

PRESENTATION

The Reasoning of Pope Francis for a Marriage Catechumenate

By Msgr. Patrick Dubois

Good morning Your Eminences, Your Excellencies,

It is an honor to be here with you today to speak about Pope Francis' concern for the family and marriage, and how this led to the publication by the *Dicastery for Laity, Family and Life* of its document, the "*Catechumenal Pathways for Married Life*."

Much like the Pontifical Council for the Family's document in 1996, entitled, "*Preparation for the Sacrament of Marriage*,"¹ the *Dicastery for Laity, Family and Life*'s document seeks to offer, at the explicit request of the Holy Father,² a set of pastoral guidelines for local churches, which today, set against the backdrop of a highly secularized society, must now consider a renewed and urgent response to marriage preparation and care.

And so, we ask, what are the reasons for Pope Francis' concerns for a new marriage preparation and care?

To start off with, we could say that no one can put into doubt that in the past, "traditionally Christian countries" enjoyed a general "consensus on the reality of marriage," informed as it was by the influence which Christianity exerted in society.³

Contrarily, today, given the context of a *profound anthropological transformation of our societies* [for emphasis], as well as the lack of a solid

¹ *Op.cit.*, 13 May 1996, in: http://www.vatican.va/roman_curia/pontifical_councils/family/documents/rc_pc_family_doc_13051996_preparation-for-marriage_en.html.

² Cf. G. GAMBINO, Sottosegretario del Dicastero per i Laici, la Famiglia e la Vita, "Prolusione Inaugurale. Il consenso matrimoniale nell'attuale società secolarizzata", 2 settembre 2024, in https://www.laityfamilylife.va/content/dam/laityfamilylife/Pdf/ASCAI_Pompei_Prolusione_Gambino_IT.pdf, p.12.

³ Cf. INTERNATIONAL THEOLOGICAL COMMISSION, *The Reciprocity between Faith and the Sacraments in the Sacramental Economy*, 3 March 2020, in http://www.vatican.va/roman_curia/congregationscfaith/cti_documents/rc_cti_20200303_reciprocita-fede-sacramenti_en.html [henceforth, ITC, *Faith and the Sacraments*], nn. 144,156; McAREAVEY, *Marriage*, pp. 122-125.

Christian formation, Pope Francis believes that a call for a renewed marriage preparation and care is now urgent *to avoid the growing numbers of invalid marriages*; invalid marriages which happen due to lack of faith⁴, or the rejection of faith⁵, or even as a result of a widespread inability in adults to posit a matrimonial consent with either *sufficient natural capacity*⁶, or with *grave lack of discretion*⁷.

It is in response to this adverse scenario and pastoral crisis resulting from the “entrenchment and diffusion of other conceptions about the family clearly divergent” from the Catholic Faith, that “greater caution” says Pope Francis “is imposed” upon the entire Christian community. To face these “new doctrinal and pastoral problems” that threaten the concept of both the ends and properties of marriage, and therefore, rendering contracting parties at grave risk of being unable to appreciate the sacramental reality of Christian marriage, the matter of marriage preparation and care should now be concerned with an increased evaluation of the maturity, of the cultural formation of the couple, and very importantly too, of the *Faith* of the parties intending to enter into marriage.⁸ So, *fundamentally, this is the reason why Pope Francis is seeking to renew the Church’s marriage preparation and care at large.*

Up until recently, it was generally held that since Pope John Paul II’s *Familiaris Consortio*⁹ and the norms on marriage preparation of the 1983 Code of Canon Law, particularly, canons 1063-1064, *so* much has been written on this subject that we could say -much like St John at the end of his Gospel- that if we

⁴ ITC, *Faith and the Sacraments*, nn. 149, 153, 159-160. While the document in question is associated to Pope Francis’ call for a *marriage catechumenate* (see for example, n. 185), it should be stated that the International Theological Commission wrote this document in response to questions repeatedly raised as early as in the Pontificate of Paul VI and addressed by St. John Paul II, Pope Benedict XVI and Pope Francis. Cf. also, nn. 3, 153-165. See also C. WOODEN, “Lack of faith can impact validity of marriage, commission finds”, 5 March 2020, in *National Catholic Reporter*, in <https://www.ncronline.org/news/vatican/lack-faith-can-impact-validity-marriage-commission-finds>.

