is Passing By*. New York: Scepter, 1974.
- CR GÜNTHÖR, Anselm, *Chiamata e risposta. Una nuova teologia morale*, Vol.2: *Morale speciale: le relazioni del cristiano verso Dio*. Cinisello Balsamo: San Paolo, 1998<sup>6</sup>.
- DCE Pope BENEDICT XVI, Encyclical Letter on Christian Love *Deus Caritas Est*. December 25, 2005.

- EAM THIBON, G., *Entre el amor y la muerte. Conversaciones con Christian Chabanis*. Madrid: Rialp, 1977.
- EG Pope FRANCIS, Apostolic Exhortation on the Proclamation of the Gospel in Today's World *Evangelii Gaudium*. November 22, 2013.
- EJC ORTIZ,, M.A., "Las exigencias de justicia como clave de interpretación de la pastoral matrimonial. El capítulo VIII de Amoris Laetitia," in *Anuario Canónico* 5 (2019): 101–116.
- FC St. JOHN PAUL II, Apostolic Exhortation on the Role of the Christian Family in the Modern World *Familiaris Consortio*. November 22, 1981.
- FCV PIEPER, J., *The Four Cardinal Virtues*. Notre Dame, IN: University of Notre Dame Press, 1966.
- FPIL MOSCONI, M., "La fase previa all'introduzione del libello e la consulenza tecnica," in H. FRANCESCHI, M.A. ORTIZ (eds.), *Ius et matrimonium II. Temi processuali e sostanziali alla luce del Motu Proprio « Mitis Iudex Dominus Iesus »*. Rome: Edusc, 2017.
- GA Pope FRANCIS, *General Audience*. May 27, 2015.
- GrS St. JOHN PAUL II, Letter to Families *Gratissimam Sane*. February 2, 1994.
- GeS SECOND VATICAN COUNCIL, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*. December 7, 1965.
- HV St. PAUL VI, Encyclical Letter on the Regulation of Birth *Humanae Vitae*. July 25, 1968.
- IPF SPADARO, Rev. Antonio, *Interview with Pope Francis*. August 19, 2013.
- LIM HERVADA, Javier, "La identidad del matrimonio," in *Persona y Derecho* 8 (1981).
- LSLF ROCCHETTA, C., "Luci di speranza per i legami feriti," in *Famiglia oggi* 36 (2014<sup>5</sup>): 28–33.
- MCC St. AUGUSTINE, "Of the Morals of the Catholic Church," in SCHAFF, P. (ed.), *Nicene and Post-Nicene Fathers*, First Series, Vol. 4. Buffalo, NY: Christian Literature Publishing Co., 1887.

- MIDI* Pope FRANCIS, Apostolic Letter *Motu Proprio* by Which the Canons of the Code of Canon Law Pertaining to Cases Regarding the Nullity of Marriage Are Reformed *Mitis Iudex Dominus Iesus*. August 15, 2015.
- MJO* ERRÁZURIZ M., C.J., “*Matrimonio y justicia objetiva en la comunión eclesial: un aspecto del discernimiento pastoral propiciado por ‘Amoris laetitia,’*” in *Ius Canonicum* 56 (2016).
- OCM* *The Order of Celebrating Matrimony*. New Jersey: Catholic Book Publishing Corp., 2016.
- PA* ZANETTI, E., *Porte aperte*. Milan: Ancora, 2016.
- PDJI* ERRÁZURIZ M., C.J., “*La perspectiva del derecho y la justicia intraeclesial ante los desafíos actuales sobre el matrimonio y la familia,*” in *Ius Canonicum* 55 (2015).
- RF* XIV ORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS, *Relatio Finalis: The Vocation and Mission of the Family in the Church and in the Contemporary World*. October 24, 2015.
- RS* III EXTRAORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS, *Relatio Synodi: The Pastoral Challenges of the Family in the Context of Evangelization*. October 18, 2014.
- SaC* Pope BENEDICT XVI, Post-synodal Apostolic Exhortation on the Eucharist as the Source and Summit of the Church’s Life and Mission *Sacramentum Caritatis*. February 22, 2007.
- STh* AQUINAS, St. Thomas, *The Summa Theologiae of St. Thomas Aquinas*. Second and Revised Ed. 1920.

