

Quale conversione pastorale? Il nuovo inizio sacramentale

J. NORIEGA, *Editoriale*

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Articoli

MARC OUELLET, *Matrimonio e famiglia nella sacramentalità della Chiesa. Sfide e prospettive*

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By the allegorical application of the category of Sacrament to the Church, the Second Vatican Council laid the foundations for a new structure to sacramental theology, providing the sacraments with an intrinsic ecclesial character. The Council's perspective allows for the development of the bond between the sacrament of matrimony and the sacramentality of the Church in a Christological light, within which matrimony assumes properly ecclesial state. The essential content of the Gospel of the Family consists in the participation of the spouses in the love of Christ for the Church, of which they are constituted as a sign. The ecclesial structure of sacramental theology

also sheds light on the link between matrimony and the Eucharist. The Eucharist is the permanent celebration of the nuptial mystery of Christ and the Church, of which conjugal love is a sign, and in which it therefore finds its proper foundation. This strict link between the Eucharist and matrimony prevents access to the sacramental life for the divorced and remarried, who should be accompanied with mercy, of which doctrinal truth is an expression. Alongside the need to streamline the process of annulment, this suggests a need to deepen the understanding of the relationship between faith and the sacrament of matrimony.

D. SCHINDLER, *"In the Beginning Was the Word": Mercy as a "Reality Illuminated by Reason"*

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1. A culture that has lost its mind – uncoupled ideas and reality by virtue of its loss simultaneously of nature as the pre-sacramental word of God's love and of the Church as the sacramental Word of God's Love (Eucharist) – lacks the principled capacity to recognize and thus administer mercy as a reality illuminated by reason. 2. The Church's missionary task in this light, which at root is always the same, nonetheless consists today in an especially urgent way in keeping her word: preserving nature as the pre-sacrament, and the Church as the sacrament, of the Word of God's Love incarnated in Jesus Christ. 3. The authority (auctor) for judging in matters of mercy rests with God's Word of Love, and thus also with nature as the pre-sacrament, and the Church as sacrament, of this love. Indeed, it is this authority carried "sacramentally" (in distinct ways) in nature and the Church that itself demands remaining with every human being to the end.

A. DIRIART, *Le mariage, un idéal à proposer ? Communiquer une parole performative*

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Is the sacrament of marriage an inaccessible "ideal" or a performative Word that can deeply transform the life of the spouses? Is it able to open a way to the heart of the most difficult situations? The article starts with a preliminary reflection on the meaning of the word "ideal" and the ambiguity of applying it to the reality of the sacrament of marriage. Then, reference to the liturgy - where prayed dogma becomes life - allows for an appreciation of the sacrament of marriage as an efficacious Word of God, which accomplishes what it says. The author seeks to take into account the meaning of the sacramental sign and its symbolic dimension in synchrony with

the performative character of the sacraments *ex opere operato* as recalled by the Council of Trent. In this sense, the sacraments do not mean an ideal but rather an efficacious action and a Word of Christ, which creates an objective and actual contact with his Redemptive work. The ritual of the sacrament of marriage illustrates this point through the centrality of the Word of God: an actual Word which reveals the original plan of God to the man and woman and opens to them a future in Christ. Finally, the nuptial blessing with its epiclesis is another place where the liturgy of the Church expresses its faith in the sanctifying action of the Holy Spirit who inserts the life of the spouses into the history of salvation. Marriage and the family are not an ideal but a “Mystery,” a place of revelation of God’s salvific plan.

T. ROWLAND – C. SWEENEY, *The Elephants at the Synod: Logos, Ethos and Sacramentality* 491

The recent Synod at the family left as many themes unaddressed as it did address others. The unaddressed “elephants in the room” include a neglect of *Familiaris Consortio*, a failure to adequately address the relationship between Logos and ethos, and many unarticulated and inadequate presuppositions regarding the sacramental underpinning of doctrines like the indissolubility of marriage. This article addresses these “elephants”. It argues that greater attention to these questions leaves proposals such as Kasper’s in a tenuous position. More consideration of recent magisterial teaching, renewed precision regarding the intellectual underpinnings of the relationship between doctrine and practice, and in particular a much more comprehensive account of the sacraments and sacramentality leave little room for the argument that a “change of discipline” might allow for a changed approach to the status of the divorced and “remarried”.

