

# **KNIGHTS OF THE SOUTHERNCROSS - AUSTRALIA**

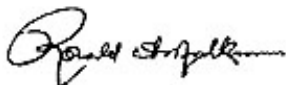
## **FORMATION PROGRAMME 2007**

### **FOREWORD**

At the National Executive Meeting following the Triennial Conference in Adelaide in 2006, the suggestion was made that the 2007 Formation Programme deal once again with the Objects of the Order, with particular reference in this programme to the subject of the Family. You may recall that the 2004 Programme dealt more generally with the Objects of the Order, but the importance of the family in our society and of witnessing to family values in our own Order is surely worthy of priority in our Formation. I am once more grateful to Sr. Anne McMillan RSM, Director of the Pastoral Ministry Office of the Ballarat Diocese, for her generosity and expertise in the preparation of this Programme.

I would like to draw attention to the difference between a **Formation Programme** and any other programme that helps us with our prayer. I hope that the Formation Programme helps us to pray. Indeed I suggested some time ago that the Programme might find its best place in the Knight's meetings if it is held immediately after the Opening Prayers, to give a prayerful atmosphere to the Formation activity and provide grounding for the discussions. The primary role of a Formation Programme is to inform and enrich our insights and actions. Then we can focus our prayer as Knights of the Southern Cross.

May our reflections lead us to a further appreciation of the fact that God is love, the love that binds families together in God.

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+ Ronald A Mulkeams  
*National Chaplain.*

## Knights of the Southern Cross - Australia

### ***“THE CHRISTIAN FAMILY”*** **Formation Program for 2007**

**A reflection on the Apostolic Exhortation  
“Familiaris Consortio”**

***“The Role of the Christian Family in the Modern World.”***  
**John Paul II**

*“...to strengthen the family in society”*

(Order Prayers - Family Commitment Prayer)

The Apostolic Exhortation *Familiaris Consortio* (The Christian Family in the Modern World) was released November 22, 1981, following the 1980 Synod on the Family -- only three years after John Paul II became pope. It comprehensively addresses issues most affecting families today, including spiritual, physical and social aspects of life. The Holy Father calls the family "the domestic Church", where religious and moral values are formed. Thus all aspects of education of children is the primary right and responsibility of the family. The family is also "a community of life and love", and its role in the mission of the Church is indispensable.

## FORMATION PROGRAM for 2007

### Segments

- 1 "The Mind of the Pope" – an introduction  
*Knowing that marriage and family constitute one of the most precious human values . . .*  
(Familiaris Consortio #1)
- 2 "A Foundation for Life"  
*The well being of families . . . is acknowledged as the basis of any healthy society.*  
(Introduction – Charter of the Rights of the Family)
- 3 "Persons Equal in Dignity"  
*...the essence and the role of the family are in the final analysis specified by love...*  
(Familiaris Consortio #17)
- 4 "The Domestic Church"  
*...a Church in miniature...* (Familiaris Consortio #49)
- 5 "The Ministry of Parents"  
*Parents are the first heralds of the gospel for their children.*  
(Familiaris Consortio #39)
- 6 "Nursery of Society and the Church"  
*The future of the world and the Church passes through the family.*  
(Familiaris Consortio #79)
- 7 "A Spirituality of the Ordinary"  
*God's loving intervention in the family's history*  
(Familiaris Consortio #59)
- 8 "Families becoming Families"  
*The family finds in the plan of God...its identity...its mission.*  
(Familiaris Consortio #17)

## **FORMAT OF PRAYER SEGMENTS**

*(20 MINS)*

**1. OPENING PRAYERS**

- ❖ Opening Prayers from the Order Prayers for Meetings of the Order.

**2. PRAYER FOCUS**

- ❖ Each segment will address a theme taken from the Order Prayers and the Objects of the Order.

**3. THE WORD**

- ❖ The Word of God and related reading from Church documentation is proclaimed. This is read by the discussion leader or member/s nominated by him.

**4. REFLECTION**

- ❖ Silent reflection on the Word of God and other readings. (5 mins.)

**5. THE SHARING**

- ❖ Members share their reflection on the Word and responses to discussion points. (10 mins.)

**6. CLOSING PRAYERS**

- ❖ Closing Prayer as in the Order Prayers for Meetings of the Order.

### ***POINTS FOR SUCCESSFUL FORMATION PROGRAMMES***

1. Choose a formation leader for the year so that someone is responsible for the facilitation of the segment.
2. These formation segments require each participant to ideally have his own copy of the Readings, therefore a copy of the Session should be provided for each member at the each meeting.
3. Abide strictly to the allotted time; not less than twenty nor more than thirty minutes.

## Church Documents

### Pontifical Council for the Family Charter of the Rights of the Family

The Charter of the Rights of the Family appeared two years after *Familiaris Consortio*, which contained a reference to the Charter. It is intended for all families, whether or not they are Christian. Especially in the light of the population-control movement's influence in the United Nations, the Charter is particularly timely.

