



Pontificio Istituto Teologico
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Matrimonio e Famiglia

 Sede Centrale

ANTHROPOTES/ 2021/XXXVII/2

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SAGGI:

PHILIPPE BORDEYNE, *Antropologia morale come luogo teologico per il nostro tempo. Un itinerario di ricerca a l'Institut Catholique de Paris* 81

SUMMARY: On the occasion of his appointment as President of the John Paul II Pontifical Theological Institute for Marriage and Family Sciences in Rome, the author looks back on his thirty years of research in moral theology at the Institut Catholique de Paris, where he served for five years as Dean of the Faculty of Theology and then ten years as Rector. In continuity with his doctoral thesis on anguish in Gaudium et Spes, he shows that a multidisciplinary theological research is required in response to the questions that arise from the concrete life of people today. The morality of life can therefore be based on a fundamental theology of marriage and the family in relation to love, generation and education, health, illness and death, liturgical life and its influence on moral life. At the intersection of the intimate and the social, the family makes it possible to revisit moral anthropology and to renew the approach to ecclesiological questions.

MAURIZIO CHIODI, *Eredità e progetto. Teologia fondamentale e morale fondamentale* 105

SUMMARY: In dialogue with Sequeri's reflection on 'Eredità ricevuta e il nuovo progetto', the essay is articulated around two major issues: the rethinking of the connection between anthropology and theology; the renewal of Christian moral theology, propitiated by the renewed theoretical framework. With regards to the first, and based on the phenomenology of the Christological event and its anthropological truth, the article proposes an interpretation of the vexata questio of the universality and singularity of the Christian moral experience, placing it in close relation to a theory of conscience. For the second question, the essay proceeds in three stages to develop the implications of fundamental moral theology: the need to overcome the opposition between conscience and norm; the irreducibility of ethics to a norm/law paradigm and the necessity of the norm; and the symbolic link between conscience, experience of good and moral norms.

PIER DAVIDE GUENZI, *La teologia e il rinnovamento della coscienza. Spunti per una ripresa post-pandemica* 123

*SUMMARY: Starting from an iconological reading of the famous *San Girolamo nello studio* (1474-1745) by Antonello da Messina, the article proposes an interpretative key for qualifying the theological act in the light of the critical time that is the pandemic. In particular, the author reflects on the risk of a theology immediately focused on emergentism and opts for a reading of the "signs of the time" in connection with the "imaginative power" of utopia and through the thematic review of the Christian "cosmopolitanism", which is also essential for a reflection on the believing conscience and its practical form.*

FRANCESCO PESCE, *Fertilità e infertilità umane: percorso multidisciplinare e rilievi teologici* 141

*SUMMARY: As an answer to the problem of falling birth rate, the *Percorso Famiglia Fertile* is a multi-professional service aiming to help infertile couples, who tried to give birth for at least a year and a half. It takes root on the recent developments of medical sciences, psychology, sexology, and on the experience of natural methods for the management of fertility. International research shows that the awareness of fertility combined with a psychological accompaniment in a relational framework can help to achieve a pregnancy with percentages higher than those of medically assisted procreation. This approach to human fertility sheds light on some theological issues, offering three main outcomes: an ecologic approach to human fertility, new elements to understand love, the need to take charge of the generative project.*

BRANKA GABRIC, *L'infanzia nella teologia contemporanea* 163

*SUMMARY: Family love generates shared practices. Indeed, as noted in *Amoris Laetitia*, love is about *knowing how to* inasmuch as it is the ability and capacity to *do good* in the world. In the light of these premises, the ecclesial field of pastoral care becomes the place where the *feelings* and the *knowledge* of God's people are manifested. The article presents an essential phenomenology of this *laboratory*, as an inspiring image for a courageous pastoral and missionary conversion of life of the believer.*

ADAM KIE/ TYK, *Family As a Place of Growing up Towards the Truth and Freedom. Religious Dimension of Procreation and Education* 187

Summary: In a world marked by emotional uncertainty, technological functionality and ideological secularism, a theological reflection on the family has to face the many challenges that contemporary culture poses for it. The article raises questions that lead to a new understanding of the family in contemporary culture, that show the symbolic and religious dimension of the relationship between man and woman, and that help to understand procreation as an act of faith and education as a testimony through which the child discovers the promising meaning of life and the source of the promise, which is God. The author questions the contemporary understanding of these relations in terms of possession and adaptation. He undertakes to discuss the aforementioned issues from a phenomenological perspective, offers considerations on the family, and describes procreation as an act of faith with a particular stress on its affective dimension as well as the commitment that parents make to their child. In order to illustrate the dynamics of education, he refers to a biblical image in which the truth about the relationship between parents and children is shown through God's attitude towards Israel.