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Di quale fede vive la Chiesa? Le prospettive di *Lumen fidei*

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The Encyclical *Lumen fidei* systematically takes the biblical language about the reliability/fidelity of God's love as the coherent context for the credibility of Revelation and for the corresponding form of faith. From the perspective of the fundamental theological developments of the *analysis fidei*, the article sets out to focus on the connection between love and knowledge which is explicitly thematized by the Encyclical. The development of a theory of faith that is adapted to the logic of this integration requires today a more decisive commitment to overcome the Romantic heritage of the *ordo amoris*, but also the critical revision of the laziness of an unacceptable illuministic separation of the truth of being from the justice of the affections.

J. GRANADOS, *La fe, "luz encarnada según" Lumen fidei* 45

The first Encyclical of Pope Francis speaks to us about the light of faith, but what sort of light is it? How is it related to the other lights that populate human life? The normal concept of this light in secularized society presents it as a "different light," foreign to the cosmic and social spaces of life, which is born in man's interiority so as to give him internal confidence in his own authentic path. Nevertheless, this is not the answer of *Lumen fidei*, which speaks, on the contrary, about an "incarnate light." Faith is not only faith in the incarnation; instead the light itself of the faith is kindled only in the space opened up by our flesh, by our encounter with the world and with others, where the mystery is manifested. Understanding the light of faith as light of the flesh, based on the "luminous life" of Jesus, allows us to discover better how this light already

enlightens creation and how it is manifested in the Church, thanks to the space opened up by the sacraments. The guiding thread of the incarnate light offers concrete milestones for the evangelizing path of the Church in the service of every human being.

K. H. MENKE, *Die Sakramentalität des christlichen Glaubens Ein zentrales Anliegen der Enzyklika „Lumen Fidei“* **63**

The encyclical *Lumen Fidei* finally intends to recall the sacramentality of the Christian faith. This is due to the indisputable tendency of an increasing dissociation of *fides qua* and *fides quae*. Faith is the answer to Jesus Christ, and therefore a confession which integrates into a confessional community. Those who receive a sacrament are not only personally united with Christ, but they are also integrated into the community of the Church. No one receives a sacrament for himself or herself only. Those who are baptized and confirmed participate in the priesthood of the Church. And the sacrament of Matrimony is an effective sign of the faithfulness of Jesus Christ to His Church. And whenever someone receives the Eucharist, they are supposed to be sent into the world in order to represent for others what they themselves have been granted. Even the sacraments, which have been privatized most profoundly during the course of history, no one receives merely for himself or herself, but they are also understood to testify the hope and the forgiveness the recipients themselves have been granted.

W. GIERTYCH, *Who touched me? When Faith Enables Us to Touch God* **85**

The virtue of faith is a gift of divine grace. It is not a humanly produced artefact. God grants the grace of faith as a tool that enables the encounter with God, the crossing of the chasm between the natural and the supernatural order. The Pauline phrase *fides ex auditu* refers only to the subject matter of faith, which is handed down in the Church since the time of the apostles, but the virtue of faith itself, which allows one to trigger grace, has been received. Thus, even a meagre, forgotten faith may be reactivated thereby opening to divine grace. This means that the theological virtues have precedence over the moral. God may be encountered before moral perfection is attained. A correct understanding of the role of faith has an impact on the entire life, the married life included.

C. GRANADOS, *Lumen Fidei: fragilidad y fuerza de una fe encarnada en la historia* **109**

The Encyclical *Lumen fidei* has helped us to understand that time is not only an oppressive limitation, but rather the form in which the Christian faith encounters God. The profession of faith in Jesus is inseparable from a very concrete when and where: the life of the Church and its sacramental system. These paragraphs review three stages (proposed in *Lumen fidei*) that serve to illuminate three basic dimensions of this relation between faith and history: Abraham (nn. 8-11), Moses (nn. 12-14), and Jesus with the Christian Good News (nn. 15-18). The faith is revealed in

Abraham as a performative “word”, a promise that gives new strength and fruitfulness to time. In the second place, faith is revealed in Moses as a “narrative” that is passed down from fathers to sons forming the backbone of history. In the third place, Jesus discloses to us the Christian Good News, no longer as a word or a narrative, but as a “vision” in which time is fulfilled, so that the gift of looking with the eyes of Jesus might be given to us.

