

Simona Segoloni, *The Church of Amoris Laetitia. From the Family as a Domestic Church to the Church as a Family of Families*

This article aims to study the ecclesiology underlying *Amoris Laetitia*, with particular attention to the elements that mark the reception of Vatican II and relate to themes addressed by Pope Francis' magisterium and by the Synod of Bishops on synodality.

Philippe Bordeyne, *Amoris Laetitia in the Conciliar Trajectory of a Synodal Church*

Ten years later, it appears that Pope Francis wanted to make *Amoris Laetitia* a powerful act of reception of Vatican II and a first step towards implementing a synodal Church, in the context of the Extraordinary Jubilee of Mercy. Leo XIV adds that he intended to associate the sacramentality of the Church with her exemplarity. These observations allow us to position *Amoris Laetitia* within the recent development of the Magisterium, from *Rerum Novarum* to the social doctrine of the family promoted by Leo XIV. Both through his social encyclicals and his concern for concrete reality, Francis has recaptured *Gaudium et Spes*' attention to the historicity of the world, directing it towards a more synodal listening to all families, especially the most fragile ones in whom God's grace never ceases to act.

Pier Davide Guenzi, *Considerations on Social Doctrine concerning the Family*

The study offers some insights into the social teaching of the Catholic Church on the family at two different moments in its evolution. Following the teachings of Leo XIII (*Rerum Novarum* and *Arcanum Divinae Sapientiae*) and Pius XI (*Quadragesimo Anno* and *Casti Connubii*), the statement of the family as the primary form of society defines its social protection through the principle of subsidiarity. With reference to *Gaudium et Spes*, a second phase saw the emergence of a teaching that focused on the social role of the family based on the concrete relationships that take shape within it. Elements of continuity and further development of this focus can be seen in the teachings of John Paul II (*Familiaris Consortio*) and Francis (*Amoris Laetitia*). Finally, it is suggested the importance to move from a consideration of the relationship between family and society that sees the former as being "challenged" by the latter, to an understanding of the family as "challenging" society in the name of a more visible humanisation of civil and institutional relationships and bonds.

Dominique-Rosario D. Agbalenyo, *Beyond the Ideal of Family and Life. Amoris Laetitia for the Development of the Social Doctrine of the Family in Africa*

Despite the "Dubia" and complaints, Pope Francis' post-synodal apostolic exhortation *Amoris Laetitia* (19 March 2016) continues to challenge pastors, provoke reflection and open new theoretical and pastoral perspectives in favour of marriage, family and life.

Ten years after this magisterial document, the pastoral vision of the Pope is best understood in the spirit of the apostolic exhortation *Evangelii gaudium* (24 November 2013). It advocates a true “missionary outreach” (EG, n. 27) and “the social dimension of evangelization” (EG, n. 176-258) – synonymous with “missionary transformation” and “pastoral conversion” (EG, n.19-49), “social integration of the poor” (EG, n.197-208) or “care for fragility” (EG, n. 209-216). In the context of Africa, particularly sub-Saharan and Francophone Africa, the challenges do not seem the same as elsewhere. In-depth studies of the document paved the way for increased sensitivity to family issues, with particular attention to urgent matters related to the care of life, social justice, and the improvement of living conditions, to promote the development of a kind of inculturated social doctrine of the family, in its encounter with Christ. How can the Church’s doctrine, morality, and pastoral practice be liberating or vital (salvific) for Africa if they do not lead to addressing the problems of families? Not only the joy of love, but also the sorrows and anxieties of families are also the joy and suffering of the Church in Africa! The aim of this contribution is to show this, through retrieving the inspiring sources of the pastoral vision of the document and the observation of established practices in Africa. The text first presents some fundamental elements of *Amoris Laetitia* that resonate more in Africa; then, with a forward-looking approach, the good practices for a renewed family pastoral care in the face of current challenges.

Brice Ernest Ouinsou, *Familia in Africa. Preaching the Joy of Love in Africa*

What method can be used to develop a relevant theological interpretation of *Amoris Laetitia* for an Africa in cultural exodus? This is the fundamental question underlying this contribution. The author proposes a method of listening to the African cultural and family system. The framework for the study was that of cultural anthropology attentive to theology in a historical context. After highlighting experiences of kinship in cultural alliances, we identified the anthropological prerequisites in the subject of the family, which is hospitable to the fragility of a wounded social body. African friendship with Christ in the Trinitarian horizon of human love emerges from the study as a path awaiting a theology attentive to the history of African families.

Orietta Rachele Grazioli, *Canon Law listening to the Gospel of the Family*

Amoris Laetitia is a document that incorporates the issues highlighted by the two synod assemblies (2014 and 2015) on the family, following the reform of the marriage annulment process promulgated by Pope Francis in September 2015. However, the application of this reform is not the only legal element arising from the synodal reflection, which focuses on the transformations of the family in the contemporary world, on the need for the Church, including through the law as its instrument, to have a voice in this regard, on the accompaniment of the most fragile families, including through legal-pastoral institutions, on family mediation as a means of resolving family disputes, and on the social impact of different family forms. Ten years after its promulgation, it therefore seems appropriate to verify whether and how Pope Francis’ insights have been fully implemented, or whether there is room for improvement or critical issues to be addressed. This contribution therefore aims to read the exhortation ten years on in the language of law and to verify its completeness and/or remaining potential.