⁵ Cf. *Ibid.*, nn. 55, 57, 149, 159.

⁶ Cf. IOANNES PAULUS II, *Codex Iuris Canonici* auctoritate promulgatus, 25 ianuarii 1983, in AAS 75 (1983/II), pp. 1-301 [henceforth, *CIC* 1983], c. 1063 and 1095 §3.

⁷ Cf. *Ibid.*, c. 1095 §2; cf. ITC, *Faith and the Sacraments*, nn. 144, 156; cf. McAREAVEY, *Marriage*, pp. 122-125.

⁸ Cf. BENEDICT XVI, *Address to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year*, 26 January 2013, in http://www.vatican.va/content/benedict-xvi/en/speeches/2013/january/documents/hf_ben-xvi_spe_20130126_ro_ta-romana.html, n. 172.

⁹ Cf. IOANNES PAULUS PP. II, *Adhortatio Apostolica Post-Synodalis Familiaris Consortio*, 22 novembris 1981, in AAS 74 (1982), pp. 81-191 [henceforth, *FC*], n. 66.

put together all that material “the whole world would not contain the books that have be written” (Jn. 21:25).

So, the question is, could anything new really be offered to the existing sea of literature and norms on marriage preparation and care?

The short answer to this question is in the positive, and the basis for this reply is grounded upon Pope Francis’ concern for the growing tendency in invalid marriages.

To this end, Pope Francis began calling for marriage preparation and care to be inserted into a *profound and continued sacramental economy* which he describes as a “*marriage catechumenate*.”

In other words, as the crucial issue at hand concerns the loss or rejection of Faith that would otherwise allow couples to understand or posit matrimonial consent, as well as to embrace the grace of the sacrament of marriage, then it is the question of Faith that must be tackled at its root.

The matter is clear. For Pope Francis, and indeed, for the Church, Faith, as a virtue is a dynamic reality. It can grow, strengthen, and mature; but it can also do the opposite. That is why Pope Francis believes that a *marriage catechumenate* will help ensure that the sacraments are received with a faith that will be challenged to grow; that is more conscious about what one is receiving and about what one is committing to. For, just as the catechumenate for adult baptism is part of the sacramental process, a journey -if you like- for the reception of the rights of initiation that allows catechumens and newly baptized to grow in faith, so too marriage preparation and care should be immersed into a catechumenal sacramental journey that would allow faith to grow in couples as “an antidote to prevent the increase of invalid or inconsistent marriage celebrations”.¹⁰

In view of this profound theological and pastoral insight, the Holy Father has on several occasions expressed his desire for the Church to offer a better and more thorough preparation of young couples for marriage, insisting on the need for a relatively broad approach, inspired by the baptismal catechumenate, and which would enable them to celebrate the Sacrament of Marriage with greater awareness.¹¹

¹⁰ FRANCIS, *Address to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year*, 21 January 2017, in http://www.vatican.va/content/francesco/en/speeches/2017/january/documents/papa-francesco_20170121_anno-giudiziario-rotaromana.html.

¹¹ “I would like to stress the need for a ‘new catechumenate’ for marriage preparation. Welcoming the support of the Fathers of the last Ordinary Synod, it is urgent to effectively

Now, one would think that the first time that Pope Francis would address the Church calling for a *marriage catechumenate*, he would do this speaking to an organism distinguished for its pastoral duties and competences, like, for example, an episcopal conference. Instead, Pope Francis first presented the idea of a *marriage catechumenate* to the Roman Rota.

