

John S. Bonnici, *What is Old is New Again: Family Pastoral Ministry in the Archdiocese of New York*

The article recounts the Archdiocese of New York's commitment to nurturing the family of God's people, composed of families of all backgrounds, languages and cultures, including immigrants. The new model of family ministry reflects a bygone era when the Catholic Church and the neighbourhood school were at the centre of community life, offering resources not only for the soul, but also for the mind and body, restoring what has always been at the heart of Catholic life: a place where families are welcomed, supported, educated and accompanied. A spiritual home where faith is not an isolated practice, but a lived experience that is interwoven into every aspect of daily life.

Emma Ciccarelli, *Expansion and Transformation of the Concept of Family in the Light of Global Care Chains*

Care is an indispensable attitude for ensuring the survival of human life; it is a fundamental structure and a founding archetype. Neglected and ignored by capitalist systems, care has historically been a task predominantly delegated to women. With the development of the financialised economy, the issue of care has exploded into the public eye due to the inability of families to compensate for the contraction of public welfare measures. It is therefore to fill the "care gap" (or "care drain") that the so-called "global care chain" system has emerged. Within these transnational social configurations, a predominantly female workforce is used, replicating models of subjugation that feminism has always fought against, i.e. amplifying the gender gap with the effect of dislocating care from the richest families to the detriment of the poorest, from the north to the south of the planet. Global care chains have thus contributed in recent years to giving a new face to the concept of "family".

Marcello Volpe, *Law and Family, the Italian Perspective*

The concept of family has its own original definition in the Constitution of the Italian Republic. Original because this definition is not found in other constitutions. In Italy, the family is defined as a "natural society" based on marriage. A similar definition can also be found in the Universal Declaration of Human Rights of December 10, 1948, which states that the family is the natural and fundamental nucleus of society and that this nucleus must be protected by society and the state. This article therefore reconstructs the concept of family in the Constitution, the Civil Code, and Italian legislation, as well as the role of the family in Italian society.

David S. Crawford, *Law and Family in the United States of America*

Family law in the United States has traditionally been the domain of local or state laws. The federal Constitution does not explicitly address marriage or the family. State constitutions generally do not either, at least not as directly as European constitutions. Originally, family law was part of the common law system inherited from England. During the 19th and 20th centuries, much of it was codified at the state level. Since then, this codification has been overlaid by a complex web of judicial decisions concerning various aspects of marital and family relationships, taking the form of a system of rights. The article addresses this issue with reference to the thinking of American jurist Oliver Wendell Holmes, Jr. (1841-1935). Holmes is a significant example of a broader pattern in American legal thought, whose effect on the American family has been ambiguous.

Olivier Bonnewijn, *Birth Rates in the Face of the Ecological Crisis. A Theological and Pastoral Perspective*

The reasons for not wanting to bring a child into the world are complex and delicate. They vary according to age and gender and are professional, psychological, family-related, demographic, socio-economic, cultural, ethical, political and ecological in nature. At first glance, the ecological factor seems secondary and marginal, even superficial compared to other parameters, such as human and spiritual maturity. However, we want to take the words of the “No Kids generation” very seriously, as they are explicitly expressed to us: «We do not want to bring new human beings into the world amid so much crisis and chaos». In this study, we wish to accept these blunt confidences without reservation. To this end, we will begin by briefly presenting the facts of this global phenomenon. Next, we will attempt to interpret these facts in the light of the Book of Job. In the singularity of this essay from the country of ‘Üç, something universal is revealed which, we hope, will help us to open up, in a third and fourth stage, one or another inspiring path for pastoral action today.

Felix Wilfred, *The Seed of Vatican II: Blossoming in Asian Landscape*

The following contribution is a transcript of the lecture organized by the Pontifical John Paul II Institute with the Pontifical Irish College, which took place on Thursday, 10 October 2024. Wilfred presents theology in the Asian context and its development over the past years and insists on respect for local cultures as the foundation of Christian missions. According to a metaphor used by Wilfred, the Council in Asia was not a tree planted but a seed sown in good soil to bear fruit.

Hence the call to Asian churches to seize their opportunities and continue to respond to the challenges facing their populations.

Shaji George Kochuthara, *The Socio-Political, Economic, Demographic, Cultural and Religious Context of Asia and the “Triple Dialogue” proposed by Fabo*

The history of the Church in Asia, as John Paul II writes, is as old as the Church itself, because it was in Asia that Jesus breathed the Holy Spirit upon his disciples and sent them to the ends of the earth to proclaim the Good News and gather communities of believers. This article aims to understand the Asian continent, its salient features, its cultures and traditions, its realities and current problems. It also seeks to offer a vision of Christianity in Asia, and then discusses how the Federation of Asian Bishops’ Conferences is responding to the Asian situation through a threefold dialogue. Finally, we will briefly look at some characteristic features of Asian society, with the aim of understanding the implications of this analysis of Asian society and theology for the ministry to families.

Jean-Louis Souletie, *The Christian Character of Ethics according to Xavier Thévenot*

The French Salesian theologian Xavier Thévenot (1938-2004) rigorously integrated the human sciences into his theological reflection, which allowed him to address issues of moral theology, especially in matters of sexuality and affectivity, with a human realism and psychological insight uncommon among his contemporaries, favouring in his work an ethical discernment embodied in the complexity of human experience. His discernment was based on real situations in order to develop a moral reflection that was more pastoral than normative.

This conviction was reinforced by the fact that, as a Salesian, Thévenot always paid particular attention to young people, moral education and spiritual accompaniment. His works on sexual ethics reflect a desire to enlighten without blaming, to open a path of moral growth rather than condemn. The contribution focuses on the Christian character of the moralist’s theological gesture. A way of articulating fundamental theology and moral theology that allowed this author to produce what could be called a “clinical” attitude in theology.