*Presented by the Holy See to all persons, institutions, and authorities concerned with the mission of the family in today's world. October 22, 1983.*

#### INTRODUCTION

The well-being of families, strained today by the twin forces of individualism and state power, is acknowledged as the basis of any healthy society. In our day, because of the weakening of families, society is beset by a host of evils, from abortion and the suppression of parental rights in education, to chronic poverty and the neglect of the aged.

In response to this critical situation, the Pontifical Commission on the Family released, on October 22, 1983, a document of immediate and far-reaching significance for American society.

The Vatican Charter of Family Rights constitutes a blueprint for building a healthy, humane society founded on the integrity of family life. For Catholics and non-Catholics, it should serve as a source of reflection and a guide to action in bringing the values of the Gospel to bear on secular life.

#### PREAMBLE

##### Considering that:

A. the rights of the person, even though they are expressed as rights of the individual, have a fundamental social dimension which finds an innate and vital expression in the family;

B. the family is based on marriage, that intimate union of life in complementarity between a man and a woman which is constituted in the freely contracted and publicly expressed indissoluble bond of matrimony, and is open to the transmission of life;

C. marriage is the natural institution to which the mission of transmitting life is exclusively entrusted;

D. the family, a natural society, exists prior to the state or any other community, and possesses inherent rights which are inalienable;

E. the family constitutes, much more than a mere judicial, social, or economic unit, a community of love and solidarity, which is uniquely suited to teach and transmit cultural, ethical, social, spiritual, and religious values, essential for the development and well-being of its own members and of society;

F. the family is the place where different generations come together and help one another to grow in human wisdom and to harmonize the rights of individuals with other demands of social life;

G. the family and society, which are mutually linked by vital and organic bonds, have a complimentary function in the defense and advancement of the good of every person and of humanity;

H. the experience of different cultures throughout history has shown the need for society to recognize and defend the institution of the family;

I. society, and in a particular manner the state and international organizations, must protect the family through measures of a political, economic, social and juridical character, which aim at consolidating the unity and stability of the family so that it can exercise its specific function;

J. the rights, the fundamental needs, the well-being and the values of the family, even though they are progressively safeguarded in some cases, are often ignored and not rarely undermined by laws, institutions, and socioeconomic programs;

K. many families are forced to live in situations of poverty which prevent them from carrying out their role with dignity;

L. the Catholic Church, aware that the good of the person, of society, and of the Church herself passes by way of the family, has always held it part of her mission to proclaim to all the plan of God instilled in human nature concerning marriage and the family, to promote these two institutions and to defend them against all those who attack them.

M. the Synod of Bishops celebrated in 1980 explicitly recommended that a "Charter of the Rights of the Family" be drawn up and circulated to all concerned; the Holy See, having consulted the Bishops' conferences, now presents this **Charter of the Rights of the Family** and urges all states, international organizations, and all interested institutions and persons to promote respect for these rights, and to secure their effective recognition and observance.

**ARTICLE 1** -- All persons have the right to the free choice of their state of life and thus to marry and establish a family or to remain single.

a) Every man and every woman, having reached marriage age and having the necessary capacity, has the right to marry and establish a family without any discrimination whatsoever; legal restrictions to the exercise of this right, whether they be of a permanent or temporary nature, can be introduced only when they are required by grave and objective demands of the institution of marriage itself and its social and public significance; they must respect in all cases the dignity and the fundamental rights of the person.

b) Those who wish to marry and establish a family have the right to expect from society the moral, educational, social, and economic conditions which will enable them to exercise their right to marry in all maturity and responsibility.

c) The institutional value of marriage should be upheld by the public authorities; the situation of non-married couples must not be placed on the same level as marriage duly contracted.

**ARTICLE 2** -- Marriage cannot be contracted except by the free and full consent of the spouses duly expressed.

a) With due respect for the traditional role of the families in certain cultures in guiding the decision of their children, all pressure which would impede the choice of a specific person as spouse is to be avoided.

**b)** The future spouses have the right to their religious liberty. Therefore to impose as a prior condition of marriage a denial of faith or a profession of faith which is contrary to conscience, constitutes a violation of this right.

**c)** The spouses, in the natural complementarity which exists between man and woman, enjoy the same dignity and equal rights regarding the marriage.

**ARTICLE 3** -- The spouses have the inalienable right to found a family and to decide on the spacing of births and the number of children to be born, taking into full consideration their duties towards themselves, their children already born, the family and society, in a just hierarchy of values and in accordance with the objective moral order which excludes recourse to contraception, sterilization, and abortion.

**a)** The activities of public authorities and private organizations which attempt in any way to limit the freedom of couples in deciding about their children constitute a grave offense against human dignity and justice.

**b)** In international relations, economic aid for the advancement of peoples must not be conditioned on acceptance of programs of contraception, sterilization, and abortion.

**c)** The family has a right to assistance by society in the bearing and rearing of children. Those married couples who have a large family have a right to adequate aid and should not be subjected to discrimination.

**ARTICLE 4** -- Human life must be respected and protected absolutely from the moment of conception .

**a)** Abortion is a direct violation of the fundamental right to life of the human being.

**b)** Respect of the dignity of the human being excludes all experimental manipulation or exploitation of the human embryo.

