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Famiglia e dimora: edificare, generare, abitare

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Incōla (inhabitant) comes from *colēre*: etymology here is very eloquent. In *colēre* operates the *munus*: living together in equilibrium of duty and gift. The current crisis of the city can be interpreted as a crisis of virtuous interaction between duty and gift. The answer to this crisis can only be the active reaffirmation of urban values as a vital necessity for civil coexistence. Human settlements must find their way back to affability, dialogue, interaction between the public and private sectors and architectural narrative. Re-humanization of the world as a dwelling place must be pursued. It is necessary to equip cities with civil cohabitation, giving the utmost importance to social infrastructures.

A. LÓPEZ, *The First Dwelling Place: Childhood and the Structure of Familial Relationships* 367

In light of some testimonies of adults who were raised in gay households, this essay seeks to answer the question: “why is it that, in order to be himself, a child needs a father and a mother and not simply two caretakers?” To reflect on this question, three preliminary questions are raised: What does it mean to be a child, a father, and a mother? How and why are the filial, nuptial, and parental relations constitutive of the human person? Finally, why do these relations require sexual differentiation? After a brief clarification of the nature of our inquiry, and an account of what these children experienced growing up in gay households—as articulated once they reached adulthood—the essay offers a response to the central question concerning the child’s need for a father and mother.

S. BELARDINELLI, *Abitare la società dei non-luoghi: la famiglia sorgente di spazio sociale* 397

Starting from Heidegger’s work on “Bauen, Wohnen, Denken”, this article develops in three fundamental directions. In the first, we reflect on man as an animal that dwells; in the second, we try to show what the consequences are for man and society at a time when most social places, starting with cities, become “non-places”; in the third, we underline the fundamental role of the family as an institutional and cultural form capable of generating social spaces, where even the many “non-places” that surround us can become human places. The family, therefore, is a source of social spaces worthy of mankind.

J. GRANADOS, *“Venne ad abitare in mezzo a noi”: teologia della carne e dimora* 407

What are the basic forms of Christian dwelling? The article responds to this question starting from the mystery of the Incarnation, where “becoming flesh” is equivalent to “dwelling amongst us”. The connection invites us to focus on the biblical conception of the body as the original dwelling of man on earth (a conception also explored by contemporary philosophy and theology) to describe the logic of dwelling inaugurated by Christ. It is proper of this dwelling that it is, at the same time, a continuous building-up, and that it is constituted as a space of conversation traversed by the word. This logic is offered to Christians in

the place opened up by the sacraments which, in their turn, sustain the building of the Church, the house of God. On this horizon, the role that marriage plays is explored, in order to see how the creaturely logic of dwelling is included in the Christian habitat inaugurated by Jesus. The study of the Christian environment helps to explore how the Church vivifies social spaces that today, in a society of “non-places”, tend to close in on themselves, becoming uninhabitable.

W. ABI-ZEID, *To Inhabit Time: Liturgical Rhythm and Family Life*

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In face of a mere psychological stability as a solution suggested to inhabit the liquid postmodern time, this article proposes a generative stability of a unified personal identity hosted by an interchange between family and Christian liturgy. This time-generating interchange is rendered possible by virtue of the original liturgical pattern with which a natural family is characterized and of the nuptial pattern of the liturgical time marked by God’s ever new and irreversible intervention which promotes man by and in Christ’s grace and virtues. Along with the sacraments, a key to this generation is an education which harmonizes the children’s freedom and affections to God’s plan of salvation and edification. In family, an education to charity will contribute to making society a better environment for domesticating time in other families who could be in difficulty as well. The synergy between liturgy and family life with proper education, renders time of liturgy, family, and society inhabitable.

J. A. REIG- PLA, *Edificare la chiesa domestica: pratiche familiari per abitare in Chiesa*

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In the present article, we ask ourselves firstly if the Church is a livable place. In this way, we intend to respond to those who reject Christian morality, considering it as unfeasible. The answer implies grace and redemption of the heart. Only love can make the Church livable, and, through it, the world becomes livable. The family, a communion of persons, contributes in making the world livable because it is true human ecology. Secondly, we realize the necessity of the creation of the family, a true domestic church. This construction of the family rests upon the corner stone that is Christ. Sustained by the grace of redemption, building up the family implies faith and needs practice: becoming one flesh, opening conjugal love to life, education, prayer in the family, forgiveness, celebration, realizing and following the path of beauty, and building upon mercy.

