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P. PAROLIN, *La famiglia scuola di libertà e di pace.*
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L. PEDROLI, *Tra differenza e reciprocità: alcune risonanze bibliche* 49

SUMMARY: This study offers a response to Pierangelo Sequeri's programmatic document at the beginning of this journal («L'eredità ricevuta e il nuovo progetto»), with particular attention to its last section («L'alleanza dei differenti, fatto sociale totale»). The author takes a canonical approach that places Genesis and the Book of Revelation in continuity as the beginning and the end of Scripture. Thus he shows how the biblical text supports an understanding that, in the alliance responsible for governance, man and woman maintain their differences as an essential value, in both «symmetry» and «reciprocity».

G.C. PAGAZZI, «Una cristologia adeguata». Note a margine dell'eredità ricevuta e del nuovo progetto del Pontificio Istituto Teologico Giovanni Paolo II 63

SUMMARY: This article suggests a Christological approach that is adapted to the task entrusted to the Pontifical John Paul II Theological Institute: namely, showing the “family – Church” ellipse as a Christian ontology, the evangelical way of considering the world. An adequate Christology should start from the link between Creation - understood as flesh”, the original relationship between Adam and adamà - and the mystery of Christ. This, however, has been weakened by both the Aryan crisis and the system of the dual order of the “natural” and “supernatural”, whose influence is still perceptible. A Biblical theology that interprets Creation as true Revelation, makes it possible to understand the concrete way of the being-in-the-world of the Son of God as the accomplished Revelation of the mystery of all flesh.

V. ROSITO, *La costellazione come forma e principio. Le istituzioni familiari tra affetti, linguaggi e pratiche sociali* 81

SUMMARY: The essay aims to offer a contribution to the study of family institutions from the perspective of political and social philosophy. In the first paragraph the constellation is investigated as a form of thought and hermeneutical principle of social reality. Particularly relevant, in this regard, is the critique of the identifying thought formulated by Theodor W. Adorno and his philosophical research in a micrological-costellative key. In the second and third paragraphs, the two specific family institutions of domestic hospitality and community cooperation are analyzed in more detail. In both cases the emphasis is placed on the internal plurality and the critical-transformative potential of these figures of human action.

G. QUINZI, *Il perdono come “rinascita” nella vita di coppia alla luce della parabola del Padre misericordioso* **97**

SUMMARY: In the current cultural context the relationship of the couple is subject to new crises and challenges, beyond those that typically develop as part of the couple's journey. This article wants to offer forgiveness as one of the possible pathways for the couple to be reborn, regenerated and ready to face a new stage. Forgiveness is an alternative way to separation, revenge, escape and it allows not only personal reconciliation of husband and wife but also a kind of re-birth of the relationship. And along this journey the paradigmatic rereading of the parable of the merciful Father in the Gospel of Luke, could help the couple to reflect on God's forgiveness and could establish an effective means to adopt the right attitude - namely a merciful one - between the couple. It is clear that, especially in modern society, establishing new attitudes and a new ethics of human relations would be a step of fundamental importance.

G. SALMERI, *Sed contra. Alcune obiezioni ad una teologia della famiglia* **117**

SUMMARY: The contemporary discourse around the theology of the family seems to be born of three factors: the sexual revolution, a new self-understanding of the Church, the anthropological crisis. All three factors, however, have something problematic: either because the theological response was not properly received from a cultural point of view, or because the relationship between the theology of the laity and theology of the family is unclear. On the other hand, a theology of the family seems to also be risky when it builds on a paradigm that can be misused by other realities. An even more fundamental problem, that of the definition of the family, seems to indicate at least one promising way: the starting point would be the family conceived as a “home”, a space of sharing occupied by human beings.

J.-P. SONNET, *Generare, perché? Una prospettiva biblica* **139**

SUMMARY: The essay responds to the question, Why generate?, from a Biblical perspective. The study explores the double meaning - diachronic and synchronic - of the term “generation” in the Bible, and particularly through Genesis and Exodus. The God of Israel is the “God of Abraham, Isaac and Jacob”: he is, from the beginning, woven into human generations. To be a son of Israel is to be born of a people, who are born in crossing the sea. In this context, the filiation of Jesus gives meaning to all human filiations, right up to the “generation that is to come”, and so to the Lord who comes (again).

P. GISEL, *La famille, un ordre de la création ? Mise en perspective problématisante* **191**

SUMMARY: In what way does the reality of the family refer to the fact of creation? And is it to be inscribed in the order of salvation? This twofold question lies at the heart of the text that follows. The author takes up again the question of the structuring of creation - to be recognized, but in what? -, while emphasizing the irreducible and fruitful difference between creation and salvation. He, then, re-examines what is contained in sexuality, in connection to the question of the relationship to the otherness that is loved. Finally, he revisits the question of the social models that respond this. On each of these points, he proposes to carefully differentiate the orders of relevance involved, in order to overcome various blockages that are too often ideological.

SUMMARY: SUMMARY: It is no longer a secret: the ideals promoted by the Catholic Church regarding marriage and the family are considered a kind of colonization that is overshadowing the existing culture in Africa. The question is whether they should be integrated or rejected. The objective of this article is to encourage integration. The reason for this is that the teaching of the Church does not contradict African cultural anthropology. Rather, it enlightens and strengthens what is best in it. Indeed, there is a convergence between Christian anthropology and sound, traditional values in Africa. Monogamy, the indissolubility of marriage and the culture of life are not an ideological novelty. Rather, they are in keeping with the truth of nature. This article demonstrate this in a study made on the Adja-fon culture of South Benin. Here, everything converges to attest that healthy, African anthropological values are not in contradiction with the Gospel.

SUMMARY: After determining the fundamental coordinates of the canon law of the family through a comparison with civil law, this reflection focuses on the ecclesial subjectivity of the domestic Church which constitutes the basis of its juridical relevance. It then focuses on the Church's duty to protect the family at every phase of its life. In order to give concrete juridical substance to this issue it proposes to take up the concept of ordo coniugatorum, which was attested to in the first millennium and resumed, albeit briefly, in the documents of the Second Vatican Council. This article ends with some considerations regarding the canon law of the family when faced with irregular marital situations.

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