

**Quale via dopo il Sinodo ordinario della famiglia?**

**J. NORIEGA, *Editoriale***

**Articoli**

**J. GRANADOS, *El Sínodo ordinario sobre la familia: balance y perspectivas***

**327**

This article provides both an overview and an interpretive key for the ordinary Synod on the family. After a two-years synodal journey there is at least one clear conclusion: the family is the way of the Church; any proposal of the Gospel, if it is to be received by contemporary man, must pass by way of the family. In this light, the article highlights the leading threads of the document. It is worth noting the significant improvement in the final text when compared to the *Instrumentum Laboris*, especially on three of the major questions: the reaffirmation of *Humanae Vitae*, the assessment of irregular family situations, and the conditions for acceptance to the Eucharist of the divorced and civil remarried. In these three points the article shows how, despite slight hesitations and some ambiguities, the synodal document can be read in full continuity with the Magisterium of the Church. The last part deals with those questions which the Synod opened for further theological reflection.

**S. KAMPOWSKI, *Intercultural Dialogue and God's Project for the Family: Dogma, Culture and History***

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In a world of cultural diversity, what sense does it make for the Church to claim that monogamous and indissoluble marriage between a man and a woman appertains to the natural law? Do not all norms, rules or laws have to be interpreted in the light of the cultural context in which they were first expressed? If this were so, the rule of faith, too, would have to be incarnated ever again into different cultures. The Gospel way of life would then differ from country to country, from century to century. However, for Joseph Ratzinger, a view that implies a dualism between faith and culture is Manichean. The Gospel is not an a-cultural reality that takes flesh in a culture only in a second moment. The Christian vision of marriage and family is a particularly good example for the workings of what Ratzinger calls "inter-culturality". The proposal of a complete relativity of cultures without any reference to human nature is not at all plausible. The different human cultures are the different ways of making the one human nature thrive. Some make human nature thrive more than others; some may even contain elements that impede such thriving. A historical culture can blind itself to some quite fundamental truths of our existence. It ever needs to be confronted with the culture of the Gospel that brings the light of God's revelation to those areas where the human intellect is obscured. Faith indeed generates culture.

**N.J. HEALY, *The Spirit of Christian Doctrine: Logik Latreía and Pastoral Accompaniment***

**379**

The aim of this article is to reflect on the meaning of "doctrine" in light of the figure of Jesus Christ. One of the underlying issues at the 2014 and the 2015 Synod of Bishops is the relationship between doctrine and pastoral care. However, this question is sometimes framed in a way that

concedes an abstract and disincarnate view of doctrine. If doctrine is conceived as an abstract system of propositions or moral ideals, it is difficult to escape the impression that doctrine is either burdensome or irrelevant to the ordinary life of families. This article suggests that a deeper understanding of the Christological and sacramental dimensions of doctrine holds the promise of a renewed form of pastoral accompaniment guided by the Spirit of Christ.

**J. LARRU, *Compassión, tolerancia y misericordia***

**395**

This work aims to show the originality of evangelical mercy, contrasting it with two different ways of understanding it, namely that of *ōcompassionō* as understood by ancient philosophy, and that of *ōtoleranceō* a concept in modern and contemporary philosophy. On the one hand, Christian mercy springs from a deeper source than compassion as understood by Aristotle. It is therefore able to penetrate deeper into the human heart in order to regenerate it from its deepest center. On the other hand, Christianity simultaneously faces both evil and evildoers, and does not reduce mercy to a purely formal tolerance. The main analogy to explain the mystery of mercy is the dynamic of a parent-child relationship. The fatherhood of God is therefore the mystery most closely linked to merciful love as a relational and narrative momentum.

**J.J. PEREZ SOBA, *Saber acompañar con pasos de salvación: cómo afrontar las òsituaciones complejasō***

**409**

In the last Synod, the part dedicated to pastorally complex situations drew particular attention. It is important to consider the reality of these situations from a theological point of view. These situations can be defined as such, not simply due to their complexity, yet more for their human deficiencies that become difficulties for persons. We speak not so much of solving problems, as accompanying people in their difficulties. This is a pastoral activity centered on persons, on the truth of their vocation to love, which finds both its foundation and its strength to live true hope in grace.

**L. GRANADOS, *Generating Life Through A Path of Practices. The Renewal of Family Ministry in the Parish***

**439**

The renewal of Family Ministry requires the proposal of a path of practices for the family. As St. John Paul II put it, loving the family means endeavoring to create an environment favorable for its development. Through practices, as proposed by Alasdair MacIntyre, a culture of family and life is built and sustained. Concrete practices of celebration, communication, education, and prayer help the family to overcome emotivism, individualism, and mediocrity. The New Evangelization passes by the way of the family. In order to generate life in the family, each parish is called to become a *ōfamily-friendly parishō* where the family can grow and flourish through a concrete path of practices. Catechesis and personal witness are important but insufficient if they do not offer a path of practices for the family and for each of its members.