**c)** All interventions on the genetic heritage of the human person that are not aimed at correcting anomalies constitute a violation of the right to bodily integrity and contradict the good of the family.

**d)** Children, both before and after birth, have the right to special protection and assistance, as do their mothers during pregnancy and for a reasonable period of time after childbirth.

**e)** All children, whether born in or out of wedlock, enjoy the same right to social protection, with a view to their integral personal development.

**f)** Orphans or children who are deprived of the assistance of their parents or guardians must receive particular protection on the part of society. The state, with regard to foster-care or adoption, must provide legislation which assists suitable families to welcome into their home children who are in need of permanent or temporary care. This legislation must, at the same time, respect the natural rights of the parents.

**g)** Children who are handicapped have the right to find in the home and the school an environment suitable to their human development.

**ARTICLE 5** -- Since they have conferred life on their children, parents have the original, primary, and inalienable right to educate them; hence they must be acknowledged as the first and foremost educators of their children.

**a)** Parents have the right to educate their children in conformity with their moral and religious convictions, taking into account the cultural traditions of the family which favor the good and the dignity of the child; they should also receive from society the necessary aid and assistance to perform their educational role properly.

**b)** Parents have the right to choose freely schools or other means necessary to educate their children in keeping with their convictions. Public authorities must ensure that public subsidies are so allocated that parents are truly free to exercise this right without incurring unjust burdens. Parents should not have to sustain, directly or indirectly, extra charges which would deny or unjustly limit the exercise of this freedom.

**c)** Parents have the right to ensure that their children are not compelled to attend classes which are not in agreement with their own moral and religious convictions. In particular, sex education is a basic right of the parents and must always be carried out under their close supervision, whether at home or in educational centres chosen and controlled by them.

**d)** The rights of the parents are violated when a compulsory system of education is imposed by the state from which all religious formation is excluded.

**e)** The primary right of parents to educate their children must be upheld in all forms of collaboration between parents, teachers, and school authorities, and particularly in forms of participation designed to give citizens a voice in the functioning of schools and in the formulation and implementation of educational policies.

**f)** The family has the right to expect that the means of social communication will be positive instruments for the building up of society, and will reinforce the fundamental values of the family. At the same time the family has the right to be adequately protected, especially with regard to its youngest members, from the negative effects and misuse of mass media.

**ARTICLE 6** -- The family has the right to exist and to progress as a family.

**a)** Public authorities must respect and foster the dignity, lawful independence, privacy, integrity, and stability of every family.

**b)** Divorce attacks the very institution of marriage and of the family.

**c)** The extended family system, where it exists, should be held in esteem and helped to carry out better its traditional role of solidarity and mutual assistance, while at the same time respecting the rights of the nuclear family and the personal dignity of each member.

**ARTICLE 7** -- Every family has the right to live freely its own domestic religious life under the guidance of the parents, as well as the right to profess publicly and to propagate the faith, to take part in public worship and in freely chosen programs of religious instruction, without suffering discrimination.

**ARTICLE 8** -- The family has the right to exercise its social and political function in the construction of society.

**a)** Families have the right to form associations with other families and institutions, in order to fulfill the family's role suitably and effectively, as well as to protect the rights, foster the good, and represent the interests of the family.

**b)** On the economic, social, juridical, and cultural levels, the rightful role of families and family associations must be recognized in the planning and development of programs which touch on family life.

**ARTICLE 9** -- Families have the right to be able to rely on an adequate family policy on the part of public authorities in the juridical, economic, social, and fiscal domains, without any discrimination whatsoever.

**a)** Families have the right to economic conditions which assure them a standard of living appropriate to their dignity and full development. They should not be impeded from acquiring

and maintaining private possessions which would favor stable family life; the laws concerning inheritance or transmission of property must respect the needs and rights of family members.

**b)** Families have the right to measures in the social domain which take into account their needs, especially in the event of the premature death of one or both parents, of the abandonment of one of the spouses, of accident, or sickness or invalidity, in the case of unemployment, or whenever the family has to bear extra burdens on behalf of its members for reasons of old age, physical or mental handicaps, or the education of children.

**c)** The elderly have the right to find within their own family or, when this is not possible, in suitable institutions, an environment which will enable them to live their later years of life in serenity while pursuing those activities which are compatible with their age and which enable them to participate in social life.

**d)** The rights and necessities of the family, and especially the value of family unity, must be taken into consideration in penal legislation and policy, in such a way that a detainee remains in contact with his or her family and the family is adequately sustained during the period of detention.

**ARTICLE 10** -- Families have a right to social and economic order in which the organization of work permits the members to live together, and does not hinder the unity, well-being, health and the stability of the family, while offering also the possibility of wholesome recreation.

**a)** Remuneration for work must be sufficient for establishing a family with dignity, either through a suitable salary, called a "family wage," or through other social measures such as family allowances or the remuneration of the work in the home of one of the parents; it should be such that mothers will not be obliged to work outside the home to the detriment of family life and especially of the education of the children.

**b)** The work of the mother in the home must be recognized and respected because of its value for the family and for society.

**ARTICLE 11** -- The family has the right to decent housing, fitting for family life and commensurate to the number of the members, in a physical environment that provides the basic services for the life of the family and the community.