J. GRANADOS, “*El Espíritu sopla donde quiere*”, es decir, en la carne. *Consecuencias para la pastoral familiar*

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Pope Francis’ insistence on the necessity of the Church to reach out is a call for the pastoral care of the families to, on the one hand, follow the movements of the Spirit and, on the other, not to lose touch with the enfleshed reality of one’s neighbor. At a superficial glance, these two movements might seem contradictory: is not the future-oriented Spirit opposed to the concrete and patient presence of the flesh, within which is conserved the imprint of the memory? This article briefly develops a vision in which the Spirit and the flesh are not opposed to each other, but are brought together in order to indicate a fruitful way forward for the life of the Church. In this respect it also warns against the Gnostic temptation, not unknown to our present time, in which the Spirit is seen as inviting us to go beyond the flesh and its concrete reality. The logical consequence is the proposition that the Spirit blows where He wills; but He wills to act only within the realm opened up in the flesh of Jesus, in His concrete relationships, whose form is entrusted to us in the sacraments. From this overview some indications are drawn for the future pastoral care of families, which must always centre around a harmony between the Spirit and the flesh.

L. MELINA, *La verifica della fede nel cammino della vita: abbiamo ancora bisogno di criteri ecclesiali esterni?*

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The suggestion to distance oneself from the criteria of orthodoxy, in the name of a solidaristic praxis or of a subjectification of the faith, carries with it a negation of the sacramental and ecclesial dimension of the Christian event. The patristic and thomistic interpretation of the Gospel imperative “not to judge” has never upheld the suspension of an adequate disciplinary judgement, which puts to test the quality of witnessing in the flesh (martyrdom) to Him who revealed Himself and saved us in the flesh.

Relying upon an empirical investigation conducted on the Italian population¹, this paper presents the summary of results with regard to its central theme, i.e., whether, in what sense, and to what degree the family is a social resource in respect to other forms of living together. The original question to be answered is: do families, in one way or another, make a difference? We want to apprehend whether living in a different family environment makes a difference in the lives of individuals and for the quality of the social fabric. If it does, what are the differences? The methodological rule that guides us is: The family is known by its fruits. Our main hypothesis is based on two points: first, we assume that there are significant correlations between the different socio-cultural family structures and the quality of people's lives, their opinions, and human relations; second, we posit that these correlations indicate that the normally constituted family is a more valuable resource than the others for the social context. In short, suppose that building a family produces, in one way or another, different effects. Now, what are these effects? As we shall see, our main hypothesis—that the normally constituted family is society's best asset—is attested by the empirical data in a highly significant, very clear and eloquent manner.

S. KAMPOWSKI, *Is There a Saving Judgment?*

The present paper has three parts which in turn deal with the following three questions: 1. Does Sacred Scripture permit us to judge? 2. Is it philosophically speaking possible to judge? 3. If it is permissible and possible to judge, how do we judge well? In the first part, we examine different Scripture passages on the topic, some of which seem clearly to forbid judging, while others seem not only to condone it, but explicitly to call for it. We attempt to resolve this apparent contradiction by looking at how different ecclesial authors have interpreted the biblical sayings. In the second part we confront the challenge posed by so-called "weak thought", which denies the existence of the criteria necessary for judgment, such as human nature, reason or natural law and proposes a redefinition of "truth" as solidarity or charity. We suggest that much of the difficulties to which weak thought tries to respond are posed by a "univocal metaphysics" that essentially thinks of "being" as a genus and makes of God the highest being (*ens*) among beings, with consequent repercussions on the idea of truth. Our response is that instead of proceeding to abolish metaphysics tout court, one should explore the benefits of an "analogical metaphysics", which should allow us to speak of God, nature, reason and truth in a meaningful way without turning these into idols. In the third part, we reflect on Hannah Arendt's insight that common sense is the mother of judgment. In order to judge well, one has to be inserted into a community and be discriminate about choosing one's company. We then proceed to correlate Arendt's notion of common sense to Vatican II's account of the *sensus fidelium* or *sensus fidei*, proposing that what the Council calls the "supernatural appreciation of the faith" can and should be understood as the common sense of the whole Church, including all its members currently living, from the Pope to the last of the faithful and also including all those who have gone before.

C. SCARPONI, *Pedagogía de Dios – pedagogía de la Iglesia. A la luz del Concilio pastoral* 609

The pastoral finality of the Council from the point of view of the hermeneutic of discontinuity is presented as an apparent contrast between doctrine and praxis. In contrast, in the hermeneutic of continuity, the pastoral finality of the Council is presented as a synthesis of fidelity and dynamism, on which stands the pedagogy of God, the center of which is Christ, in whom is made present the ultimate and eschatological time, and as a consequence, a continual and permanent call to conversion. God's pedagogy becomes the pedagogy of the Church through a pedagogical path of growth; which is conformed through the announcement of the whole plan of God, the creation of indispensable human conditions, and the law of graduality. This implies a return to the sources

through an implementation of a catechumenate for marital and familial life as a pedagogical way of growth in the vocation of conjugal love.