**J.CH. NAULT, *Nouveauté chrétienne et vérité de l'homme: comment la loi de l'Esprit inclut la loi de la création***

**463**

This article addresses the question of the relationship between the order of creation and that of redemption, referring to section 37 of the October 2015 Final Report of the Synod, especially concerning the relationship between the New Law and natural law. After establishing that the

concept of law is an *analogö* notion, and that different kinds of law are ways of participating in the *eternal law* - namely, the supreme form of law which consists in the universal salvific will of God - the author then carefully studies the *new law* or the *law of the Spirit*, which essentially subsists in the grace of the Holy Spirit given through faith in Christ. He shows that this new law, if it is to lead to man's ultimate end, presupposes and includes the natural law, and gives it its fullness.

**A. DIRIART, *Discernement des esprits, discernement du corps***

**483**

In his address to the Roman Rota on January 22, 2016, Pope Francis summed up the synodal journey by calling it a *the deepening of sapiential discernment*. The final *Relatio* of the 2015 Synod on the family confirms the interest of the Synod participants in this precise notion. After presenting the different texts, this study aims to shed light on the topic with some reflections on discernment used in Scripture and by Cassian, the great heir of the monastic tradition of *discretio*. In the New Testament Epistles, discernment is not confined to the isolated introspection of the heart and conscience, but also implies a discernment of the body that reveals the presence of the fruits of the Spirit of God or those of a evil spirit. In doing so, the discernment of spirits is a discernment of the body, with objective criteria, in particular in reference to the life of Christ in the flesh, who is communicated to us, by and in the sacraments that make the Church the Body of Christ. In Cassian, *discretio* is the necessary virtue by which the monk advances and perseveres to the end in the way of perfection. *Light of the Body*, it places the monk in the heart of a spiritual battle requiring discernment of spirits as a choice between good and evil, between truth and falsehood, between the means that lead to the end desired (the Kingdom) and those that would prevent this. This discernment implies a related measure of prudence that knows how to assess, with kindness, different situations with a view to remedies adapted to reach a specific goal. In this light, discernment is proposed as a key element of pastoral care. Finally, the *Relatio* places the reality of marriage in the center of the combat between good and sin, played out in the heart of man, calling for a discernment of situations, not to undermine the purpose of the sacrament of marriage, but to permit couples to live the fullness of it.

**G. SAMEK LODOVICI, *Coscienza o prudenza: giudicare öcaso per casoö o giudicare il***

*concreto*

**507**

What is the proper relationship between conscience and the moral norms? Are they two polar opposites? Can conscience establish exceptions? To address the issue, this article investigates the nature of inventive practical reason and of conscience itself (also looking at some problematic conceptions), focusing on the relationship with norms. These are aimed at the person's flourishing and the summit of morality lies in the exercise of virtue, declined as love's strategies. The outcome of the article is that conscience can (sometimes) establish the inobservance of relative moral rules, but not of moral absolutes, because the latter concern the evils of that person of which conscience has the task of being the guardian, the lighthouse and the support. If conscience incentives such evils, it fails its task, damaging the person in which it is immanent. Conscience enlightened by *phronesis* and the right rules are not opposed, but are two wings that synergistically allow the person to arrive at the truth about his or her good, which consist in answering the call to love.

**A. D'ÀURIA, *Mitis Iudex Dominus Iesus. Sfide pastorali per il diritto. Alcune considerazioni***

*sull'art. 14 delle regole procedurali*

**525**

This article carefully analyzes Art. 14 of the Rules of Procedure of the Motu Proprio *Mitis Iudex Dominus Iesus*. Art. 14 sets out the non-obligatory causes for which a shortened process for

matrimonial nullity may be authorized. Following a brief analysis of the procedural presuppositions that can legitimize such a process, the causes for the nullity of substantive law that authorize the effecting of the short trial will then be analyzed. The present study focuses extensively on legal, doctrinal and jurisprudential regulations of such causes, and that which, according to the author, is the correct interpretation to be followed, avoiding the fall into easy automatism leading to the nullity of the marriage. The article concludes with various considerations of the author.

## **Meditazione**

**S. GRYGIEL, *Perché avete paura?***

## **Vita Istituto**

**Indice Annata 2015**