# Preface

Francisco Insa<sup>1</sup>

In the apostolic exhortation *Amoris Laetitia*, Pope Francis introduced family pastoral care as the *Gospel of the family*. The result is positive and encouraging, when the starting point is the assurance that “the Christian proclamation on the family is good news indeed,”<sup>2</sup> that “fills hearts and lives.”<sup>3</sup>

Throughout the document the Pope sets out two main guidelines to ensure effective family pastoral care.

Firstly, family pastoral care should be understood as presenting families “values like generosity, commitment, fidelity and patience.”<sup>4</sup> Therefore, it is much more than the proclamation of a mere theoretical message without connection to people’s real problems or establishing a set of rules.<sup>5</sup>

On the other hand the exhortation stresses that if this goal is to be achieved, there is a need for “a more adequate formation . . . of priests, deacons, men and women religious, catechists and other pastoral workers.”<sup>6</sup> They are all called to show “that the Gospel of the family responds to the deepest expectations of the human person: a response to each one’s dignity and fulfilment in reciprocity, communion and fruitfulness.”<sup>7</sup> In addition, it “seeks to encourage everyone to be a sign of mercy and closeness wherever family life remains imperfect or lacks peace and joy.”<sup>8</sup>

The Center of Priestly Formation of Pontificia Università della Santa Croce (Rome), together with the Center for Family Juridical Studies of the same university, wanted to second the Pope’s desire. To this end, they organize every two years a *Course on Pastoral Accompaniment in the Marriage Journey*. The course has an

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1. Professor of Moral Theology and Secretary of the Center for Priestly Formation at Pontificia Università della Santa Croce (Rome).

2. AL 1.

3. AL 200.

4. AL 5.

5. Cf. AL 201.

6. AL 202.

7. AL 201.

8. AL 5.

interdisciplinary perspective and an approach that combine theoretical aspects with an eminently practical purpose. Following the recommendations of *Amoris Laetitia*, it was decided to include as speakers not only professors and pastors, but also the spouses<sup>9</sup> themselves and professionals from other sciences that can collaborate in helping families, such as the disciplines of psychology and family development.<sup>10</sup>

The aim is to offer the participants an aid for their important work of preparing and helping young people, spouses, and parents, so each person not only embodies the Gospel of the family but is also its witness and spokesperson.

At the request of the participants, the speakers handed out the texts of their talks. With some additional contributions, we have managed to include them in this book so they can reach the widest possible audience.

The introductory chapter of the book deals with the question that so many young people ask themselves: *Why Should We Get Married in the Church?* To this end, it develops the reality of marriage not only from the point of view of a Christian, but also as a human reality, and summarizes the difficulties that may exist today, as well as providing possible answers to today's difficulties in understanding marriage.

It then proposes a set of contents for premarital courses, and some considerations on the maturity of the engaged in preparation for marriage and on the healthy development of their personality.

After a chapter on the celebration of the wedding, it deals with the pastoral accompaniment of the spouses in the Sacrament of Penance and spiritual direction, and the expectations of parents from priests and catechists.

A study on the life cycles of the couple follows. Then the book reflects on wounded families, including divorced and remarried couples, and on their access to Eucharistic communion. The following chapter discerns on the possible causes of annulment in the light of the new legislation. Finally, it addresses some ordinary issues

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9. Cf. *AL* 206.

10. Cf. *AL* 204.

that are important for spouses to grow in their love and devotion throughout their lives.

I think that the great variety of approaches gathered in this book reflect the richness and complexity of the reality of marriage in our days. A proper understanding of all these dimensions on the part of pastoral agents is overly important to accompany spouses and the whole family in the fulfillment of their divine vocation: that of walking together toward God.