

## **Work to do at home**

Catechism of the Magisterium:

Let us illuminate our family by meditating together:

### **1. The way we live our human relationships (the family)**

Family life involves a unique, new and creative style, which must be lived and exceeded in the couple and transmitted to the children in order to transform the world. The evangelical style of family life influences inside and outside the ecclesial sphere, making the charism of marriage shine, the new commandment of love for God and neighbor. Suggestively, families Consortio n.64 exhorts us to rediscover a more familiar face of the Church, adopting << a more humane and fraternal style of relationships >>

In the life of the family, interpersonal relationships are grounded and receive food from the mystery of love. Christian marriage, that bond by which men and women promise to love each other in the Lord forever and with all their being, is the source that nurtures and vivifies relationships between all members of the family. It is not by chance that in the following fragments of the Familiaris Consortio and the Evangelium Vitae, to illustrate the secret of domestic life, the terms << communion >> and <<don>> are repeated several times.

### **QUESTIONS FOR THE THICKNESS COUPLE**

1. What kind of family, affective, religious ties feed the growth of the couple and the children?
2. How do we experience desire and tenderness in our relationship?
3. What obstacle is preventing our path of deep covenant?
4. Is our love as a couple open to children, society and the church?
5. What small decision can we make to improve our understanding?

2. The way in which habits in the world (work) The family contributes as a gift to society the precious fruit of gratuitous love that is shown with sweetness, kindness, service, selflessness and mutual esteem. On the other hand, as the following fragment of the Familiaris Consortio shows, teacher education has always wanted to highlight that the family, in addition to being the school of affections, is connoted as the << first school of social virtues >>. In effect, it has a specific and original public dimension, which positively influences the good functioning of the society of social ties.

The Christian recognizes the value of work, but knows how to see the deformations that sin has introduced. The Christian family, therefore, welcomes work as a providence for its life and the life of its relatives. But avoid making work an absolute value and consider this trend, so widespread today, as one of the idolatrous temptations of the time. It is not limited to affirming a different conviction. Organize your life so that it highlights an alternate priority. He endorses the recovery of point 9 of the Laborem Exercens, so that in the << work, through which the subject is anger, the man himself does not suffer decline in his own dignity >>.

## **QUESTIONS FOR HUSBAND COUPLES**

1. What values do our children learn from our way of life?
2. What attention does our family pay to social life?
3. Do we know how to sustain in our respective professional fatigue?
4. Are we looking forward to times when we do manual labor together?
5. Do our children understand the fatigue of work and the value of hard-earned money?
6. Do we know how to share the income from our work also with the poor?

### 3. The way in which we humanize time (the party)

Not only work, but the rest of the holiday itself constitutes a fundamental right and at the same time an indispensable good for individuals and their families: this is what the post-synod exhortation *Sacramentum caritatis* affirms. Man and woman are worth more than their work: they are made for communion and for encounter. Sunday, therefore, is no longer configured as a pause from fatigue, which must be filled with frenetic activities or extravagant experiences, but as the day of rest that opens up to meet, allows the discovery of the other, allows time to be spent at relationships in family and with friends, and prayer.

The family attaches great importance to Sunday, << day of joy and liberation from work >>: this is how Vatican II defines it in the constitution *Sacrosanctum Concilium*. It must be solicitous not so much with Sunday as a free day, collective rest, town festival, but above all with Sunday as << Lord's day >>, that is to say as a day of the Eucharistic assembly, from which it departs and towards the one that suits (source and summit), in unity of time and place, the entire Christian life. The other aspects of Sunday come later: they are important, but not essential. For the family, the Eucharistic assembly is necessary. The Christian family organizes its life, educates itself and its children so that it can give priority to the Mass over any other commitment.

## **QUESTIONS FOR THE COUPLE OF HUSBANDS**

1. Do we feel fulfilled in our work activity?
2. Does the exercise of the profession conflict with our marital ties and relatives?
3. Are we in the habit of praying before meals?  
What meaning do we give the blessing of food?
4. How do we live the style on Sunday in our family?
5. Is our Sunday a day of << rest in the Lord >>?
6. For the Bible the party is a time of interior freedom of mutual listening and of family proximity: What is the domestic climate like on Sunday?
7. The encounter with God and with the other is the heart of the party: does our Sunday put truly at the center of God's celebration and time for others?