And thus, on January 22nd, 2016, Pope Francis addressed this group:

“The Church,” affirmed Pope Francis, “continues to propose marriage in its essential elements —offspring, the good of the spouses, unity, indissolubility and sacramentality— not as an ideal meant only for the few, ... but rather as a reality that in Christ’s grace can be lived out by all baptized faithful. Therefore, ... pastoral urgency involving all Church structures is leading us toward a shared intention to provide adequate preparation for marriage in a kind of new catechumenate — I emphasize this: a kind of new catechumenate”¹².

Explaining that “Marriage preparation should be a kind of ‘initiation’”¹³, the Pope later went on to affirm in *Amoris Laetitia* that for “every couple, marriage preparation” and therefore, by logical deduction, the *marriage catechumenate*, “begins at birth”¹⁴.

In this sense, the Pope’s calling gives a new dimension to our understanding of remote marriage preparation referred to in *Familiaris*

implement what has already been proposed in *Familiaris Consortio* (n. 66). Namely, just as the catechumenate is part of the sacramental process for the baptism of adults, so too may the preparation for marriage form an integral part of the whole sacramental procedure of marriage, as an antidote to prevent the increase of invalid or inconsistent marriage celebrations.” (Francis, Address on the occasion of the Inauguration of the Judicial Year of the Tribunal of the Roman Rota, 21 January 2017; cf. also Address on the occasion of the Inauguration of the Judicial Year of the Tribunal of the Roman Rota, 29 January 2018; cf. *AL*, 205-211.

¹² FRANCIS, *Address to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year*, 22 January 2016, in http://www.vatican.va/content/francesco/en/speeches/2016/january/documents/papa-francesco_20160122_anno-giudiziario-rotaromana.html.

¹³ Cf. FRANCISCUS, *Adhortatio Apostolica Post-synodalis Amoris Laetitia*, 19 martii 2016, in *Acta Apostolicae Sedis* [henceforth, *AAS*] 108 (1996), pp. 311-446 [henceforth, *AL*], n. 207.

¹⁴ Cf. *Ibid.*, n. 208.

*Consortio*¹⁵ and in canon 1063¹⁶, introducing the concept of marriage preparation not just within the arena of courses, formation and specialized catechism, but above all, within the context of the family and the role of parents in the rearing of their children in faith. Hence, the preparation of the child should take place within the love of a Christian home; with the parents' example of a lived faith,¹⁷ so that together with the sexual complementarity of the mother and father, the child's upbringing is set already within a *marriage catechumenate* in which the love for God and of self-giving of marriage are connaturally assumed and passed on.¹⁸

And of course, to help parents pass on that faith-filled expression of their conjugal love to their children, it is essential that they themselves are prepared for marriage and live out their marriage within the context of a *catechumenal journey*. For "marriage", declares the Pope, "is not something that happens once for all"¹⁹. It is a journey, a dynamic reality, and as Christians, a sacramental journey inspired upon a catechumenal process would aid couples "see the deeper meaning of their journey through life"²⁰. Consequently, marriage preparation and the initial years of the marriage would be firmly grounded in Faith with the help of this "process of Christian initiation ... bringing out [for couples] the connection between marriage, baptism and the other sacraments".²¹

We can thus appreciate that Pope Francis was not speaking about an initiation that would begin with engaged couples, and end once married, but about an initiation, which, considered from the moment of birth, and involving one's life journey, would mean an ongoing catechumenate for marriage. A task, one should say, that Pope Francis sees as *entrusted to the entire community of faithful*²², to provide marriage care and preparation in all its stages, with the formation of parents in their role of passing on the faith, with the "formation [also] of young people" in this catechumenal journey, and -as he told the Roman

¹⁵ Cf. *FC*, n. 66; FRANCIS, January 2017, in http://www.vatican.va/content/francesco/en/speeches/2017/january/documents/papa-francesco_20170121_anno-giudiziario-rotta-romana.html.

