

Articoli

I. Convivenze o alleanza? Il cammino verso il *ō*per sempre *ø* dell'*ø*amore

P. DONATI, *La complessità del cammino che porta la coppia alla *ō*relazione del noi *ø* come *ø*amore per sempre *ø** 13

This contribution addresses the theme of *ō*being a couple today*ø* to show the complexity of the passages that take a couple from being a mere coexistence to a true covenant in marriage, i.e., from a purely aggregative relationship to a generative one. The problem is connected to the fact that postmodern society tends towards making the couple autonomous from the project of a family. The couple is perceived as a purely horizontal relationship, which responds to individual needs and feelings. Seeking a *ø*we*ø* in which to be oneself therefore becomes rather problematic. Both the couple and personal identity go into crisis. The couple becomes mature only when the partners see the guarantee of their own happiness in an unconditional mutual entrusting (love for ever) which generates the relational good of the family.

E. SCABINI, *Dall'*ø*innamoramento all'*ø*amore: un passaggio critico* 57

Couple relationship was defined in past times in terms of commitment and had a decisively ethical/normative value. Today*ø*s couple relationship is expressed more as a *ø*secret pact*ø*, whose core is attraction, that is based on those affective components that are typical of the falling-in-love phase. For the relationship to develop over time, however, it is necessary that the secret pact is sustained by partners*ø* commitment to maintain their promise of loyalty, which represents the ethical component of the relationship. When this happens, we can talk about a *ø*successful pact*ø* and a positive development from falling in love to love.

J. A. REIG PLÁ, *L'*ø*itinerario per fidanzati: un cammino di riscoperta della fede e della vocazione* 67

Pope Francis asks for a pastoral conversion in the pastoral care of the family. This call implies the centrality of the covenant as key to understanding the love story that God wants to live with human beings. The covenant is born from a promise of love and calls human persons to a radical conversion, allowing them to participate in the profound union with God brought about by grace. In this way, God himself heals human beings from their transience and disorientation, guiding them on the way of salvation. Itineraries of faith are necessary to help people to come to live the way of the covenant in all its fullness.

J. NORIEGA, *Acompañar el camino del amor: la propuesta de un itinerario para novios cristianos* 81

To accompany couples in postmodernity means to help them to take steps that strengthen their vocation and prepare them to enter marriage. Accompaniment is introducing to engaged couple fitting practices, which allow them to bring to maturity the stages of their love. These stages will depend essentially on the fundamental choices, that the couples will make and on the responsibilities that they will take before one another and before society. These stages are precisely courting, dating and engagement.

II. Minoranze creative

E. MICHELIN, *La catholicité de l'Église et sa condition de minorité créative. Quelques réflexions* 109

This text is a suggestion and not a demonstration. Its aim is to present two ways of understanding such ecclesial reality as creative minorities. The first perspective questions the notion of catholicity. It considers the Church not only based on the term *ad quem*, but also, and above all, starting from the dynamism that constitutes it. The second evokes the sacramental structure of the Church. At the origin is its instrumentality [Church as the instrument of salvation], from which springs forth its visibility.

J. GRANADOS, *Ghetto, masse ou minorité créative? La fécondité sacramentelle* 119

What role is the Church to play in a society that becomes more and more secular? What is the most fruitful way for Christians to be present today? This article examines Benedict XVI's idea of a "creative minority" contrasting it with two other alternatives, that is, a Christianity of the masses and a ghetto Christianity. The article starts with the premise that Christian faith is called to generate culture within society. Therefore the "ghetto" hypothesis, which preserves an isolated, pure but sterile faith, must be rejected. So too to be rejected is an adaptation to the prevailing culture of the masses, which wants to open a postmodern sphere of the religious (a so called "low intensity" Christianity). The positive proposal is that of a minority which generates relational spaces, where one can experience the fullness of humanity and faith in every sphere of life and of the common good. In the logic of the sacraments, and in the symbolic generative spaces that the sacraments offer, we find the interpretative key to understand the architecture and the dynamism of such a creative minority.

J. NORIEGA, *Quand la minorité est-elle créative? L'arche qui engendre une nouvelle humanité* 133

When is a minority creative? When it addresses new challenges by opening a new path of fullness. The challenge that society must face today regards the breakdown of relationships and the loneliness in which man is plunged. The gift of the Church as a creative minority is to offer a new theological matrix: that of relationality. The concept of "creative minority" expresses the way in which the Church can reach everyone. The creative minority thus appears as a Noah's ark, which reaches all those it touches by means of practices involving them in its life.

In rilievo

S. KAMPOWSKI, *The Indissolubility of Marriage and the Theology of Failure. What about the Gift of Grace?*

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In his post-synodal apostolic exhortation *Amoris Laetitia*, Pope Francis affirms that the indissolubility of marriage is a gift. Yet one will ask what to make of this gift when difficulties arise in the marital relationship. Here some have proposed an elaborate theology of failure. The present essay argues that such a theology of failure does not distinguish adequately between technical and moral failures nor between failures and crises. Further, it overlooks the fact that a judgment is required both to define what makes for a failure and to determine that it has now become final. Often, we are bad judges on these matters. Failure is final when we give up, anticipating the bad outcome before the time. Applied to marriage, the ultimate anticipation of the bad outcome is to get civilly òremarriedö, thus despairing of the power of Godòs healing grace and giving up on oneòs spouse, the love of oneòs life. The faithful who are divorced and civilly òremarriedö are invited to open themselves to the workings of Godòs grace, which, despite all difficulties, can enable them to live according to the truth of their situation (that is, to abstain from acts proper to spouses) and thus to acknowledge fidelity to their true spouse to whom they are still indissolubly bound. Finally, the theology of failure is confronted with a theology of hope that takes seriously the reality of Christòs redemption and remembers the words of the Second Vatican Council that, overcoming any clericalism, speaks of the universal call to holiness addressed to all the Christian faithful.

Cronaca Teologica

J.J. PÉREZ-SOBA ó J. J. D. DE LA TORRE, *La famiglia: Chiave del dialogo Chiesa-mondo nel 50° di Gaudium et spes (III Congresso di Teologia Morale, 19-20 novembre 2015)*