**ARTICLE 12** -- The families of migrants have the right to the same protection as that accorded other families.

**a)** The families of immigrant have the right to respect for their own culture and to receive support and assistance towards their integration into the community to which they contribute.

**b)** Emigrant workers have the right to see their family united as soon as possible.

**c)** Refugees have the right to the assistance of public authorities and international organizations in facilitating the reunion of their families.

## **SESSION NO 1**

**THEME: "THE MIND OF THE POPE"**

**CALL TO PRAYER & OPENING PRAYER:** As for the Order Prayers

*FOCUS: Knowing that marriage and family constitute one of the most precious human values . . .*

(Familiaris Consortio

#1)

### **WORD OF REFLECTION**

*Reflect on the reading of the following words of Pope John Paul II from the Introduction to Familiaris Consortio:*

#### **The Church at the Service of the Family**

The family in the modern world, as much as and perhaps more than any other institution, has been beset by the many profound and rapid changes that have affected society and culture. Many families are living this situation in fidelity to those values that constitute the foundation of the institution of the family. Others have become uncertain and bewildered over their role or even doubtful and almost unaware of the ultimate meaning and truth of conjugal and family life. Finally, there are others who are hindered by various situations of injustice in the realization of their fundamental rights.

Knowing that marriage and the family constitute one of the most precious of human values, the church wishes to speak and offer her help to those who are already aware of the value of marriage and the family and seek to live it faithfully, to those who are uncertain and anxious and searching for the truth, and to those who are unjustly impeded from living freely their family lives. Supporting the first, illuminating the second and assisting the others, the church offers her services to every person who wonders about the destiny of marriage and the family.

In a particular way the church addresses the young, who are beginning their journey toward marriage and family life, for the purpose of presenting them with new horizons, helping them to discover the beauty and grandeur of the vocation to love and the service of life. #1.

*Allow a few moments reflective silence, then proclaim the Word of God*

### **WORD OF GOD**



The Gospel according to John 19: 25-27

#### **The Word of God is now read aloud slowly and prayerfully**

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son."  
Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.



*For the next five minutes silently read and reflect on the readings.  
Underline what you consider to be key words and/or phrases for you.*

### **the sharing**



*Now bring your insights and reflection around the theme and the Readings into discussion of the following:*

*(10 mins)*

- ❖ What do you see as the “many profound and rapid changes” affecting society, culture and therefore the family today?
- ❖ In what way are the Knights of the Southern Cross part of these changes?
- ❖ How will these reflections and insights inform your life in the next month?

### **CONCLUSION**

*Leader: As we conclude this time of reflection, let us give praise to God as we say:*

*All: Glory be to the Father, and to the Son, and to the Holy Spirit;  
as it was in the beginning, is now and ever shall be,  
world without end. Amen.*

***The meeting proceeds***

**CLOSING PRAYERS:** As for the Order Prayers at the Closing of the Meeting.

## **SEGMENT NO 2**

**THEME:** "A FOUNDATION FOR LIFE"

**CALL TO PRAYER & OPENING PRAYER:** As for the Order Prayers

**FOCUS:** *The well being of families . . . is acknowledged as the basis of any healthy society.*  
(Introduction – Charter of the Rights of the Family)

### **WORDS OF REFLECTION**

*A reading from the beginning of the Charter (different members may read each of the sections of the Charter)*

**The Charter of the Rights of the Family** appeared two years after *Familiaris Consortio* which contained a reference to the Charter. It is intended for all families, whether or not they are Christian. Especially in the light of the population-control movement's influence in the United Nations, the Charter is particularly timely. It was presented by the Holy See to all persons, institutions, and authorities concerned with the mission of the family in today's world on October 22, 1983.

### **PREAMBLE**

#### **Considering that:**

- A.** the rights of the person, even though they are expressed as rights of the individual, have a fundamental social dimension which finds an innate and vital expression in the family;
- B.** the family is based on marriage, that intimate union of life in complementarity between a man and a woman which is constituted in the freely contracted and publicly expressed indissoluble bond of matrimony, and is open to the transmission of life;
- C.** marriage is the natural institution to which the mission of transmitting life is exclusively entrusted;
- D.** the family, a natural society, exists prior to the state or any other community, and possesses inherent rights which are inalienable;
- E.** the family constitutes, much more than a mere judicial, social, or economic unit, a community of love and solidarity, which is uniquely suited to teach and transmit cultural, ethical, social, spiritual, and religious values, essential for the development and well-being of its own members and of society;
- F.** the family is the place where different generations come together and help one another to grow in human wisdom and to harmonize the rights of individuals with other demands of social life;
- G.** the family and society, which are mutually linked by vital and organic bonds, have a complimentary function in the defence and advancement of the good of every person and of humanity;
- H.** the experience of different cultures throughout history has shown the need for society to recognize and defend the institution of the family;
- I.** society, and in a particular manner the state and international organizations, must protect the family through measures of a political, economic, social and juridical character, which aim at consolidating the unity and stability of the family so that it can exercise its specific function;

**J.** the rights, the fundamental needs, the well-being and the values of the family, even though they are progressively safeguarded in some cases, are often ignored and not rarely undermined by laws, institutions, and socio economic programs;

**K.** many families are forced to live in situations of poverty which prevent them from carrying out their role with dignity;

**L.** the Catholic Church, aware that the good of the person, of society, and of the Church herself passes by way of the family, has always held it part of her mission to proclaim to all the plan of God instilled in human nature concerning marriage and the family, to promote these two institutions and to defend them against all those who attack them.