F. PESCI, *Quale profetismo nell'epoca del pensiero debole? La gioia di comunicare una verità*

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In the modern world, particularly in the West, a very grave crisis of marriage and the family is taking place; alongside this phenomenon is a progressive opening up of national legislation in favour of equating cohabitation, including homosexual unions, to marriage. This is the context of the Church's current Synod, which should result in innovations of a pastoral nature, whose pedagogic consequences are considered to be problematic. The indissolubility of marriage, as is the current ecclesial discipline, is the only foundation of an educational project that presents the beauty of love to today's world and to the youth in particular: the love that is founded on the certainty of one's existence, that is open not only to sharing joys and difficulties but also to the reciprocal forgiveness of limitations and faults on the basis of an unconditional trust, and that is essential to the affective and relational life of every person, to the gift of self that leads to the fulfilment of the aspirations of the human heart.

A. MATTHEEUWS, *La force dans la faiblesse. Comment intégrer le prophétisme et la faiblesse personnelle dans l'évangélisation?*

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The Church is made up of forgiven sinners. If the pastor is himself a sinner, the body is sometimes not only surprised by this but scandalised! The intention of the author is to refocus ecclesiological reflection on Christ the Saviour and only High Priest. Thus, it describes the choice of the apostles: through the person of Peter, we discover the profound meaning of the call which goes across his denial to take root in the mission of the Risen Christ: "feed my sheep". These indications are valuable to address the mystery of forgiveness in Christianity. The reality of sin is present, but all the baptized find themselves in the aftermath of guilt and forgiveness. Mercy is first in all our deeds, by the grace offered in Christ. This deep law of love is manifested in the sacramental body of the Church and in the sevenfold unity from which the pastor lives. The sacrament always says this before and this after a reconciled time. The moral life is a road of holiness on which the pastor is at the service of Christ's salvation in his Church. Salvation is for all. The pastor is a prophet of mercy because he is the first to live it and witness to it for him and at the service of the Church. He is thus at the crossroads of all evangelization.

J.J. PÉREZ SOBA, *La familia, el lugar donde la realidad habla: un principio pastoral*

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The Church's pastoral activity is based on the love of the Good Shepherd, who reaches out to each Christian within the ecclesial community. This love, which is seen concretely, is not prompted by a system of ideas but by the reality of the person. This is pastoral realism, and it is particularly necessary in the context of the family with its combination of realities which make up daily life. Ideologies are therefore the biggest threat to losing a sense of this reality. In order to overcome these, the Church must be able to shed light on the real desires of the person, and to communicate to them, by divine mercy, the realism of the grace by which God makes people capable of living according to His Covenant. Towards this end, the ecclesial community must commit itself to the pastoral accompaniment of married couples.

In rilievo

M. L. DI PIETRO - A. TELEMAN, *Hopefulness and Suicide Prevention*

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Suicide is the leading cause of death among young people with a higher incidence in males, while suicide attempts and suicidal equivalents are more frequent in women. Suicidal behaviors may appear to be the result of a sudden action: they are, however, the manifestation of the ensemble of processes determined by the subject's psychic reality and its relationship with the life system. It's difficult to identify the underlying causes: we often fall in the error of thinking of the proximate cause, which only serves as the precipitant in a state of great distress and despair. It is then more accurate to speak of "risk factors" or "vulnerability", amongst which the absence of hopefulness has a very important role. In fact, it is the lack of hopefulness associated with a state of depression and not the depressive state in itself that is an indicator of an increased risk of suicidal behavior. Even if they are put in act with the intent to break all bonds, suicidal behaviors are in reality a "cry" for help and a search of interaction. Thus, a suicidal behavior becomes, from the solitary act, an illusory attempt to join the lost loved one or to stay in someone's mind. If the lack of hopefulness is a risk factor for suicidal behavior, what can we do? To answer this question, it is necessary to identify the content of hopefulness and then trace paths that can help young people pass from hope as an "instinct" to hopefulness as a "virtue".

J.- P. ANDRE, *Quelques notes sur le syllogisme pratique chez saint Thomas d'Aquin*

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This article compares a text of St Thomas' *De Malo* on the practical syllogism to texts of his *Summa theologiae* on practical reason. This comparison allows us to grasp the relationship between the conclusion of practical syllogism, the judgment of practical reason, choice and action. A deeper understanding of the cooperation of practical reason and appetite in the light of these texts, shows Thomas' view of *ratio practica* to be neither intellectualist nor emotivist. One can see why - according to Aquinas - moral virtues are essential to correct practical reasoning: virtuous appetites allow for the knowledge of right moral principles in a connatural way, and they incline the moral agent towards acting them out coherently. Finally, the syllogistic description of practical reason's process points out the primacy of prudence within the moral sciences; whilst the latter can affirm the existence of intrinsically bad actions, it is insufficient for the construction of the virtuous action. It is the proper role of prudence to find *ea quae sunt ad finem*.

Nota critica

M. AROZTEGI ESNAOLA, *A propósito de la reedición del volumen de G. Cereti, Divorzio, nuove nozze e penitenza nella Chiesa primitiva*

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