

## ANTHROPOTES

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### SUMMARIES

**Daniele Menozzi**, *Between “Epochal Change” and “Epochal Changes”. The Roots of a Judgement on the Present by Pope Francis*

The article focuses on the categories of 'epochal change' and 'epochal changes' as keys to interpreting the first ten years of Pope Francis' pontificate, in which it is possible to trace one of the foundations of the Argentine pope's. An attempt is therefore made to grasp the roots, both immediate and distant, of Francis' view of contemporary reality expressed through this judgement. The call to the radical nature of the historical caesura underway is thus linked to the proposal of a social model that requires the faithful to develop a new ecclesial model: the Christian community as a field hospital. There is no lack of comparison with the ways in which this reading of history as a change of epoch was carried out in the teaching of Francis' two immediate predecessors and in the conciliar document *Gaudium et spes*.

**Agostino Giovagnoli**, *Pope Francis and the History of the Church after Vatican II*

Francis' pontificate has been influenced by our time much more than it has been shaped by this Pope or anyone else. Although it appeared to many people in discontinuity with the previous ones it was inspired by a goal of pastoral and missionary conversion in deep continuity with those of all the Popes since John XXIII. Francis, however, pursued this goal with originality, radicality and global vision and went beyond the problematic of inculturating the Gospel into homogeneous, cohesive, unchanging and territorially rooted cultures: globalization, in fact, fragments cultures, fosters their mutual contamination, and incessantly transforms them. In the course of this pontificate, the difficulties and problems of an ecclesiastical organization - centered on dioceses and parishes - aimed at controlling the territory and delegating missionary activity to "specialized bodies" such as religious congregations emerged. The Church is in crisis, it is often asserted, but it would be surprising if it were not as it goes through such great change.

**Philippe Bordeyne**, *The Courage of Incompleteness in a Synodal Church*

The notion of “incompleteness” appears five times in the *Instrumentum laboris* of the XVI General Assembly of the Synod of Bishops of October 2023. It refers to an anthropology of the Church in which relationships with others and with oneself are modelled on the relationship with God, always marked by incompleteness. This theological notion is also rooted in the experiences of incompleteness that have allowed to welcome anew the presence of the Holy Spirit in the recent developments of the Synod of Bishops. Such theological elaboration is consistent with contemporary reflection on how to deal collectively with the unknown and with vulnerability. In this perspective, a synodal Church is a caring Church, learning from the imaginative capacity of families in terms of care.

**Orietta Rachele Grazioli**, *Women, Synod and Synodality*

This contribution aims to read the ecclesial reality and the role of women in it under the canon law perspective, with particular attention to the family and marriage-procedural aspect, wondering, however,

if the space for the feminine should necessarily be mediated by a relational identification of the woman within it. Furthermore, the position of the woman in the ecclesial juridical dimension will be examined in her relationship with the existing synodal institutional forms and in her concrete role within the Church that lives on co-responsibility and acts in a synodal manner. In conclusion, some possible future declinations will be addressed for a concrete role of women in the Church that is changing, but which remains faithful to the Christian message.

**Maurizio Chiodi**, *Gender Studies and Theology*

The first part of the article focuses on J. Butler's reflection, in particular on *Undoing Gender*: its relationship with feminism and with philosophers such as Derrida and Foucault, the nexus between individual autonomy and cultural norm, and between gender and a violent norm. The second part proposes a sort of reflexive agenda. It thematises some theoretical junctures, starting from Butler's critique: the link between biological sex and cultural gender, and the need for a trans-disciplinary connection between understandings; the relationship between identity, the lived body, relationships and culture; the critique of unilateral understandings of the subject; the overcoming of reductive ethical models; a comprehensive theory of consciousness.

**Simona Segoloni**, *Gender as a Heuristic Category in Theology. Some Lines of Development*

After a brief overview of feminisms and gender studies, which originated within feminist studies, the article examines how the church has confronted these cultural tensions, focusing in particular on certain passages of the magisterium and the insights that have arisen from feminist theology. It then clarifies how the category of gender, understood as a heuristic category, may be able to foster theological research in the elaboration of meanings and doctrines that are no longer ambiguous towards the full advancement of women. In the second part, the article brings some concrete examples of how the heuristic category of gender can be used in theology. Finally, it concludes by clarifying on a methodical level what are the reasons for using the gender category in a theological analysis and why without the consideration of this perspective it is not possible to elaborate a liberating - and therefore evangelical - reflection for women as well.

**Jaime Rodríguez Díaz**, *The "Mutual Complementarity": Interpretation of Ephesians 5 from John Paul II's Catechesis on Human Love*

This article analyzes John Paul II's interpretation of the capital analogy and the submission of wives to their husbands according to Ephesians 5. It explains that the analogy between Christ-Head and the Church-Body cannot be used to justify the domination of the husband-head over his wife-body, and that the wife should not submit unilaterally to her husband in marriage, but that both are to submit mutually to each other in the Lord. The Pope's feminism proposes the "model of reciprocal complementarity", teaching that man and woman are made for each other and cannot bring to fullness their identity by being what they are called to be without the help of the other

**Cyril Pasquier**, *Toothing-stones in Irenaeus of Lyon to apprehend marriage today*

Irenaeus of Lyon is well known for being a theologian of the flesh. Does this predispose him to be also a theologian of marriage? The present article shows that though marriage is not Irenaeus' main focus because of an anti-gnostic context, quite a few hints on matrimonial theology are surfacing in

his writings. They help us to better conceptualise some fundamental relations such as the ones between filial and spousal, the procreative and the unitive dimension of marriage, sexuality and sin, man and woman within marriage. Though not personalistic in the modern sense of the word, Irenaeus' teaching paves the way for a contemporary understanding of marriage.

**Nicola Reali**, *For a Pastoral Theology of the Sacrament of Penance*

This article investigates the complexities and challenges surrounding the pastoral theology of the sacrament of penance. Analyzing the current pastoral action, driven by an individualistic perception of the sacrament's significance, often reduced to a condition for accessing other sacraments, the author highlights the discontinuity between the theological acquisitions of the Second Vatican Council and actual practice. The potential offered by a balanced understanding of the third form of celebration and a proper consideration of the connection between the penitential dimension of Christian life and the celebration of the sacrament are presented as possible solutions to recenter the practice within the horizon of sacramental forgiveness, understood as the real way in which God encounters the penitents, allowing them to recognize themselves existentially as forgiven sinners.