**M.** the Synod of Bishops celebrated in 1980 explicitly recommended that a "Charter of the Rights of the Family" be drawn up and circulated to all concerned; the Holy See, having consulted the Bishops' conferences, now presents this Charter of the Rights of the Family and urges all states, international organizations, and all interested institutions and persons to promote respect for these rights, and to secure their effective recognition and observance.

*Allow a brief time for quiet reflection on the above words.*

## WORD OF GOD **The Word of God is now read aloud slowly and prayerfully**



**From the First Letter of John 4: 6-8, 20-21.**

We are from God. Whoever knows God listens to us, and whoever is not from God does not listen to us. From this we know the spirit of truth and the spirit of error.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love.

Those who say, "I love God," and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.



*For the next five minutes silently read and reflect on the readings.*

*Underline what you consider to be 2 key statements from the Charter and any other significant words and/or phrases.*

## **the sharing**



*Now bring your insights and reflection around the theme and the Readings into discussion of the following:*

*(10 mins)*

- ❖ What do you see as most significant for your group in the Preamble?
- ❖ How could the Knights "promote respect for these rights" (of the Family) and secure their "effective recognition and observance"?

## CONCLUSION

*Leader: As we conclude this time of reflection, let us give praise to God as we say:*

*All: Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be, world without end. Amen.*

***The meeting proceeds***

**CLOSING PRAYERS:** As for the Order Prayers at the Closing of the Meeting.

### **SEGMENT NO 3**

**THEME:** *“PERSONS EQUAL IN DIGNITY”*

**CALL TO PRAYER & OPENING PRAYER:** As for the Order Prayers

**FOCUS:** “...the essence and the role of the family are in the final analysis specified by love.”  
(Familiaris Consortio

#17)

#### **WORD OF REFLECTION**

*Reflect on the reading of the following words taken from Familiaris Consortio:*

The family finds in the plan of God the creator and redeemer not only its identity, what it is, but also its mission, what it can and should do. The role that God calls the family to perform in history derives from what the family is: its role represents the dynamic and existential development of what it is. Each family finds within itself a summons that cannot be ignored and that specifies both its dignity and its responsibility: Family become what you are.

Accordingly, the family must go back to the "beginning" of God's creative act if it is to attain self-knowledge and self-realization in accordance with the inner truth not only of what it is, but also of what it does in history. And since in God's plan it has been established as an "intimate community of life and love", the family has the mission to become more and more what it is, that is to say, a community of life and love in an effort that will find fulfillment, as will everything created and redeemed, in the kingdom of God. Looking at it in such a way as to reach its very roots, we must say that the essence and role of the family are in the final analysis specified by love. Hence the family has the mission to guard, reveal and communicate love, and this is a living reflection of and a real sharing in God's love for humanity and the love of Christ the Lord for the church, his bride. Every particular task of the family is an expression and concrete actuation of that fundamental mission. We must therefore go deeper into the unique riches of the family's mission and probe its contents, which are both manifold and unified. Thus, with love as its point of departure and making constant reference to it, the recent synod emphasized four general tasks for the family:

- I. Forming a community of persons;
- II. Serving life;
- III. Participating in the development of society;
- IV. Sharing in the life and mission of the church.

*Familiaris*

*Consortio #17*

***Allow a few moments reflective silence, then proclaim the Word of God***

#### **WORD OF GOD**



**The Gospel according to Luke 2: 39- 40**

## **The Word of God is now read aloud slowly and prayerfully**

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.



*For the next five minutes silently read and reflect on the readings.  
Underline what you consider to be key words and/or phrases for you.*

## **the sharing**



*Now bring your insights and reflection around the theme and the Readings into discussion of the following:  
(10 mins)*

- ❖ What are the characteristics of a Christian family?
- ❖ In what way can Christian families contribute to wider society?
- ❖ Is there something you can do for the affirmation and support of the families of your members?

## **CONCLUSION**

*Leader: As we conclude this time of reflection, let us give praise to God as we say:*

*All: Glory be to the Father, and to the Son, and to the Holy Spirit;  
as it was in the beginning, is now and ever shall be,  
world without end. Amen.*

## ***The meeting proceeds***

**CLOSING PRAYERS:** As for the Order Prayers at the Closing of the Meeting.

## **SEGMENT NO 4**

**THEME:** “*THE DOMESTIC CHURCH*”

**CALL TO PRAYER & OPENING PRAYER:** As for the Order Prayers

**FOCUS:** “...a church in miniature...” (*Familiaris Consortio* #49)

**WORDS OF REFLECTION -** *Reflect on the reading of the following:*

### **Familiaris Consortio:**

Among the fundamental tasks of the Christian family is its ecclesial task: The family is placed at the service of the building up of the kingdom of God in history by participating in the life and mission of the church.