In rilievo

J. GRANADOS, *Semina Verbi: una speranza para la familia*

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The article aims to illuminate the use of the expression *semina Verbi* in the theology of matrimony and the family. Part of this is the study of the Synods on the family of 2014 and 2015 until *Amoris Laetitia*, noting an evolution: *semina Verbi* is avoided in reference to irregular situations, but its use is accepted for natural marriage among non-Christians. To understand the reasons for this change, the use of the expression in the Fathers is explored, particularly in Justin Martyr. Speaking of “seeds of the Word” is therefore illuminating for exploring the theology of marriage and for discovering the hopes that it opens in the cultural situation which we are going through. The “seeds of the Word” stand in connection both with the “language of the body” and with the narrative weft of family life. Present in creaturely experience, these seeds flourish in the sacramental economy of the Church, which gives us the keys to distinguish between true seed and bad plants.

E. FALQUE, *Eros, corps et Eucharistie*

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Christianity is a matter of culture, not just belief. The formula “this is my body” structures the faith, but also thought. It is thus at the edge of today’s culture, and insofar as Christianity is also “operative” and “transformative” of culture, that we must think about the mystery of the body and the Eucharist in our time. Descending to the depths of man met by God, the *hoc est corpus meum* will thus find in the animality of man also assumed by God its inheritance, in the body its content, in *eros* its modality, and in dwelling or the act of abiding its finality. The mystery of the union of man and woman thus illuminates the mystery of the union of man to God, not in the delusion of an impossible fusion, but first of all because love is an act of differentiation. “Love makes the body” rather than “the body makes love”. Only a conception of love as

“force” which seeks to incorporate itself will make it possible to conceive for today the conversion of *eros* into *agape*.

J. GRANADOS, *Sacerdozio e famiglia: quale nesso?*

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What is the priest’s relationship with the family? The article seeks to answer this question, not from the point of view of the priest’s pastoral action, but as a key to understanding his identity. The priest is also, and above all, a familiar man, whose identity is not found only in himself but in the relationships in which he lives, in Christ and in the Church. The link between Eucharist and priesthood will offer the biblical and theological basis for defending this thesis. From the words of thanksgiving that the priest repeats (“my body, my blood, for you”), the identity of the priest will be described in time (narrative identity). He is the man of the most original filial memory, of the covenant that gives unity to the days of life, of a fruitfulness and new fatherhood in Christ. Only this “familial” vision of the priest, in turn, allows us to understand the richness that families are for him and the great mission that the Lord has entrusted to him with families and for families.

Nota critica

J. J. PÉREZ-SOBA, *Con suavidad y firmeza: un camino eclesial a recorrer, la Veritatis splendor vista tras Amoris laetitia. Una respuesta a un libro reciente de Alain Thomasset y Jean-Miguel Garrigues*

565

Professors Thomasset and Garrigues provide a new interpretation of the relationship between *Veritatis splendor* and *Amoris laetitia*. They indicate the importance of a reading in continuity, as an ecclesial and magisterial necessity that cordially assumes the existence of intrinsically evil acts and the existence of the subjective dimension of human action. All this is true, but they do not see that proposal of John Paul II’s encyclical of the Thomist theory of the moral object from the point of view of the acting person overcomes the false dichotomies between the universality of the norm and the concreteness of the case, and the objectivity of the act and subjectivity of the person. Thus the road for developing a morality capable of seeing the continuity between the two documents does not pass through the dichotomy between one morality being flexible and the other rigid, but through a deep understanding of the absolute contained in the moral experience.

Quaestiones disputatae

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Quaestio disputata 2: Comunione ai divorziati risposati: continuità o rottura con la Tradizione?

J.-F. CHIRON, *L’Exhortation apostolique Amoris laetitia a-t-elle introduit une rupture dans la tradition ?*

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As to knowing whether *Amoris laetitia* has introduced a rupture in the tradition of the Church, two levels must be taken into consideration. At the level of the theology of the magisterium, a presumption of continuity must be posited. At the level of moral theology, the exhortation does not break with any of the principles received by the tradition of the Church; it invites a precise definition of the morality of the act and thus the evaluation of its sinful character.