J. SPRONCK, *Gnose et foi chrétienne. Réflexions théologiques à partir du n^o 47 de Lumen fidei*

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“Christian faith is faith in the Incarnation of the Word and his bodily Resurrection” (LF 18). Several times the Encyclical *Lumen fidei* insists on the essential connection that exists between the faith and the flesh. This article intends to examine in greater depth this fundamental conviction by commenting more particularly on n. 47 of the Encyclical. It warns against the Gnostic approaches to the faith, which are a recurring temptation for Christianity. The explanation is presented in two steps: first, it brings to light the fundamental theological characteristics of ancient gnosis, as well as its refutation in the writings of Irenaeus of Lyons. Then it mentions the neo-Docetist temptations of contemporary theology, especially in the Christology of R. Bultmann—temptations, moreover, that are denounced by O. Cullmann, E. Käsemann, and J. Ratzinger.

J. J. PEREZ-SOBA, *Conocimiento y amor: la novedad de Lumen fidei*

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The Encyclical *Lumen fidei* presents the cognitive value of love, which is fraught with pastoral and theological consequences. The reference to love is born of an initial human experience that is very important to the human being and radically open to faith. In it God manifests himself in a way that transforms life. The article offers an initial reflection on the characteristics of this way of knowing, in particular the fact that it overcomes emotionalism and affirms the believer’s Christian identity; it is the foundation of his union with other human beings in building up the common good. It presents initial research into affective and virtuous knowledge, which is essential in order to recognize the vocation to love and the truth of it in communicating the moral good.

N. J. HEALY, *The Light of Faith and the Development of Doctrine*

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As a light and guide for the Church’s pilgrimage through time, the gift of faith itself grows and develops in history. Citing John Henry Newman’s classic work, “An Essay on the Development of Christian Doctrine”, Pope Francis in *Lumen fidei* describes the growth of faith in terms of “the

unity of a living body” that develops in response to different historical situations. The aim of this essay is to show how the teaching on faith in *Lumen fidei* sheds light on the idea of the development of doctrine. The second part of the essay reflects on the nature and limits of doctrinal development in light of the current debate surrounding the interpretation of Pope Francis’ Post-synodal Apostolic Exhortation *Amoris Laetitia*.

In rilievo

S. GRYGIEL, *Il maestro e l’allievo son presenti l’uno all’altro*

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Education is the common work of teacher and student. The teacher is not a teacher if his work is limited to preparing the student professionally. It is necessary to awaken in him the ability to think, that is, to pose fundamental questions, to which the answer can only be a gift. Knowing how to think then means knowing how to receive the truth. The common work characteristic of the education both of the teacher and of the student (one educates the other) is performed in reciprocal self-revelation, since the truth being sought and desired is manifested to a human being in another human being. Someone who has nothing to reveal because his interior life is empty will never be an educator. Consequently the reciprocal presence of the person of the teacher and of the person of the student is indispensable for education. Therefore the Transcendence that is true is the educator of us all. Only Transcendence is holy. For this reason the desire to be educated and to be holy is a whole, so much so that breaking it apart into two desires denies both education and human sanctity.

L. MELINA, *Le sfide di Amoris laetitia per un teologo della morale*

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The ambivalence of some formulations in Chapter VIII of the Apostolic Exhortation *Amoris laetitia* and the resulting conflict of interpretations that is currently playing out in the Church pose an almost unprecedented challenge for the moral theologian. Only one interpretation consistent with doctrinal Tradition, and in particular with the Magisterium of Saint John Paul II in *Familiaris consortio* and *Veritatis splendor*, is capable of honoring the profound intention that motivated Pope Francis: pastoral care for “wounded” and “distant” families. The response to the expectations of the Apostolic Exhortation therefore consists not in a “paradigm shift” that would introduce exceptions “on a case-by-case basis,” but rather in the task of reconstructing the Christian moral subject and therefore in the educational question from the perspective of the virtues, in a way consistent with the demands of practical reason and of the primacy of grace.

Cronaca Teologica

J. J. PÉREZ-SOBA, *La misericordia, uno sguardo su un mistero che genera vita: a proposito del Colloquio internazionale* **251**

Presented here is an introduction to the proceedings of the XVI Colloquium on Moral Theology organized in Rome at the Pontifical John Paul II Institute for Studies on Marriage and Family on November 18 and 19, 2016, entitled: “Mercy: thoughts, words, deed and omissions”. Starting from the light of revelation, this reflection studies the value of mercy as God’s action in the human being with a force rooted in creation that moves to the human being in his love for his neighbor. Thus mercy, door of the charity of Christ, is the love that makes it possible to construct a story that saves mankind and is a virtue with a very important social value. Mercy is endowed with an inherent rationality, which allows a specific understanding of love. The Church is the “place of mercy” that plays a special role in view of the establishment of the Kingdom of God.