In order to understand better the foundations, the contents and the characteristics of this participation, we must examine the many profound bonds linking the church and the Christian family and establishing the family as a "church in miniature" (*ecclesia domestica*), in such a way that in its own way the family is a living image and historical representation of the mystery of the church.

It is, above all, the church as mother that gives birth to, educates and builds up the Christian family by putting into effect in its regard the saving mission which she has received from her Lord. By proclaiming the word of God the church reveals to the Christian family its true identity, what it is and should be according to the Lord's plan: by celebrating the sacraments the church enriches and strengthens the Christian family with the grace of Christ for its sanctification to the glory of the Father: by the continuous proclamation of the new commandment of love the church encourages and guides the Christian family to the service of love so that it may imitate and relive the same self-giving and sacrificial love that the Lord Jesus has for the entire human race.

(*Familiaris Consortio* #49)

### **A Reflection:**

The Second Vatican Council brought forward from the writings of the Church Fathers the description of the family as "the domestic Church." In *Familiaris Consortio* the pope speaks of the family "as a 'Church in miniature' (*ecclesia domestica*) in such a way that in its own way is a living image and historical representation of the mystery of the Church" This is a strong affirmation of the family's identity. He is saying that the family itself is a Church according to its own way of life. Pope Paul VI, in his writings on evangelization, taught that the family possesses all the essential features of the Church. Therefore, it is somewhat inaccurate for families to say that they go to church, because they are already Church at home. It may be messy, terribly unstructured, noisy and disorganized, but it's still Church.

The pope further describes the role of the family in the Church. "Christian marriage and family build up the Church: for in the family the human person is not only brought into being and progressively introduced by means of education into the human community, but by means of rebirth in baptism and education in the faith is also introduced to God's family, which is the Church" (*Familiaris Consortio*, #15).

*Allow a few moments reflective silence, then proclaim the Word of God*

## WORD OF GOD



The Gospel according to Luke 20:21-25

### **The Word of God is now read aloud slowly and prayerfully**

So they asked him, "Teacher, we know that you are right in what you say and teach, and you show deference to no one, but teach the way of God in accordance with truth. Is it lawful for us to pay taxes to the emperor, or not?"

But he perceived their craftiness and said to them,

"Show me a denarius. Whose head and whose title does it bear?" They said, "The emperor's."

He said to them, "Then give to the emperor the things that are the emperor's, and to God the things that are God's."



*For the next five minutes silently read and reflect on the readings.*

*Underline what you consider to be key words and/or phrases for you.*

### **the sharing**



*Now bring your insights and reflection around the theme and the Readings into discussion of the following:*

*(10 mins)*

- ❖ What are some of your strongest family memories?
- ❖ What is one of the hardest realities for Christian families today?
- ❖ Are there particular 'family' issues in your area??

## CONCLUSION

**Leader:** *As we conclude this time of reflection, let us give praise to God as we say:*

**All:** *Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be, world without end. Amen.*

***The meeting proceeds***

**CLOSING PRAYERS:** As for the Order Prayers at the Closing of the Meeting.

## **SEGMENT NO 5**

**THEME:** *“THE MINISTRY OF PARENTS”*

**CALL TO PRAYER & OPENING PRAYER:** As for the Order Prayers

**FOCUS:** “Parents are the first heralds of the gospel for their children.”  
(Familiaris Consortio #39)

**WORDS OF REFLECTION -** *Reflect on the reading of the following:*

### **Familiaris Consortio:**

The mission to educate demands that Christian parents should present to their children all the topics that are necessary for the gradual maturing of their personality from a Christian and ecclesial point of view. They will ... take care to show their children the depths of significance to which the faith and love of Jesus Christ can lead. Furthermore, their awareness that the Lord is entrusting to them the growth of a child of God, a brother or sister of Christ, a temple of the Holy Spirit, a member of the church, will support Christian parents in their task of strengthening the gift of divine grace in their children's souls.

By virtue of their ministry of educating, parents are through the witness of their lives the first heralds of the Gospel for their children. Furthermore, by praying with their children, by reading the word of God with them and by introducing them deeply through Christian initiation into the body of Christ - both the eucharistic and the ecclesial body - they become fully parents, in that they are begetters not only of bodily life but also of the life that through the Spirit's renewal flows from the cross and resurrection of Christ.  
*Familiaris Consortio #39*

### **A Reflection:**

The pope greatly respects the role of Christian parents in the life of the Church. He challenges them: "By virtue of their ministry of educating, parents are through the witness of their lives the first heralds of the gospel for their children. By praying with their children, by reading the word of God with them they introduce them into the Body of Christ. Here the pope extends important ecclesial language to include the life of the family.

Parents are the "first heralds" of the gospel to their children. Too often we think of evangelization as something done by adults for adults. We think about the RCIA program or hospitality events of the Catholic parish. These are important ways to bring outsiders into the warm embrace of God through the life of the Church. But that kind of evangelization is designed to bring people *into* the Church. What about those already baptized who live in Christian families? One great challenge of our times is alerting Christian parents to the importance of their role as "family evangelizers." Ask any catechist where the most important catechetical experience of the child occurs and before you've finished asking the question, they will reply, "in the home." The home is where basic Christian ministry happens, where the Word of God is first and continually proclaimed and where one can recognize and experience God's great love.