¹⁶ *CIC* 1983, c. 1063, 1°, which reads: "praedicatione, catechesi minoribus, iuvenibus et adultis aptata, immo usu instrumentorum communicationis socialis, quibus christifideles de significatione matrimonii christiani deque munere coniugum ac parentum christianorum instituantur".

¹⁷ Cf. *AL*, nn. 29, 169.

¹⁸ *Ibid.*, nn. 174-177.

¹⁹ *Ibid.*, n. 218.

²⁰ *Ibid.*, n. 325.

²¹ *Ibid.*, nn. 206, 209, 223, 229, 230, 252, 297.

²² See for example, *Ibid.*, nn. 213, 215, 217, 242, 291; M. CALVI, "Il ruolo del vescovo e del parroco nell'itinerario di iniziazione cristiana", in *Quaderni di Diritto Ecclesiale* [henceforth *QDE*] 10 (1997), pp. 262-268, 271.

Rota a year later, in 2017- so that engaged couples, as well as “newlyweds” may journey in the faith and in the Church to “truly appreciate the synergy between ... the sacrament .. consent and ... faith”²³.

But for Pope Francis, not every couple is the same. Pastoral charity will have to decide the concrete terms of the catechumenate according to the people who ask for marriage, taking into account the quality and intensity of their religious background.

The very reception of the sacrament, with the commitment it implies, invites us to propose to couples this *marriage catechumenate* according to their needs and situation, so that, meeting them where they are at in the Faith, they may go through a truly mystagogical catechesis to growth in faith and grace; much like some ecclesial movements already offer to their members. In these movements, there is a socialization achieved in faith and in ecclesial belonging. Moreover, they strongly emphasize the sacramental dimension of faith through the emphasis on the grateful reception of the gift, of adoration of the Lord, and of the frequent reception of the sacraments. All this, while emphasizing the irrevocable gift of God, which binds His grace to marriage, despite the imperfection of each person, of each couple, that they may grow in His grace.²⁴

So we see that, through Pope Francis does not withdraw himself from the guidelines of *Familiaris Consortio* and of canon 1063, he nevertheless, proposes a real shift in *conceptualising* marriage preparation and marriage care, by “passing from a purely juridical and formal vision of the future spouses’ marriage preparation, to an *ab initio* sacramental formation” that must be understood as a “journey towards the fullness” of the unity between their faith and the matrimonial consent²⁵.

So, we can truly say that, despite so much having been written concerning marriage preparation and care, Pope Francis’ pastoral proposal truly constitutes a “paradigm shift” for the way in which Pastors of souls and their communities are to view marriage preparation and care.²⁶ And, while it is fair to say at this point

²³ Cf. FRANCIS, *Address to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year*, 21 January 2017, in http://www.vatican.va/content/francesco/en/speeches/2017/january/documents/papa-francesco_20170121_anno-giudiziario-rotaromana.html.

²⁴ Cf. ITC, *Faith and the Sacraments*, n. 185.

²⁵ Cf. FRANCIS, *Address to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year*, 21 January 2017, in http://www.vatican.va/content/francesco/en/speeches/2017/january/documents/papa-francesco_20170121_anno-giudiziario-rotaromana.html.

²⁶ Cf. JOSHUA J. McELWEE, “Cardinal Parolin: ‘Amoris Laetitia’ calls for ‘change of attitude’ toward families” (11 January 2018), in *National Catholic Reporter*, in

that one can appreciate the direct link between Pope Francis' call for a *marriage catechumenate* and his teachings in *Amoris Laetitia*, we can say too, that that link can actually be traced directly back to the 2014 *Relatio Synodi* of the Synod of Bishops in the Family.

Thus, for example, the Synod Fathers “insisted on the need to” prepare the faithful “for marriage through a course of Christian Initiation” to emphasize “the connection between marriage, Baptism and the other sacraments²⁷.”

