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SUMMARY: This study proposes, in the wake of Pope Francis's Encyclical Fratelli tutti, to focus on the theme inherent in fraternity, as it emerges in the biblical context. What transpires is how Scripture offers a paradigmatic reading from the very first pages, not hiding the closures and the hardships, but highlighting them with total and sometimes ruthless lucidity. In the Christian tradition and experience all this is taken up, but reread in the light of the newness of Christ and the Gospel. The result is an unprecedented and surprising horizon, marked by fruitfulness and mutual recognition, in a universal perspective.

ANNE-MARIE PELLETIER, <i>Quand Dieu élargit les espaces : inclusion et accueil</i>	249
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SUMMARY: Here we question the testimony of the Scriptures, which powerfully supports the invitation of Amoris Laetitia to live in a dynamism of openness and welcome. In a humanity worked by the temptation to withdraw into the same and the exclusion of the other (story of Babel), the God of the Scriptures reveals himself as the one who teaches to conceive a true universal that is built from the encounter that preserves otherness. The election of Israel paradoxically follows this logic. Eventually, it is the same blessing that will have to reach the chosen one and the nations. Ruth's story is exemplary of this encounter, where a pagan makes a choice of Israel and Israel goes so far as to take flesh from the flesh of the nations. This dynamic of gratitude finds its fullness and fulfillment in the Messiah of Israel, who came in the person of Christ to "gather in unity all the scattered children of God" (Jn 11:52) and give access to the humana communitas, which Pope Francis designates as the only way forward for humanity.

PIER DAVIDE GUENZI, <i>Prendersi cura: guarire le ferite rigenerando le relazioni sociali</i>	261
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SUMMARY: Taking as its starting point those reflections that have been developed within a contemporary ethics of care, the present article considers the family as an environment in which a reciprocal caring of subjects takes place. According to this perspective, care work is not only the expression of a professional specialization within the community, but finds daily expression in the family dynamic. Within these relationships, the caring of oneself and of the conjugal and intergenerational relationships, as well as the disposition towards nurturing new life and tenaciously watching over the sick and the terminally ill, allows one to see a permanent manifestation of stories

of care. Moreover, it is suggested that grounding the concept of care in family members may constitute an important element for taking part in the common life and contributing to the regeneration of the social bond. A system of norms which aims at guaranteeing justice between relationships would not seem to adequately support such a task, but the particular form of action and the social passion that constitute care are indeed decisive in this respect. Care thus represents a reaction to the limits of justice itself, when it is thought of as an aseptic delimitation of individual rights, deprived of those passions that characterize it as a firm determination to recognize others, especially in situations of need, dependence, fragility and vulnerability.

RICCARDO PRANDINI, *Trans-immanenze dell'amore. Come risignificare un simbolo "privato" delle sue potenze sociali*

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SUMMARY: Can love support the generation of a social bond other than the present one? If we limit ourselves to contemporary and Western culture, many doubts will arise. On the one hand, love is relegated to the private sphere, removing the possibility of its 'otherwise' signifying a public social bond; on the other hand, this privatization prevents a wider and deeper cultural elaboration of love. This double, synergistic and regressive logic has distracted our attention from the power of love. The thesis of this essay is that love should not be only confined to private and intimate relationships, but should be culturally elaborated in a creative way as a generalized, social symbol that is capable of being mirrored and circulated within every social sphere, well beyond the intimate

MILENA SANTERINI, *Incontro di popoli e culture e la rivalità fraterna*

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Summary: In a globalized world, where opportunities for unity are weak, collective subjects meet or clash in search of a recognition of their identity. Such conflicts are not only ethnic in nature, but also cultural, occurring both outside and inside state boundaries. Clashes between ethical cultures, even within the Church, constitute forms of fraternal rivalry on conflictual issues, which are reinforced by 'tribal' emotions and the role of the Internet. Such polarization, which makes of us moral strangers to each other, can be avoided through a genuine intercultural dialogue that is based on a non-essentialist, but dynamic and personalistic vision of culture, and which thus recalls the vocation to unity inscribed in the history of humanity and in the Christian faith.

ISABELLA GUANZINI, *Dilatare gli spazi dell'amore. Tra ospitalità domestica e amicizia sociale*

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SUMMARY: The philosopher Hannah Arendt reminds us that in times of crisis, individuals and communities tend to close themselves off within a small circle of relationships, where they can find affection, warmth and shelter. This retreat into the private sphere is not, however, without social effects. This contribution aims to analyze the meaning and the value of the dimension of the "between", i.e. the "common", which risks disappearing in difficult passages of history. In particular, it intends to show how family ties in particular represent the fundamental, because daily, place for the craft construction and custody of this dimension of the common. By means of a microphysics of affection and everyday gestures, the family space can become a practice of domestic hospitality, capable of reinventing the common.

MIRJA KUTZER, *Building the good in the big city. Inhabiting the confines of the home and the spaces of the world*

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SUMMARY: Urbanisation is one of the central processes in the 21st century. As spaces where people of different origins and religious beliefs, with pluralistic life situations as well as with different, intersecting identities meet, big cities are the laboratories of contemporary culture. Following Amoris

Laetitia, it can be argued that both families and the biblical tradition provide impulses for dealing with the challenges that arise especially in the cities. On the one hand, this concerns the development of an attitude making it possible to cope with foreignness – one's own as well as that of others. On the other hand, it aims at establishing an intersubjective ethic based on mutual empathetic recognition.

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