

# Anthropotes 31/1 (2015)

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## **Articoli**

**G. Card. PELL, *Fede, famiglia, finanza***

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From the beginning of his pontificate, St. John Paul II wished to secure the foundation of human dignity in the love of God and he created the John Paul II Institute for the study of the place where man first experiences love: the family. The Catholic faith illuminates the nature of the family, which remains the place where man can discover the answer to the fundamental questions of human identity. Not only does the family benefit from the faith, but evidence also indicates that the transmission of faith across generations is reinforced by strong families. The magisterium of St. John Paul II calls our attention to this symbiotic relationship, which needs to be clearly expressed in teaching and practice connecting marriage and the Eucharist. His social doctrine provides a sound basis for financial policies and structures in favour of the family, which supports society at large. The concern of the Church is to help families be true to their nature and mission as the privileged places in which each human person discovers the meaning of life and love.

## **I. Il linguaggio sacramentale e il cammino della famiglia**

**L. MELINA, *La via della sacramentalità e il matrimonio***

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**A. DIRIART, *La sacramentalità, chiave dell'esperienza cristiana***

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How do we discover that the sacraments are keys to Christian experience within a context that seems so permeable to the sacramental? After having discerned the contours and roots of current anti-sacramental objections, this study proposes to start from the Mystagogy of the Fathers. This starting point reveals man in the sacramental meaning of his existence, in particular through the centrality of the symbolic dimension and a pedagogy that begins from the senses in order to lead the faithful to taste the mystery celebrated and to perceive in it an intimate correspondence with his daily life. Baptismal catechesis rests, in effect, upon the belief of the corporeal mediation of the faith by way of the concrete incarnated dimension of sacramental rites, through which the person of faith is led progressively to taste experientially the Mystery of Christ and to allow himself to be conformed by Him within his being and life. Finally, in this mystagogical approach that is founded upon the language of the body in order to reveal there the acting presence of the Mystery within the rite, Marriage is a key for fundamental interpretation so as to bring to light the sacramental Christian logic at play.

**J. GRANADOS, *Sacramentalità, corpo e relazione***

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The article begins with a study of the sacraments that regards them not only as seven concrete moments of Christian experience, but as a framework through which to read the significance of being, based upon revelation. It is asked: "In what does the sacramentality of the world, of man, of God consist?" The Eucharistic rite is the setting where this sacramental vision is born: the Body and Blood of Jesus reveal a relational vision of history, beginning from the first gift of the Father to the communion of all men. It is now seen that the sacrament is rooted in the body and nothing surpasses it: the signal arrow moves from body to body throughout history, to discover God as the origin and

fullness of the universe. The Christian sacraments are distinct forms in that this relational opening of the body touches upon each man and, from there, extends to the entire cosmos. The text follows along the way of Patristic reflection, which regards the created world from the viewpoint of the sacraments; it considers the Medieval vision, which contemplates the created world as an integral moment of the sacrament of Jesus; it traverses the modern crisis of sacramentality; and it guesses at signs of renewed interest in the matter, in order to propose a synthesis: the sacramental is forged within the body and in its openness to relationships, which are built narratively. The subject is offered as an opportunity to explore the heart of the Christian faith and to speak with a language understandable by postmodern man.

**T. ROWLAND, *The Sacramental Challenge, 50 Years after Gaudium et spes***

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Rowland argues that sacramental theology is in a state of crisis because there is no foundational agreement among theologians about the role of sacraments in the economy of salvation and this is not merely because of poor scriptural exegesis but also because of unresolved issues in the territory of soteriology. She recommends that the resolution of the crisis requires that attention be given to addressing the eschatological dimension of human existence. This in turn will require strengthening the links between Trinitarian anthropology, ecclesiology and sacramental theology. Instead of treating Christian sacraments as mere analogues for pre-Christian social milestone rituals and thereby aligning the sacraments to a pre-Incarnational world or a post-Incarnational world that has deliberately rejected God's offer of divine filiation, theologians should be emphasizing the radical difference of Christian sacraments.

**J.J. PÉREZ-SOBA, *Una pastorale familiare in prospettiva sacramentale***

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The parable of the Good Samaritan serves as a sacramental paradigm for the pastoral action of the Church. It is seen here how man and his salvation become the way for ecclesial action. What emerges is an action that is born out of mercy and has a sacramental value through its rapport with the human body and the healing of the wounds of man fallen in sin. The course for actions then may be established: to draw near, to heal, to carry the wounded and to bring him to an inn. These actions always are illuminated by grace, which serves as a reference for pastoral care in a manner that recognizes the family as the principal way for the Church.