Similarly, the actual discussions inside the Synod aula during the 2015 Synod on the Family also became a platform for the Pope's inspiration to propose a *marriage catechumenate*, for well over ten requests were presented at the Synod for a catechumenate for marriage²⁸.

And if we then consider mirroring affirmations on the need for a catechumenate for marriage by previous authors and pastoralists, one cannot ignore how Francois Coudreau, in 1958, for example, and many others,²⁹ right up to Tomaso Castiglioni, in 2009, all agreed that a parallel journey of liturgical moments and of formation for marriage preparation, as that offered in the

<https://www.ncronline.org/news/vatican/cardinal-parolin-amoris-laetitia-calls-change-attitude-toward-families>. In the initial response to *Amoris Laetitia*, some authors sought to interpret the post-synodal exhortation in the light of previous pastoral proposals which sustained the exclusion of irregular married couples to the reception of Holy Communion. In this regard, cf. H. BROACKHAUS, “A Catholic ‘paradigm shift’ would be corruption, not development – Cardinal Muller” (22 February 2018), in *Catholic News Agency* in <https://www.catholicnewsagency.com/news/a-catholic-paradigm-shift-would-be-corruption-not-development.cardinal-muller-34055>; cf. G. P. MONTINI, “Le situazioni matrimoniali irregolari e difficili. Tutta la chiarezza possibile in una pastorale difficile”, in *QDE* 6 (1993), pp. 236-248.

²⁷ SYNOD OF BISHOPS, THIRD EXTRAORDINARY GENERAL ASSEMBLY, *Relatio Synodi*, The Pastoral Challenges of the Family in the Context of Evangelization, 18 October 2014, in http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20141018_relatio-synodi-familia_en.html, art. 39.

²⁸ Cf. P. JESSERER SMITH, “Will the Synod Replace Pre-Cana with ‘Marriage Catechumenate’?” (19 October 2015), in *National Catholic Register*, in <https://www.ncregister.com/daily-news/will-the-synod-replace-pre-cana-with-marriage-catechumenate>.

²⁹ Namely, Bernhard Häring, in 1960. Cf. Tullo Goffi, in 1965, Franco Sottocornola, in 1967, Pino Scabini, in 1970, Giancarlo Fregni, in 1972, Luca Brandolini, in 1974, Enzo Franchini, in 1983, Carlo Rocchetta, in 1984, Luigi Della Torre, in 1987, Paul Holmes in 1991 and 92, and Tomaso Castiglioni, in 2009. Cf. B. HARING, *Sociologia della famiglia a servizio della teologia e della pastorale* (Roma, 1962), pp. 255-267; Cf. RUSPI, *Prepararsi al*, pp. 33-46; Cf. P. A. HOLMES, “A Catechumenate for Marriage: Presacramental Preparation as Pilgrimage”, in *Journal of Ritual Studies* [henceforth, *JRS*] 6 (1992), pp. 108-109; T. CASTIGNLIONI, “Un catecumenato prematrimoniale”, in *Scuola cattolica* [henceforth, *Sc.Cat.*], 137 (aprile – giugno 2009), pp. 307-336; P. A. HOLMES, *Betrothal: A Liturgical Rite of Passage*. The Anthropological Perspective of Victor W. Turner as the Basis for the Development of a Catechumenate for the Betrothed (Rome, 1991).

catechumenate for baptism, should be a beneficial pastoral tool in preparing the faithful towards marriage.

Moreover, the ideas proposed by such authors also found their way into how some Particular Churches conceived marriage preparation as a kind of a liturgical itinerary. For example, the Archdiocese of Torino, in 1976, and the Conferenza Episcopale Piemontese, in 1984, both suggested moments of liturgical paths as integral to marriage preparation.³⁰

Lastly, in 2006, Cardinal Marc Ouellet also published his own proposals for a “prolonged catechumenate” of marriage preparation for couples to ensure that they “celebrate their marriage covenant in a Christian way”³¹.

