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DISCERNIMENTO, EREDITÀ, TRADIZIONE

In memoriam ó Francesco DøAgostino

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L. PEDROLI, *Il discernimento come stile del discepolo e della comunità di Gesù. Un'analisi teologico-biblica / Discernment as a style of the disciple and community of Jesus: a theological-biblical analysis*

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*SUMMARY: In John's Apocalypse, discernment is distinguished as the essential activity of the believer, rooted in the newness of Christ and Easter. It has its natural and vital context in the liturgical and ecclesial context and takes on a specific sapiential connotation that is modulated through the concepts of *o s* (*ōearō*), *no s* (*ōintellectō*) and *sophía* (*ōwisdomō*). In fulfilling this task, the community and each christian experience tribulation and crisis. However, this does not lead them to demoralize, nor does it becomes a reason for disengagement or escape, but it turns out to be a providential passage, creating the ideal conditions for breaking down the current scenario and preparing the future one, in the line of authenticity and sharing.*

A. BOZZOLO SDB, «*Motivazioni che conferiscono possibilità reali di stabilità*» (AL 209, cfr. 205-211): *la pratica del discernimento per riconoscere la consistenza del legame di coppia / «Motivations that confer real possibilities of stability» (AL 209, cf. 205-211): the practice of discernment to recognize the consistency of the couple bond*

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SUMMARY: When dealing with the issue of preparing engaged couples for marriage, Amoris laetitia states that «the decision to marry should never be encouraged unless the couple has discerned deeper reasons that will ensure a genuine and stable commitment» (AL 209). The initial mutual attraction, in fact, is not sufficient to keep a man and a woman together for all their life. The article focuses on this topic by examining the relation between desire and motivation as reasons for deciding to marry. Rather than opposing one against the other, the article highlights their intrinsic connection as the sure foundation for discerning true conjugal love. With this theoretical premise, the essay goes on to offer some specific guidelines for evaluating the correspondence between the subjective attitude of the couple and the objective nature of marriage, in its anthropological and sacramental dimensions.

L. BRESSAN, «Non basta inserire una generica preoccupazione per la famiglia nei grandi progetti pastorali» (AL 200): la pratica del discernimento e la formazione degli operatori / «It is not enough to include a general concern for the family in major pastoral projects» (AL 200): the practice of discernment and the formation of workers

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SUMMARY: The great challenges initiated by the acceleration of the processes of secularization of affective bonds and marriage oblige the Catholic Church to a radically revision of the whole chapter concerning the pastoral care of the family. This is a propitious occasion and not just an event to be feared: it allows the Church to refine her theological understanding of the subjectivity of the family within the plan of salvation and the advent of the Kingdom of God. The definition of the family in terms of the "domestic Church" (velut Ecclesia domestica) in this regard deserves to be better investigated and understood. Finally, a better understanding of the role of the family in the life of the Church allows the Church to better equip herself in the study of the radical transformations she is experiencing at the level of her body's form (forma Ecclesiae).

G. ROUTHIER, *Communauté chrétienne et discernement: question ecclésiologique et dimension pastorale* / *Christian community and discernment: ecclesiological question and pastoral dimension*

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SUMMARY: Rather than offering an abstract doctrine, universal norms, or general legislation, the Apostolic Exhortation Amoris laetitia proposes a process of pastoral discernment. This presupposes that the whole Church, both pastors and laity, are active subjects of such a process. This kind of ecclesial process, always carried out in a specific context, must be attentive both to the Gospel and to concrete situations. On the ecclesiological level, this requires a reformulation of the pontifical magisterium and a re-qualification of the sensus fidei fidelium. This also demonstrates that the process of discernment is still ongoing even after the Synodal Assembly.

F. ASCHIERI ó C. AUGELLO ó A. CALABRÒ, *Assessment Terapeutico di coppia: la pratica del discernimento nel tempo difficile della prova* / *Therapeutic Assessment: the practice of discernment in the difficult time of trial*

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SUMMARY: From Greek krino = to discern, the term crisis refers to the moment of a choice; an opportunity for reflection which brings itself a profoundly transformative potential without denying the fatigue's aspects. Despite its original meaning, today the word crisis seems to have taken on an exclusively negative connotation, frequently being reduced to a synonym for misfortune and unhappiness. Consistent with this perspective, it often happens that couples in crisis remain trapped in an eternal dilemma between the decision to continue to stay together in problems denial and terminate the relationship.

Moving from these premises, this chapter aims to shed light on the possibility of a third way that sees both partners jointly engaged in a work of crisis's deep understanding so that it can be crossed, resolved and placed within a new horizon of meaning in the couple's history.

In this regard, below we will illustrate the basic principles and stages of the Therapeutic Assessment with couples; an intervention model that uses psychological testing to accompany patients in understanding their difficulties and experimenting with new ways to deal with them.