**A. LÓPEZ, *God Opens His Love to Man: The Family as the Human Path to Communion with God***

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The essay explores how the relations that constitute the family (nuptiality, fatherhood, motherhood, sonship) reveal and communicate divine triune love, thereby informing and guiding the person to God. The family orders and accompanies man to the triune God, because it is precisely in and through the family's very form that God first opens his love to man and allows him to participate in and respond to it. To carry out this task it first examines the modern and postmodern perception of finitude that renders God's presence irrelevant and understands human relations in terms of conflictual equivocality. It then elucidates the sense in which the triune God, as revealed in Jesus Christ, is able to account for the relation between being and nothing in a way that grounds the positivity of the finite and its logic of gift. In analogy to the divine trinitarian communion the essay then explores the sense in which the family is a communion of persons by pondering the being-gift proper to man and woman, the unity of the persons within the communion of the family, the ordered nature of family love, and the content and goal of the communion of the family. The essay concludes by indicating two concrete ways through which God enables the family to grow in the

truth and the freedom of the gift of love and thus guard, reveal, and communicate love.

**G. KIM, *Linguaggio dell'amore, linguaggio sacramentale e linguaggio del diritto***

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This article analyzes the dynamics of the heart that through its passivity and activity introduces the acting subject to matrimonial consent. Based on a viewpoint that *amor praecedit desiderium*, the consent to marriage is identified as an act of love, that is, as a choice that is formed by love. The marriage bond, understood as a new gift of love, therefore cannot be manipulated by means of an arbitrary decision. Furthermore, love transforms itself, or better, grows through the act of choice, from the moment when by virtue of reason it is integrated in view of the good of the spouse as a person whom God first has loved. Therefore, the act of consent cannot be reduced to a mere reciprocal contract in which the *iura* and *officia* of the individuals are calculated. It is a moment in which love grows towards its full realization in speaking of a bond that is faithful and indissoluble: canon law, as pedagogue and teacher, points it out and teaches it; the sacrament effects it in the *mysterium magnum*.

## **II. Matrimonio: amore e/o giustizia**

**A. MATTHEEUWS, *Le mariage est un bien commun de l'humanité***

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To say that marriage is a common good for humanity leads us to affirm that it is the foundation for peace between persons, social groups, and nations. The dialectic Master-Slave is not the final horizon or the foundation of human relationships. The first part of the text reports, with the help of a philosopher (G. Fessard), on the overtaking of this dialectic. Marriage radically reverses these relationships of domination in struggle and work. The dialectic man-woman highlights the stakes of a lasting peace. A theology of gifts outlines the source of justice and peace because God gives Himself to the spouses and permits them to give themselves in truth. The sacrament reveals the magnitude of the gift of which man and woman are made capable by the divine presence within their freedoms. The spouses are a gift one for the other. To render justice to God is to verify and to live in marriage to what extent its presence within conjugal and familial love strengthens peace according to His standards.

**J.J. PÉREZ-SOBA, *Una vita compiuta: i beni del matrimonio e il bene del matrimonio***

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The good of marriage is unique, demanding a distinct exclusivity united to love. This argument in reality is seen as foreign to all institutions and rules. In truth, it is the same love in terms of a source of bonds that forms the foundation for commitments between persons with its objectivity. In marriage, this dimension is strengthened by being in itself a promise. Christianity maximizes this union of love-commitment by way of the New Covenant, which is definitive and founded upon divine mercy.

**G. BERTOLINI, *Il matrimonio come istituzione: un vincolo di giustizia come verità dell'amore***

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The institutional dimension of canonical marriage today is perceived increasingly as abstract, disconnected from anthropological reality, faith, and sacramental fruitfulness. The overcoming of the metaphysics of nature often is proposed for greater focus upon the historicity of private relationship and the cultural dimension. What instead is proposed here is a middle way that makes use of the categories of juridical realism and the study of knowledge by inclination, where the

universal is characterized in practice by the betrothed who perceives his own creaturely dimension. This allows for institutionalizing and making due the connatural affective tension of man. Consent is an oblation act of free will that transforms the inclination in the pact, which involves the versatility of love in deference, concupiscence, and dilection, even to the gift and total acceptance of self (spousal love), projecting it towards the ends of the good of the spouses and of the family. Love thus characterized is according to justice, in that it is founded upon the creaturely dimension of man.

## In rilievo

**L. MELINA, *Ecologia dell'amore coniugale: la Humanae vitae nella luce dell'enciclica Laudato si*** 255

Along the lines of Pope Francis' new encyclical *Laudato si*, the article proposes an ecology of conjugal love that today is crucial more than ever as it allows man and woman to guard the place where their identity is born and matures. It thus shows the need for maintaining the theology of love and theology of the body as united, respecting human nature and the relationships that flow from it. In reference to Synodal discussions, the value of Blessed Paul VI's encyclical *Humanae vitae* is indicated, a document which in teaching the indissoluble link between sexuality and procreation expresses prophetically an essential principle of human ecology.

**N. CIOLA, *Una sola carne in un solo Spirito. A proposito di una recente pubblicazione*** 271

**A. DIRIART, *Alcune riflessioni sull'opera di J. Granados Una sola carne in un solo spirito. Teologia del matrimonio*** 281

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