*Allow a few moments reflective silence, then proclaim the Word of God*

## WORD OF GOD



The Gospel according to John 2: 1-12

### **The Word of God is now read aloud slowly and prayerfully**

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples had also been invited to the wedding. When the wine gave out, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come." His mother said to the servants, "Do whatever he tells you." Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to them, "Fill the jars with water." And they filled them up to the brim. He said to them, "Now draw some out, and take it to the chief steward." So they took it. When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom and said to him, "Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now." Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him. After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there a few days.



*For the next five minutes silently read and reflect on the readings.  
Underline what you consider to be key words and/or phrases for you.*

### **the sharing**



*Now bring your insights and reflection around the theme and the Readings into discussion of the following:  
(10 mins)*

- ❖ What do you see as important for parents if they are to fulfil their role?
- ❖ What are some of the difficulties for parents to be 'evangelisers' of their children in the modern world?
- ❖ Are there ways available to assist Catholic parents in their role?

## CONCLUSION

*Leader: As we conclude this time of reflection, let us give praise to God as we say:*

*All: Glory be to the Father, and to the Son, and to the Holy Spirit;  
as it was in the beginning, is now and ever shall be,  
world without end. Amen.*

### **The meeting proceeds**

**CLOSING PRAYERS:** As for the Order Prayers at the Closing of the Meeting.

## **SEGMENT NO 6**

**THEME:** "NURSERY OF SOCIETY AND THE CHURCH"

**CALL TO PRAYER & OPENING PRAYER:** As for the Order Prayers

**FOCUS:** "The future of the world and the church passes through the family."  
(Familiaris Consortio #75)

### **WORD OF REFLECTION**

*Reflect on the reading of the following words taken from the documents of the Church:*

As an institution, the family will always need the concerted pastoral care of the Church ... Church and civic authorities ought to feel the duty to provide all possible services and support in order to affirm parents and families...Today in Oceania as elsewhere, marriage and family life are facing many pressures. This can corrode marriage as the basic unit of human society...pastoral programmes ought to provide support for families that face any of the serious problems of modern society: alcohol, drugs, behavioural addictions, gambling...  
*John Paul II, Ecclesia in Oceania – The Church in Oceania # 45*

*Pastoral activity is always the dynamic expression of the reality of the church, committed to her mission of salvation. Family pastoral care too -- which is a particular and specific form of pastoral activity -- has as its operative principle and responsible agent the church herself, through her structures and workers.*  
Familiaris Consortio #69

*Comment:* All the foundational human skills of relating to others are fashioned first within the family. In the family a sense of vocation and of discipleship is formulated. For the pope, the future begins in the family.

*Allow a few moments reflective silence, then proclaim the Word of God*

### **WORD OF GOD**



**The Gospel according to Luke 9: 12-17**

### **The Word of God is now read aloud slowly and prayerfully**


The day was drawing to a close, and the twelve came to him and said, "Send the crowd away, so that they may go into the surrounding villages and countryside, to lodge and get provisions; for we are here in a deserted place."

But he said to them, "You give them something to eat." They said, "We have no more than five loaves and two fish--unless we are to go and buy food for all these people."

For there were about five thousand men. And he said to his disciples, "Make them sit down in groups of about fifty each." They did so and made them all sit down.

And taking the five loaves and the two fish, he looked up to heaven, and blessed and broke them, and gave them to the disciples to set before the crowd.

And all ate and were filled. What was left over was gathered up, twelve baskets of broken pieces.

 ***For the next five minutes silently read and reflect on the readings. Underline what you consider to be key words and/or phrases for you.***

### ***the sharing***



*Now bring your insights and reflection around the theme and the Readings into discussion of the following:  
(10 mins)*

- ❖ Can you identify the main threats to the family unit today?
- ❖ Is the KSC able to address these issues in any way?
- ❖ How can the KSC movement strengthen the lives of its own families?

### **CONCLUSION**

***Leader:*** *As we conclude this time of reflection, let us give praise to God as we say:*

***All:*** *Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be, world without end. Amen.*

### ***The meeting proceeds***

**CLOSING PRAYERS:** As for the Order Prayers at the Closing of the Meeting.

## **SEGMENT NO 7**

**THEME:** "A SPIRITUALITY OF THE ORDINARY"

**CALL TO PRAYER & OPENING PRAYER:** As for the Order Prayers

**FOCUS:** "God's loving intervention in the family's history."

(Familiaris Consortio #59)

### **WORD OF REFLECTION**

*Reflect on the reading of the following words taken from Familiaris Consortio #59-60:*

The church prays for the Christian family and educates the family to live in generous accord with the priestly gift and role received from Christ the high priest.

Family prayer has its own characteristic qualities. It is prayer offered in common, husband and wife together, parents and children together. Communion in prayer is both a consequence of and a requirement for the communion bestowed by the sacraments of baptism and matrimony. The words with which the Lord Jesus promises his presence can be applied to the members of the Christian family in a special way: "Again I say to you, if two of you agree on earth about anything they ask it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them".

