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In order to understand Pope Francis' Post-Synodal Apostolic Exhortation *Amoris laetitia*, it is indispensable to grasp the main questions it seeks to address. In the present essay I argue that the Holy Father's main concern is that marriage and the family are no longer perceived as good news. As causes for this lack of appeal he mentions at least six encumbering factors. It is my thesis that the document should be read as a response to these challenges, which are 1) an extreme individualism, 2) a widespread emotivism, 3) an overemphasis on the duty of procreation, 4) the incapacity to accompany young couples in their first years of marriage, 5) an excessive idealization of marriage, 6) a failure to inspire trust in God's grace. As the paper proceeds it will study the Pope's responses to each of these factors one by one. In a final section I will look at the controversial interpretations of *Amoris laetitia*'s note 351, trying to offer some hermeneutical keys.

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Amoris laetitia's pastoral proposal of sensitizing people to the grace of marriage can pass by a presentation of the Church's teaching that can attract families to participate in the paschal mystery through a continuously expansive way. In this sense participation in sacraments, dialogue, and acts of communion are to be encouraged. On the other hand although all families are imperfect, a family has constitutive elements that distinguish it from irregular situations. This distinction is necessary for a true ministry of mercy. The new mitigating conditions that Pope Francis lists should not be viewed as a permissiveness to sin, nor do they change the moral nature of an act. These conditions can be applied to temporary irregular situations that exclude conscious and voluntary intrinsic evil acts. A true ministry of mercy calls for creativity in order to channel grace and exclude sin for the sake of real communion.

J. GRANADOS, <i>Dopo Amoris laetitia: i cammini del matrimonio e della famiglia</i>	259
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The article analyzes the paths opened for theology and the pastoral care of the family after the apostolic exhortation *Amoris laetitia*. In the Bible, the first mercy of God with men is to give them a family. In postmodern society, a society of ñnon-placesö, the greatest misery that man suffers is the absence of significant environments that condemns him to individualism. The greatest mercy is to help him to build environments of relationships that make the seeds bear fruit. From this point of view, a reading of *Amoris Laetitia* based on the isolated conscience of the person and the consideration of singular cases, a reading that does not take into account the sphere of the ñcommon homeö, would only increase the misery of families. Therefore, a different perspective is proposed: the care of the space of relationships and the cultivation of the common good. Precisely preserving the harmony between the sacraments is key to this task. This perspective helps us to deduce fruitful lines of theological research and pastoral charity for families.

T. ROWLAND, *Towards a sacramental vision of reality. In response to Prof. Granados* 285

Professor Rowland strongly endorses the proposals of Professor Granados and draws links between the ideas of Granados and contemporary scholars in the Anglophone world.

L. MELINA, ñChe cosa porta Cristo alla famiglia?ö *Amoris laetitia nella luce del suo terzo capitolo* 289

The third chapter of the Post-Synodal Apostolic *Amoris laetitia* offers the key to a coherent reading of the entire document in its pastoral intention. On the one hand, it refers to the truth of love (AL 70), connecting itself to the *Theology of the body* of St. John Paul II and opening up prospects of a Trinitarian anthropology; on the other, it roots pastoral care in the doctrine on specific grace of marriage, that Pope Francis calls the gift of the sacramental bond (AL 75) and goods inscribed in it. In this way, the pastoral purpose which guides the exhortation becomes clear: to bring to all the families, and especially to the most wounded and distant, the gift of truth and grace of Jesus.

J. J. PEREZ-SOBA, *Amoris laetitia una nueva pastoral: el amor verdadero como respuesta a los deseos humanos* 313

A holistic reading of *Amoris laetitia* finds true love at the fulcrum of its entire argument. So, as Pope Francis himself says, the fourth chapter of the exhortation becomes the centre which gives light and meaning to the various topics covered. In particular, it shows the novelty of taking human desire as a fundamental place to bring the Gospel with mercy. This means becoming aware of the great challenge of the emotivism that strongly strikes the Church but still has not found a real response in her family ministry. There emerges with force the importance of a deeper reflection on affectivity and the urgency of affective sexual formation in preparation for marriage. True love is the light for all discernment and the soul of accompaniment for a good integration of persons in the Church.

J. MERECKI, *Nota su alcune interpretazioni in Amoris laetitia* 335

After the Post-Synodal Apostolic Exhortation *Amoris laetitia* there emerged many different, and sometimes conflicting, interpretations of the pastoral indications contained within the document. The question regards the admission to the sacrament of the Eucharist for the divorced in a new union. According to some authors, the document changes the sacramental discipline valid till now,

while others see continuity remain within the discipline. The present essay analyses in particular the arguments in favor of the change, adding some critical notes, and comes to the conclusion that the discussion is still open and the problem calls for a further clarification.

C. GRANADOS, *El uso de la Sagrada Escritura en Amoris laetitia*

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How and to what extent has Sacred Scripture, in *Amoris Laetitia*, been the criteria and the light for the discernment of the challenges that families have to face? This provocative question led us to inquire about the usage of Sacred Scripture in the recent Apostolic Exhortation. A detailed analysis of the document shows that sacred scripture is present in the frame-work of rhetorical exhortation and of general principles, but is not so present in the particular criteria of discernment and of norms for the concrete challenges that families face.

In rilievo

P. POPOVI ó P. MAJ, *The Personalistic Value of the Human Act in the Philosophy of Karol Wojtyła*

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This article attempts to postulate an analysis of Karol Wojtyła's concept of "the personalistic value of the human act" as a key-concept for a more adequate understanding of the whole of Wojtyła's pre-pontifical philosophical project. Using a methodology known today as "thomistic personalism", Wojtyła discovers the personalistic domain of values to be distinct from, though in no way opposed to, the domain of moral values. In this axiological structural area, his writings seek to establish a fruitful dialogue with the traditional metaphysical concepts of St. Thomas Aquinas. Given that Wojtyła identifies certain concepts (self-determination, transcendence and integration) as crucial particular aspects of the correct understanding of the personalistic value of the act, the authors proceed to extrapolate the elements of these concepts that are thought to best illuminate the specific content of the personalistic value.

L. POCHER, *«Un bambino è nato per noi, ci è stato dato un figlio». Considerazioni teologiche e antropologiche intorno alla nascita di Gesù*

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We are born. This may be the main thing we share with the Eternal Son. If we look honestly at our origin, we can see that to be born, to be a child and to be a human being are equivalent. This is why we have to pay attention to the process of human generation if we really want to understand what it means for the Son of God to have become a man. To dwell in the Virgin's womb and to become a baby is in fact only the first but necessary step towards the way of the Cross and the Glorification. In the light of the incarnation and birth of Jesus, according to the Gospel, we can glimpse the Father's face and discover the beauty of being children of a man and a woman through nature, children of God through grace. Trying not to separate the Son from the relationships that made him a Divine Person and a human being can also help to avoid the risk of excess abstraction and to fill a traditional word like «nature» with concrete content.

Meditazione

S. GRYGIEL, *«Non credete ad ogni spirito!»*

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