Yet, returning to Pope Francis’ 2016 and 2017 addresses to the Roman Rota on the need for a *marriage catechumenate*, and to his teaching in *Amoris Laetitia*, Pope Francis once again renewed this same calling for a *marriage catechumenate* when addressing family associations gathered in Rome, underscoring to them the need to implement “a true catechumenate of future spouses [which would include] all the steps of the sacramental path: [namely, the] time of preparation for the marriage, its celebration and the years immediately thereafter”³².

³⁰ Cf. W. RUSPI, *Op.cit.*, pp. 101-105. It should be noted that, as early as 1980, representatives from several African Dioceses at the 1980 Synod on the Family, had suggested that a *marriage catechumenate* would be beneficial for marriage preparation. These contributions were numerous and proposed by the Bishops from Madagascar, Zaire, Gabon, Ghana, Angola, Mali, Brazzaville and Zimbabwe. However, their pastoral recommendations were quite different to the concept of the *marriage catechumenate* as proposed by the abovementioned pastoralist in the sixties and seventies, as well as those advanced by the more recent authors, and by the dioceses and episcopal organisms mentioned above. Instead, through their proposals, the African bishops extended, so to speak, the moment of matrimonial consent in a developmental way, so that beginning with its external manifestation through various tribal customs in stages and time, and ending with the climax of their consent at the altar and through the external manifestation of the form, the matrimonial consent would itself be seen as a journey, a kind of pilgrimage of the moral act of consenting. Cf. G. CAPRILE, ed., *Il Sinodo dei Vescovi*, Quinta Assemblea Generale, 26 settembre - 25 ottobre 1980 (Roma, 1982), pp. 111-112, 133-134, 198-199, 204, 206, 213, 217, 226, 252; Cf. G. MATHON, “Mariage-cérémonie ou mariage-sacrement? A propos du mariage des mal-croyants. Mariage par étapes ou étapes dans la préparation au mariage.” In *Questions Liturgiques* 62 (1981), pp. 24-39.

³¹ Cf. M. OUELLET, *Divine Likeness: Toward a Trinitarian Anthropology of the Family* (Cambridge, 2006), p. 209.

³² FRANCIS, *Address to Participants in the Course on the Marriage Process*, 25 February 2017, in http://www.vatican.va/content/francesco/en/speeches/2017/february/documents/papa-francesco_20170225_cors_o-processo-matrimoniale.html.

Furthermore, when addressing the Roman Rota once again, in 2018, Pope Francis expanded anew on the need for a *marriage catechumenate* describing it “as an indispensable itinerary ... sustained by the grace of ... Baptism and Marriage. The catechumenate” he affirmed “is unique in itself, as it is baptismal, that is, rooted in baptism —and at the same time, in life it must assume a permanent character— as the *grace* of the sacrament of marriage is permanent”³³.

And as we conclude, briefly speaking about the agents of this new *marriage catechumenate*, Pope Francis made it clear that -faithful to the Church’s synodal identity- it “cannot be the exclusive concern of Pastors; rather, with different responsibilities and methods, it is the mission of *all*, ministers and baptized faithful”³⁴. And, he added, this apostolate is best “achieved through pastoral accompaniment”³⁵, with a care for *each* soul, *each* couple, each marriage.

Nevertheless, for all of *Amoris Laetitia*’s call for a “marriage preparation in the process of Christian initiation” that brings “out the connection between marriage, baptism and the other sacraments”³⁶, Pope Francis’ apostolic exhortation never once mentioned the term “*marriage catechumenate*”. It was still too early days to expand on this, or to propose any detailed or practical program for the moments of liturgical celebrations for couples within the framework of a *marriage catechumenate*.

And, similarly, while it is true that Pope Francis’ addresses to the Roman Curia in 2016 to 2018 did create novel *jurisprudential principles concerning the understanding of matrimonial consent*, it was also *not* the Roman Rota’s competence to translate the Pope’s teachings into actual pastoral programs or guidelines for marriage preparation and marriage care.