Family prayer has for its very own object family life itself, which in all its varying circumstances is seen as a call from God and lived as a filial response to his call. Joys and sorrows, hopes and disappointments, births and birthday celebrations, wedding anniversaries of the parents, departures, separations and homecomings, important and far-reaching decisions, the death of those who are dear, etc - all of these mark God's loving intervention in the family's history. They should be seen as suitable moments for thanksgiving, for petition, for trusting abandonment of the family into the hands of their common Father in heaven. The dignity and responsibility of the Christian family as the domestic church can be achieved only with God's unceasing aid, which will surely be granted if it is humbly and trustingly petitioned in prayer ... The concrete example and living witness of parents is fundamental and irreplaceable in educating their children to pray.

*Allow a few moments reflective silence, then proclaim the Word of God*

### **WORD OF GOD**



**The Gospel according to Luke 11:1-4**

### **The Word of God is now read aloud slowly and prayerfully**

He was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."

He said to them, "When you pray, say: Father, hallowed be your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we ourselves forgive everyone indebted to us. And do not bring us to the time of trial."



*For the next five minutes silently read and reflect on the readings.  
Underline what you consider to be key words and/or phrases for you.*

### **the sharing**



*Now bring your insights and reflection around the theme and the Readings into discussion of the following:  
(10 mins)*

- ❖ What has been your experience of family prayer?
- ❖ What impedes us from prayer – both individually and as a family or group?
- ❖ How can we further develop the practice of prayer in our families and as a KSC group?

### **CONCLUSION**

**Leader:** *As we conclude this time of reflection, let us give praise to God as we say:*

**All:** *Glory be to the Father, and to the Son, and to the Holy Spirit;  
as it was in the beginning, is now and ever shall be,  
world without end. Amen.*

### **The meeting proceeds**

**CLOSING PRAYERS:** As for the Order Prayers at the Closing of the Meeting.

## **SEGMENT NO 8**

**THEME:** “*FAMILIES BECOMING FAMILIES*”

**CALL TO PRAYER & OPENING PRAYER:** As for the Order Prayers

**FOCUS:** “The family finds in the plan of God...its identity...its mission.”

(Familiaris Consortio #17)

### **WORD OF REFLECTION**

*Reflect on the reading of the following words:*

The family, which is founded and given life by love, is a community of persons: of husband and wife, of parents and children, of relatives. Its first task is to live with fidelity the reality of communion in a constant effort to develop an authentic community of persons. The inner principle of that task, its permanent power and its final goal, is love: Without love the family is not a community of persons, and in the same way, without love the family cannot live, grow and perfect itself as a community of persons. (*Familiaris Consortio #18*)

*The future of humanity passes by way of the family.* It is therefore indispensable and urgent that every person of good will should endeavor to save and foster the values and requirements of the family. I feel that I must ask for a particular effort in this field from the sons and daughters of the church. Faith gives them full knowledge of God's wonderful plan: They therefore have an extra reason for caring for the reality that is the family in this time of trial and of grace.

They must show the family special love. This is an injunction that calls for concrete action. Loving the family means being able to appreciate its values and capabilities, fostering them always. Loving the family means identifying the dangers and the evils that menace it in order to overcome them. Loving the family means endeavoring to create for it an environment favorable for this development. The modern Christian family is often tempted to be discouraged and is distressed at the growth of its difficulties; it is an eminent form of love to give it back its reasons for confidence in itself, in the riches that it possesses by nature and grace, and in the mission that God has entrusted to it. "Yes, indeed, the families of today must be called back to their original position. They must follow Christ" [182].

Christians also have the mission of proclaiming with joy and conviction the good news about the family, for the family absolutely needs to hear ever anew and to understand ever more deeply the authentic words that reveal its identity, its inner resources and the importance of its mission in the city of God and in that of man.

(*Familiaris Consortio - Conclusion*)

*Allow a few moments reflective silence, then proclaim the Word of God*

### **WORD OF GOD**



**The Gospel according to Matthew 25: 34-40**

## **The Word of God is now read aloud slowly and prayerfully**

"When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory.

Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world;

for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?

And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? And when was it that we saw you sick or in prison and visited you?'

And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'



***For the next five minutes silently read and reflect on the readings.***

***Underline what you consider to be key words and/or phrases for you.***

### **the sharing**



*Now bring your insights and reflection around the theme and the Readings into discussion of the following:  
(10 mins)*

- ❖ How do you interact and support each other as families of KSC members?
- ❖ How can the KSC movement enrich the lives of its family members?
- ❖ How can the KSC take to heart the call of the Pope to support families in Australia today?

### **CONCLUSION**

***Leader:*** *As we conclude this time of reflection, let us give praise to God as we say:*

***All:*** *Glory be to the Father, and to the Son, and to the Holy Spirit; as it was in the beginning, is now and ever shall be, world without end. Amen.*

### ***The meeting proceeds***

**CLOSING PRAYERS:** As for the Order Prayers at the Closing of the Meeting.