Nota critica

J. GRANADOS, *Tres lecturas de Amoris laetitia, y una cuarta. Nota sobre el debate en torno a la exhortación apostólica* **267**

“El artículo presenta, un año después de la publicación de *Amoris Laetitia*, cuatro interpretaciones que se están dando de la Exhortación apostólica. Se centra sobre tres de ellas, entre sí incompatibles, las cuales defienden la posibilidad de admitir a la Eucaristía a los divorciados que viven en nueva unión. Las tres se diferencian según responde a dos preguntas: a) ¿se daría la comunión solo al principio o solo al final de un camino de acompañamiento? b) la decisión para admitir a la comunión, ¿dependería del fiel o del sacerdote? El análisis de estas preguntas desvela las dificultades que hallan estas tres teorías y confirma la necesidad de una cuarta lectura que se centre, no en la modificación de una norma, sino en la apertura de un camino de regeneración.

A. FRIGERIO, *Cambio di paradigma o Dejà vu?* **273**

The article offers a critical analysis of the volume “*Amoris laetitia. Un punto di svolta per la teologia morale?*”, a collected work of some moral theologians on the post-synodal apostolic exhortation *Amoris laetitia* by Pope Francis. The thesis of the book is that *Amoris laetitia* marks a turning point in Catholic theological-moral reflection, taking up again the renewal initiated by Vatican II and purportedly arrested by the subsequent magisterium. Such an interpretation of *Amoris laetitia* poses problems on “development” in magisterial teaching and misunderstands the theological-moral perspective propitiated by *Veritatis splendor*, which invites to assume the perspective of the acting person, overcoming the law-conscience’s dichotomy shared by the neo-

scholastic objectivism and autonomous morality. To support the pastoral appeal of Pope Francis, it is crucial to continue on the path traced by *Veritatis splendor* and to promote the gradual formation of the person so that he or she lives according to the instruction of the law. Reading *Amoris laetitia*, preference should be given to the passages that more clearly reference this perspective, such as *Amoris laetitia* 300, according to which, “given that gradualness is not in the law itself (cfr. FC 34), the discernment can never prescind from the Gospel demands of truth and charity, as proposed by the Church”.

Quaestio disputata: É tomistica Amoris Laetitia?

E. SCHOCKENHOFF, *Thomas von Aquin und die moraltheologische, Perspektive von Amoris laetitia* **303**

Amoris laetitia is often accused of seeking, in complex situations in life, pastoral solutions that are theologically questionable. The article shows that Pope Francis’ argument stands on a solid theological basis that is firmly anchored in Tradition. Indeed, *Amoris laetitia* reaches back behind neo-Scholastic teaching about the sources of morality to Thomas Aquinas’ theory of the human act. In it the intention of the acting person and the circumstances of an action have a central importance. Similarly the presence of serious guilt that separates a person from God and from the reception of the sacraments cannot be determined from objective factors alone. Rather, a person must also know subjectively about the seriousness of a sin and accept responsibility for it, knowing that its effect is to separate him from God. Finally Pope Francis cites the Thomistic view of practical reason and its power to judge under the guidance of prudence. Accordingly the same rightness and truth governs only on a higher level of principles, while on the lower level of concrete conclusions one must reckon with a broader spectrum of legitimate judgments.

B. COLE, *Is Amoris Laetitia tomistic?*

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It is common for theologians to quote authorities in order to bolster their arguments. Recently Cardinal Schönborn has publicly stated that Pope Francis’s encyclical is “Thomistic.” This raises the question as to what constitutes Thomism and how a Thomistic position may or may not help one’s theological positions. This article examines Thomas’s positions in light of his commitments to Catholic Tradition. It concludes that Thomas would never undermine Tradition as explicitly consistently taught by the Magisterium. Furthermore, Thomas argues that a person can never perform an intrinsically evil action. Therefore, any claim that would contradict these two positions would ultimately not count as Thomistic. In sum, one should read Thomas systematically in light of his entire thought and fundamental positions and not merely through individual statements isolated from their proper context, which is the perennial Tradition of the Church as seen in definitive Magisterial teachings.