Hence, with a growing number of dioceses, episcopal conferences and associations now asking questions about the way forward for a new *marriage*

³³ FRANCIS, *Address to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year*, 29 January 2018, in http://www.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180129_annogiudiziario-rotaromana.html.

³⁴ Cf. *Ibid.*

³⁵ Cf. *Ibid.*; FRANCIS, *Address to delegates of family associations*, 16 June 2018, in http://www.vatican.va/content/francesco/en/speeches/2018/june/documents/papa-francesco_20180616_forum-associazioni-familiari.html; cf. FRANCIS, *General Audience*, 24 October 2018, in http://www.vatican.va/content/francesco/en/audiences/2018/documents/papa-francesco_20181024_udienza-generale.html; FRANCIS, *Address to the Officials of the Tribunal of the Roman Rota for the Inauguration of the Judicial Year*, 29 January 2019, in http://www.vatican.va/content/francesco/en/speeches/2019/january/documents/papa-francesco_20190129_rota-romana.html.

³⁶ *AL*, n. 206.

catechumenate as proposed by Pope Francis,³⁷ the *Dicastery for the Laity, Family and Life*, responded to this pressing need by publishing its own set of guidelines which today, brings us all here together: the *Catechumenal Pathways for Married Life*.

³⁷ Cf. S. MURATORE, V. e R. DI LEO, *Gli itinerari di fede per fidanzati: una esperienza diocesana* (13 febbraio 2018), in <https://catechistico.chiesacattolica.it/wp-content/uploads/sites/11/2018/02/13/Nicosia2.pdf>; cf. CATHOLIC BISHOPS' CONFERENCE OF ENGLAND AND WALES, *Guidelines for the preparation of couples for marriage*, in <https://www.cbcew.org.uk/home/our-work/marriage-and-family-life/marriage/>; DIOCESIS DE CORDOBA, *Cursillos prematrimoniales*, in <https://familiayvida.diocesisdecordoba.com/formacion/cursillos-prematrimoniales>; ARCHDIOCESE OF PHILADELPHIA, *Pastoral guidelines for Implementing Amoris Laetitia*, in http://archphila.org/wp-content/uploads/2016/06/AOP_AL-guidelines.pdf; ARCHDIOCESE OF WASHINGTON, *Marriage*, in <https://adw.org/living-the-faith/marriage-family/visible-sign/>; DIOCESE OF BROKEN BAY, *Pope Francis' Post-Synodal Apostolic Exhortation on Love in the Family. A discussion guide for couples, parishes, schools and small groups*, in <https://www.cam.org.au/Portals/9/Amoris%20Laetitia%20Discussion%20Guide%20-%20DBB.pdf>; MILITARY ORDINARIATE OF CANADA, *Guidelines issued by the Military Ordinariate of Canada on "Amoris Laetitia"*, in <http://www.cccb.ca/site/eng/media-room/announcements/4822-guidelines-issued-by-the-military-ordinariate-of-canada-on-amoris-laetitia>; cf. CONFERENCE DES EVEQUES DE FRANCE, *Parlons de la Famille! Soyons Famille: La joie de l'amour, six conversations paroissiales*, in https://eglise.catholique.fr/wp-content/uploads/sites/2/2019/01/Parcours_AMORIS_livret_6conversations_pages-3-a-60.pdf; cf. MARRIAGE CARE, *Preparing Together*, in <https://www.marriagecare.org.uk/marriage-preparation-2/preparing-together-catholic-church/>; cf. FOCCUS, *Foccus Pre-Marriage Inventory*, in <http://www.foccusinc.com/refoccus-inventory.aspx>. Cf. RETROUVAILLE, in <https://www.helpourmarriage.org/>; cf. FOCCUS, *REFOCCUS Marriage Enrichment Inventory*, in <http://www.foccusinc.com/foccus-inventory.aspx>.