

IL NOSTRO AMORE QUOTIDIANO

G. MARENGO, *Al lettore*

PAPA FRANCESCO, *Messaggio ai partecipanti del Convegno di Studi “Il nostro amore quotidiano” in occasione dell’inaugurazione dell’Anno “Famiglia Amoris Laetitia”*

Saluti al Convegno di Studi “Il nostro amore quotidiano”

CARD. K. J. FARRELL

CARD. A. DE DONATIS

SAGGI

P. SEQUERI, *L’amore salvato: la differenza, il tempo, la comunità*

SUMMARY: Chapter IV of Amoris Laetitia places Paul’s famous text on agape (1Cor 13) at the centre of his meditation on marital love. In its very anthropological specificity and familial concreteness, the conjugal reality of human love is called to be a sign of God’s agape, which is “poured out into our hearts through the Holy Spirit” (Rm 5:5). Thus the intimacy and fruitfulness of the conjugal bond, the foundation of the family, enter fully into the oikonomia of the salvation of human love. At the same time, the conjugal bond is made capable of offering an authentic witness to the communitarian sense of faith. This depth brings to light the difference between man and woman, the living out of the covenant in time, the quality of the social bonds of fidelity and reciprocity, of gift and forgiveness, of faith and hope.

G. DE SIMONE – F. MIANO, *L’iniziazione familiare agli affetti: persona e comunità*

SUMMARY: Amoris Laetitia places a great deal of emphasis on the need to learn to nurture family life and familial ties. This is because the deeper love reaches, the greater the damage that results if that love is deformed. On the basis of concrete experience, the article reflects on the strength and fragility of love in family life. It is in the family that one can learn to love, to build the affection and bonds that make possible the development of the person and of a sense of community. This reflection is guided by the figure of St. Joseph, presented in the Patris corde as one who knew how to live out care to the fullest.

N. CALDUCH-BENAGES, *Una famiglia complessa: Giacobbe e i dodici fratelli*

SUMMARY: This article aims to illustrate the complexity and fragility of the family institution in the Old Testament. It will consider the family of Jacob, one characterized by conflict, whether between brothers, sisters or other members of the clan. The rivalry between Jacob and Esau is followed by the rivalry between Rachel and Leah, by the conflict between Jacob and Laban, and finally by the violation of Dinah, which is avenged by her brothers.

A. PITTA, *L'elogio dell'amore e Amoris Laetitia*

SUMMARY: The hymn about agape in 1Cor 13:1-13 takes a central place and role in Amoris Laetitia, in which Pope Francis comments in detail on Paul's famous passage. Although 1Cor 13:1-13 not only concerns the couple but regards any human relationship, it can also be attributed to the conjugal relationship. Agape is neither recognised by its origin nor by its identity, but by what it accomplishes within human relationships. For this reason it is not love that is determined by ethics, but the other way around; and what Paul calls for is an ethics of love that realises a very high standard. It is significant that Paul addresses the relationship between the couple within the same letter; he does not focus on the good of procreation, which is to be considered a given, but on the reciprocity-in-diversity between man and woman (cfr. 1Cor 7:1-40). Thus the Stoic ideal of the symbiosis between man and woman takes on a particular relevance in the marital relationship. The eschatological tension that tends towards what lasts, with respect to all the charisms and other virtues, thus exalts love for its permanence beyond time and space. Love is not just one virtue among many, nor is it a charism; rather, it is the path by which all charisms and ministries are called to walk. The most laical page of Paul's letters is also the most theological one, since it was inspired by the love or knowledge that God has for all human beings.

V. ROSITO, *Eredità e discernimento: la chiamata a un laboratorio pastorale*

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.