- D. SIMEONE, «Generare nel figlio, con molto amore, processi di maturazione della sua liberta»: la pratica del discernimento nell'educazione dei figli (AL261) / «Generate in the child, lovingly, processes of maturation of his freedom»: the practice of discernment in the education of children (AL 261)** **101**
- SUMMARY: The profound changes in the family pose new questions and open up new educational perspectives. The transition from the normative family to the affective family has led to a rapid change in child-rearing strategies. Relationships and experiences within the family have changed, maternal and paternal roles have changed, relations between generations have been transformed, and the way in which childhood is perceived has changed. Parents who are abandoning the rigid patterns of the past do not yet know how to foresee the new. This uncertainty can give rise to new scenarios for the future, provided it offers the opportunity to think about and implement new ways of relating to the couple. The family can thus be seen as a sort of social laboratory in which to experiment with new ways of relating between men and women and between generations. It is a question of not being afraid of the new and of initiating a relationship centred on the recognition of difference and reciprocity.*
- G.C. PAGAZZI, La tradizione: eredita che promuove/ Tradition: transmitting to generate** **111**
- D. SCAIOLA, Il processo di ri-lettura e ri-scrittura nella e della Bibbia: l'eredita come premessa e promessa / The Process of Re-reading and Re-writing in the Bible: Heritage as a Premise and a Promise** **117**
- SUMMARY: In various ways a process of re-reading and re-writing of the Bible is evident within Scripture that takes on various forms and modalities and is pervasively present. In the present contribution we have firstly presented the theoretical framework of reference, referring to the terminology used by the authors to describe this process. Secondly, we have brought out the theological stakes, while in the third part we have presented some examples, among many possible, of re-reading and re-writing in and of the Bible. Finally, in the fourth part we have offered a brief conclusion, which is also meant to be a kind of opening for further investigation.*
- L. PARIS, L'erede di tutte le cose. La forma tradizionale della verita cristiana / Christ, the Heir of All Things: The Traditional Form of Christian Truth** **135**
- SUMMARY: The contribution aims to use the concept of inheritance to read the concept of tradition, in order to be able to grasp its dynamic aspects, particularly linked to the figure of Christ as heir. Three aspects of inheritance are underlined: receiving, making one's own, leaving. All three aspects are problematic and sometimes ambiguous, as much for the dynamics of tradition as for Christology. The contribution proposes reading and resolving these ambiguities from a pneumatological perspective, in order to make the category of gift more complex, to avoid excessively reducing the category to its oblativ and gratuitous dimensions.*
- R. IAFRATE, Memoria e dimenticanza: polarita necessaria tra le generazioni, nella famiglia e nella societa / Memory and Forgetfulness: The Necessary Polarity between Generations, in the Family and in Society** **149**
- SUMMARY: The memory-forgetfulness dialectic is not a contradiction but a sign of human complexity between continuity and change. Both the active cultivation of memory and consciously sought-after forgetfulness are in fact necessary to be able to live aware of one's past (personal, family and collective) but also sufficiently free from it to proceed further in the stages of life. Remembering and forgetting become dangerous for the human being when we find ourselves in the presence of *ōtoo muchō*, i.e. extremes on both poles.*

The dynamics of õrightful remembranceö and õrightful forgettingö can be grasped by addressing the issue of intergenerational transmission, which is common to personal and family events as well as historical and social ones. An emblematic example is the intergenerational transmission observed in the relationship between a newly established couple and the families of origin of the two partners. Finally, the contribution mentions the drama of dementia and the psychopathological forms related to memory, with some examples of psychological intervention, underlining the relational perspective that goes beyond the individual task of maintaining the balance between memory and forgetfulness and in which memories and forgetfulness become the nourishment of the bond.

A. DALL'ASTA SJ, *Il processo artistico come stile di õtradizioneö / The Artistic Process as Styles of õTraditionö*

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SUMMARY: For the Christian tradition, sacred images have always played a central role. If God ó in Christ ó becomes incarnate in history, then images are witnesses of faith, and experiences of an encounter that has taken place. In this sense, images have always had the task of re-presenting an event of salvation history in the present day. In both Eastern and Western traditions, images have had the task of erasing the temporal distance between the faithful and the event: to õseeö means to participate, to enter into the life of the story, to be put in a position to say yes or no to God. According to this interpretation, the image has never been conceived of as a õwork of art,ö as we understand it today.

In contemporary times, the Church has witnessed a theological reset. Its æaesthetic categories no longer correspond to those present in various social and cultural contexts. The aesthetic/spiritual tradition of which the Church felt herself to be the guarantor has crumbled in the face of new aesthetic criteria that appear largely alien to her. With a sense of bewilderment and confusion, the Church is now trying to look to the past, reaffirming the secular principles of her tradition and attempting to re-propose her forms.