M. G. SIRILLA, *Whether the Proposal to Give Communion to Divorced and Remarried Catholics Living in More Uxorio Is a Development of Doctrine in Continuity with Tradition?*

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The recent proposal to admit divorced and remarried Catholics living in *more uxorio* to the sacraments of Penance and Communion presents itself as a merciful solution to a very painful situation. But this pastoral course of action would be harmful to the faithful and is not viable since it constitutes a corruption, rather than an organic development, of Church doctrine and praxis. This becomes clear by scrutinizing the proposal in light of Christ's and the Church's teaching on this matter as found in Scripture, the writings of the Fathers, the decrees of the early councils, up through the pontificate of John Paul II. A theological analysis shows that this proposal fails to meet each one of the seven sound criteria developed by John Henry Newman in his essay on the development of doctrine. Pastoral regard for the context and culpability of the acting moral subject is essential, as highlighted by professor Rocco Buttiglione; yet this must not entail affirming persons in their moral error to their detriment. Rather, such subjective situations require pastors to inform and encourage the faithful about life in Christ in matters of marriage, divorce and remarriage, and the fruitful reception of Penance and Communion, in organic continuity with what the Church has always taught.

Quaestio disputata 1: È tomistica Amoris laetitia?

B. COLE, *The Hurdles of St. Thomas Aquinas to Overcome in Amoris Laetitia. In response to Prof. Eberhard Schockenhoff* **641**

The problem of reconciling St. Thomas Aquinas with portions of chapter eight in *Amoris laetitia* is daunting. The Common Doctor is neither idealistic (optimistic) nor over-pessimistic about the morality of conjugal intercourse. The virtue of chastity is only obtained after many battles in adolescence, and many even in their adult years many do not seem to have the quasi-virtue of continence due to the capital vice of lust, a disposition for sin. We are all unique but with a common human nature and fulfillment comes about from cooperation with grace and acquiring virtue. The commandments are only the beginnings of virtue. Now, if a sacramental marriage can be reduced to a "legal fiction" or a "spiritual torso" whose continuing existence is only nominal and of no practical consequence, then we do not have a homogeneous evolution but a heterogeneous corruption of doctrine.

Testimonianza

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C. CAFFARRA, *Discorso del Preside in occasione del primo atto accademico dell'Istituto alla presenza di Papa Giovanni Paolo II (1981)* **657**

M. CAMISASCA, *Testimonianza su Carlo Caffarra* **661**

M.L. DI PIETRO, *L'integrum: dovere etico e proposta educativa in Carlo Caffarra* **665**

W.J. EIJK, *Un esempio indimenticabile per i suoi alunni e per tutti i teologi moralisti* **675**

H. GEISLER, *Carlo Caffarra e il dibattito sulla coscienza morale* **681**

Carlo Caffarra always committed himself to value the dignity of the moral conscience, highlighting in particular its irreplaceable role in the realization of the human and Christian person, and denouncing, in the footsteps of Newman, the limits of a merely subjectivist approach. As a professor and pastor, he farsightedly

indicated a dynamic way for the formation of conscience, which leads man to the personalization of the truth of Christ within the ecclesial community.

J. GRANADOS, *Itinerario hacia el misterio: matrimonio y familia según Carlo Caffarra* 691

The article delves into the thought of Cardinal Carlo Caffarra about the mystery of marriage and the family. Starting from the concept of mystery as the experience of an original love which precedes and founds the dignity of the person, three central elements are developed to understand marriage and the family: the mystery of the person in his body, the mystery of conjugal love, and the mystery of the redemption of love in Christ and his Church. These foundations are crucial for the Church in her mission of evangelizing society today, for they permit her to affirm both the divine design for marriage and the family and the fact that it is possible to live up to this gift of God.

S. GRYGIEL, *Servus veritatis et amoris* 705

L. MELINA, *Carlo Caffarra: maestro e testimone della verità dell'amore* 711

The intervention illustrates the dramatic and testimonial characteristics of the most recent theology of Cardinal Caffarra, proceeding in three stages, which also correspond to fundamental theses of his thought. First, the question of the truth about the good is apprehended as decisive for the *humanum*. Second, the pericoresis between the anthropological question and the question of marriage and family is documented. Thirdly, the theological question of redemption is placed at the foundation of Christian morality. Around these points is articulated his testimony and his extremely heartfelt appeal to the Church to be faithful to her mission.

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P. SEQUERI, *Il Vangelo come Evento e Comandamento. Sull'epistemologia teologico-morale di Carlo Caffarra (1938-2017)*. 761

While teaching in Milan, Professor Carlo Caffarra presented to the inaugural issue of the journal "Theology" (n. 1, January 1976) an important essay on the fundamental epistemological structure of moral theology. These notes highlight the key points and relevance of that approach, with special reference to its integration with the fundamental theology of faith.

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