Simone Rosati-Paolo Facciotti, *Family Ecology. A Juridical Reflection in Light of Amoris Laetitia and the Doctrine of Common Goods*

On the 10th anniversary of Pope Francis' Apostolic Exhortation *Amoris Laetitia*, this work offers a reflection on the need to restore family networks as the cornerstone of a renewed relational ecology. The family is not an isolated entity but, on the contrary, a central player in a complex social system, whose interaction with the surrounding context contributes to the formation of fundamental values for social cohesion and collective well-being. Taking family ecology as its interpretative key, this contribution aims to study the family through three fundamental poles: the link between family and community, the relationship with the territory and, finally, the dimension of care as a principle that creates relationships even outside the family nucleus.

Claudia Leal, *Care and Regeneration of the Feminine Agency: a Reading of the Human Family in the Tradition of Gaudium et Spes and Amoris Laetitia*

Sixty years after the promulgation of *Gaudium et Spes* and ten years after *Amoris Laetitia*, this contribution aims to explore the continuity and development of the concept of the human family, bringing the conciliar vision into dialogue with the relational and inclusive perspective of the recent apostolic exhortation. Building on these premises, the article explores the theological and anthropological foundations necessary for the formulation of a renewed Social Doctrine of the Family, capable of highlighting care networks as a privileged means of supporting and accompanying human life. Within the theoretical framework of the ethics of care, the reflection is rooted in the analysis of a community experience in which women support other women who wish to return to caring: the Casa Rifugio Sant'Anna.

Maurizio Chiodi, *Amoris Laetitia and Gaudium et Spes: the Link between Ethics and Pastoral care, between Theory and Practice. Discernment and Eucharistic Practice*

Starting from the idea that we must move beyond the dichotomy between ethics and pastoral care, and more radically between the theoretical (theory) and the practical (practice), and that we must overcome an abstract and intellectualist way of thinking about ethics – which is, in fact, a body of knowledge that develops a theory of practice – this article aims to revisit some interesting points raised in *Gaudium et Spes*, first (with the famous note 1 of the Preface and a reference to John XXIII's encyclical *Gaudet Mater Ecclesia*), and in *Amoris Laetitia* (later), open up fruitful and productive perspectives, in practical terms, in both ethics and pastoral care. First of all, with regard to *Amoris Laetitia* in particular – together with no. 2 and the other opening paragraphs – the highly dense no. 3 invites reflection on the assertion that the Magisterium need not intervene in every doctrinal debate moral and pastoral aspects; a statement which implies the need to consider the connection not only between the Magisterium and (moral) theology, from a synodal perspective, but above all between theory and practice, with due regard for the importance of culture. Against this backdrop, one might propose a twofold reflection (which, whilst not exhaustive, serves as a model for a method): the decision in Chapter IV to address married and family life by drawing on St Paul's hymn to charity, and the (future) possibility of developing practices linked to personal and pastoral discernment – subject, therefore, to specific conditions

– in line with an explicit pastoral (and canonical) recognition of the practice of granting access to the sacraments of Reconciliation and the Eucharist to divorced persons in a new union.

Gilfredo Marengo, *Sexuality, Marriage, and Family: Beyond the Church-World Paradigm*

Reflection on marriage and the family is among the most original content of the Second Vatican Council's whole teaching: a new beginning for the Church's teaching on these matters. At the same time, it must be acknowledged that the strong influence exerted by the fact that much of it is set within the context of reflection on the Church and the world has not always favoured a complete and balanced reception. At present, theological and pastoral reflection is invited to focus above all on the sacramentality of marriage and on ensuring that families experience a real sense of belonging to the Christian community.

Juan José Perez-Soba, *The Pastoral Care of Bonds: a True Pastoral Conversion Advocated by Amoris Laetitia*

Ten years after the publication of *Amoris Laetitia*, the task of arriving at a unified interpretation of the document remains an ongoing one; such an interpretation gives meaning to a new pastoral mission for the Church, a mission that must necessarily be characterised as “conversion”. The central statements on the family as a “pastoral care of the bond” (AL 211) and a “spirituality of the bond” (AL 315) reveal a profound and fruitful path for the Church's mission in this area. This new “pastoral” understanding of the bond encapsulates everything the Exhortation says about emotionality and enables us to overcome the emotionalism prevalent in our society, which is the major obstacle the Church faces when speaking of true love, such as that shown to the Samaritan woman (AL 294).

Stephan Kampowski, *Amoris Laetitia and the Decline in Population: On the Social Relevance of Marital Unions*

This paper explores the social relevance of Pope Francis' Post-synodal Apostolic Exhortation *Amoris Laetitia*, arguing that one of the document's central concerns is to articulate reasons for marriage and the family, which are presented as vital social goods. The social significance of marriage becomes particularly evident in its relation to fertility. There is, in fact, a correlation between the decline in marriage rates in the EU and beyond and the global decline in the total fertility rate, which in turn leads to population decline – a topic addressed in paragraph 42 of the Exhortation. There, multiple contributing factors to population decline are identified, many of which are themselves related to the weakening of marriage, either as co-causes or as its results. The paper examines three major consequences of population decline highlighted by the papal document: its effects on intergenerational relationships, economic impoverishment, and the loss of hope. While various political and economic measures to support families can and should be recommended, the Exhortation seeks to address the problem at a deeper level by proposing a “pedagogy of love”. This pedagogy plays an essential role in restoring the desire for marriage and thereby contributes to securing the future of society.