However, it is necessary to question the past in order to draw inspiration from it, instead of merely imitating its external aspects. It is necessary to believe that the Gospel can enrich life today if it is translated into today's languages. True tradition is always generative. Could the impasse of today's sacred images be a sign of Christianity's crisis in rethinking its missionary fruitfulness?

PH. BORDEYNE, *L'educazione familiare in Amoris laetitia. Un modello per pensare l'attuazione della tradizione ecclesiale / Familial Tradition in Amoris laetitia: An Ecclesiological Model?*

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SUMMARY: Amoris laetitia invites pastoral leaders to take a fresh look at families, thus encouraging a new way of doing Church. For this purpose, Pope Francis draws on his original understanding of the family in chapter 7 on raising children. According to him, education presupposes that adults give up their power to dominate their child's space. Instead, they must initiate processes of mutual learning to accompany the slow maturation of freedom. Therefore, the relationship between the pastors of the Church and the other faithful can also be understood as a process of mutual learning. Families, in their biographical and cultural diversity, are called to humbly offer their way of life, made up of affection and conflict, reconciliation and patience, as a true matrix of life for the Church, in this reciprocity between the maternal function of the Church and that of families.

The humility and diversity of the Church's liturgies attest to the fact that the heritage of the living faith has never ceased to renew its forms of expression throughout history, in contact with eminently mobile cultures which families «help to keep alive» (Querida Amazonia 39).

S. KAMPOWSKI, *Midlife: A Time of Crisis, a Time for Generativity*

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SUMMARY: In midlife, questions relating to tradition and heredity make themselves felt with particular urgency. One's perspective on midlife depends on one's look at life as a whole. On the lifespan view, which is the perspective of the individual as organism, one is in midlife when one has reached the prime of life, whereupon one's mental and physical capacities start declining and one's accumulated past begins outweighing one's prospective future. From the life cycle perspective, which sees the individual as inserted into the cycle of generations, midlife is defined by the assumption of different social roles primarily defined by kinship and characterized by care-giving. We will also discuss the fortunes of the "midlife crisis" and finally examine Erik Erikson's intuition that life's true crisis at that stage has much to do with the challenge of generativity.

P. TRIANI, *L'età di mezzo: spunti ecclesiali a partire dalle pratiche / The Midlife: Gleaning Ecclesial Insights from Practices*

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SUMMARY: The reflection unfolds in three stages, on the basis of what has emerged from the previous interventions.

On the one hand, the first step concerns the existential condition of being middle aged, characterised by the interweaving of various traits that can be summarised as follows: mediation, dedication, concern, generativity, fragility, coming to terms with death, fear of failure, regret, and building the future.

On the other hand, the second step concerns the need for educational practices to carefully consider the formative dynamic of the adult, which can be described on the basis of certain principles. The adult learns not so much by being forced to, but by perceiving something as significant, which responds to real needs and questions. The adult learns best by doing, i.e. by feeling directly involved. Moreover, adults learn best together, i.e. by sharing a common path with others.

The third step concerns possible orientations for pastoral practices that are tailored to the middle age. This time of life calls for a formative flexibility that avoids both excessive structure and improvisation. We must bring together the ability to propose something new and to care for relationships, being attentive to the diverse stages in the lives of adults. It is necessary to build spaces of gratuitousness, friendship, recounting one's experiences, reconciliation, interiority, and focusing on the essential.

S. MORRA, *Oltre il pubblico e il privato. Famiglia, chiesa e società nello spazio del comune / Beyond public and private. Family, Church and Society in the Space of the Common*

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SUMMARY: The contribution offers a brief scenario of the metamorphosis of human coexistence, centred on the radical imbalance that has been generated in the fundamental triad private-public-common in various forms of living together.

The main thesis is that the generative and necessary movement towards reform, in seeking a new relevance for Christian life, which is played out between forms of Church and the reasonable logos of theology, is articulated precisely in the capacity for discernment and prophetic accompaniment of the evolution of the private-public-common triad. This is especially pertinent for safeguarding what is common.

The city and families are therefore seen as emblematic and challenging instances of this decisive and now radical junction, from which we try to indicate some possible pathways for moving forward, especially in the context of an international institution of university education.

M. NERI, *La famiglia tra Amoris laetitia e Fratelli tutti: il sociale e i corpi intermedi / The family between Amoris laetitia and Fratelli tutti: the social and intermediate bodies*

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SUMMARY: Pope Francis, both in Amoris laetitia and Fratelli tutti, strives to understand family as affective openness toward the social sphere of human existence ó where the primary forms of social

bonding arise. The article tries to develop this insight into family relations and their meaning for our societies ó through an interdisciplinary dialogue between theology and law. The core intimacy within family, love and loyalty, has already social relevance with its public impact. This fact requires to analyze the dialectical relation between law and love along the European constitutional history, in order to enlighten their mutual and reciprocal contribution in shaping social life and public spaces.