

Notes - books. Some texts of the theologian fr. Emmanuele Rotundo

Eucharist, Mystery of faith. Presence and sacrifice in a Christological perspective, Siena 2019, 443 p..

With this essay we offer a theology of the Eucharist relocated within the Christological horizon. The dimension of the real presence (transubstantiation) and of the sacrifice are first studied from the historical and biblical point of view and then deepened in a systematic way, but always starting from the person and the work of Christ, the propulsive centre of the whole of theology.

The Kenosis of Unus de Trinitate. Christ from the Father in the Spirit: as it is in heaven so on earth. A proposal for kenotic Christology, Assisi 2017, 460 p.

The author attempts to elaborate a "kenotic Christology" within the Trinitarian horizon and in fidelity to the dogma of the two natures of Chalcedon. The aim is to establish the possibility of an entirely human existence of the Son, developing a Christological reflection that seeks to harmonize the dogmatic truth of the unchanged permanence of the two natures in the single person of the Word and the scriptural affirmation of the self-emptying of the Son.

Christology and soteriology in the Sentences of Pietro Lombardo. A study conducted in the

light of the debate on incarnation and redemption in the 12th century, Assisi 2016, 502 p.

The text constitutes a study on the teaching of Peter Lombardo's Christology conducted in the light of the theology of its context. Specifically, the thought of three important twelfth-century authors is analyzed, such as: Abelard, Ugo of St. Victor and Gilberto of Poitiers, who together with the Sentence Master will launch the theological revolution that will lead to the birth of the XIII century scholastics. In particular, the research focuses on the so-called doctrine of "Christological nihilism", a heresy condemned by Alexander III that still today is too easily attributed to the teaching of the Master. Having become the basic manual of theology and commented for four centuries, the Sentences of Peter Lombardo will form the theological mind of the greatest thinkers of the following centuries, including Alberto Magno, Thomas, Bonaventure and many others.

Christological humanism. Reflections starting from a theological reading of Dante Alighieri's Divine Comedy, Ariccia 2016, 169 p..

In Dante's Divine Comedy there is a burning passion for man and for the greatness of his vocation. A shrewd study of the work reveals how this greatness lies in the being of man wholly oriented to the human effigy of the Son of God, with whom he is called to constitute an intense and profound intimacy. In this way, suggestions and intuitions are born from the analysis of the Comedy, that, once taken in a purely theological way, offer the opportunity for reflections on man as a being ontologically determined by the relationship with Christ and in Him.



Will observe my word

TTrue love in man, in every man, is only obedience to the Word of God, having become the Word of Christ Jesus, Word of the Apostles and Word of the Christian. We know that Christ the Lord was the most faithful giver of the Word of the Father. We know from the Scriptures of the New Testament that all the Apostles and Evangelists were very loyal givers, in the Holy Spirit, of the Word of Jesus. History attests to us that the successors of the Apostles were not always faithful givers of the Word of Jesus. If the successor of the apostle falls from fidelity, the presbyter will also necessarily fall and consequently also every other disciple. History also attests us that many Christians, having fallen from fidelity to the Word, have been like Lucifer in Paradise: they have dragged with them a third and even more of the body of Christ. Because of the Christian's infidelity, the East was divided from the West. Always because of infidelity, the Christian West shattered as a precious and fragile vase that falls to the ground and breaks into many pieces.

Today this problem no longer exists, because the Word of Jesus became very rare on earth. It seems to have returned to the days of Samuel. Thus, the Holy Text notes: "The word of the Lord was rare in those days, the visions were not frequent" (1Sam 3,1). As in those days there was the Law, but nobody remembered it anymore, we too, in our days, have the Gospel, but everyone reads it from his heart and no longer from the Holy Spirit. This way of reading the Gospel ensures that the world has forgotten the Word of Jesus.

We must start from it, if we want to establish what love really is and instead what love is not and might never be declared as such. Love, the one that comes from God, is the purest obedience to his every Word. If this is love – very pure and only obedience to the Word of God - all those questions of conceptual origin on what is evil and what is good fall. Good is obedience. Bad is disobedience. The one who obeys works the good. The one who disobeys works evil. The Word of Christ Jesus is the only way of true good. Other words are either incomplete, or imperfect, or inadequate and even of only evil.

Jesus does not go through human arguments. Nor has he submitted his Gospel to our logic and deduction, discernment and rationality. One obeys his Word, he recognizes us as his disciples before his Father. His Father will love us and make us his own for eternity. One does not obey his Word, Christ will not honour us with his knowledge and neither will the Father honour us. The choice is ours. We obey to be recognized. We do not obey in order not to be recognized. No other choice is given. Every Word of Jesus to which obedience is not given is a testimony of non-recognition of Him before men. If we do not repent and do return to the purest obedience, we know what awaits us: his non-recognition before his Father. Love is observing the Word of Jesus. He loves Jesus who obeys. Mother of the Redemption, clothe us with the greatest obedience to the Word of Christ Jesus.

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«" WE ARE MEMBERS OF ONE ANOTHER " (EPHESIANS 4,25).
FROM SOCIAL NETWORK COMMUNITIES TO THE HUMAN COMMUNITY "»

*The Message of the Holy Father Pope Francis
for the 53rd World Social Communications Day*

For the 53rd World Social Communications Day the Holy Father proposed the theme: «"We are members of one another" (Ephesians 4.25). From social network communities to the human community"». We understand immediately how Pope Francis wants to re-launch the role of the community, in which relationships, experiences and projects are lived, keeping in mind the parallel world of the virtual world of the network, where only if you are connected you can communicate.

The Holy Father recognizes in the network "a resource of our time", as "a once unthinkable source of knowledge and relationships", without neglecting the "risks that threaten the research and the sharing of authentic information on a global scale".

"If the Internet - the Pope writes - represents an extraordinary possibility of access to knowledge, it is also true that it has turned out to be one of the places most exposed to the misinformation and to the conscious and targeted distortion of facts and interpersonal relationships, which often take the form of discredit".

Then the invitation of the Holy Father to know how to "recognize that social networks, if on the one hand serve to connect us more, to make us find and help one another, for the other they also lend themselves to a manipulative use of personal data, aimed at obtaining political or economic advantages, without due respect for the person and his or her rights".

The message highlights how social networks are not "automatically synonymous with community" but "often remain only aggregates of individuals who reco-

gnize themselves around interests or topics characterized by weak ties". "On the social web, identity is too often founded on the opposition to the other, of the stranger to the group: we define ourselves from what divides rather than from what unites, giving space to the suspicion and outburst of every type of prejudice (ethnic, sexual, religious and others)".

The Pope recalls "how being a member of one another is the profound motivation with which St. Paul urges to lay the lie and tell the truth: the obligation to preserve the truth stems from the need not to deny the mutual relationship of communion". "The image of the body and members - the Pope writes - reminds us that the use of the social web is complementary to the encounter in the flesh, which lives through the body, heart, eyes, sight and breath of the other. If the network is used as an extension or as a waiting for such a meeting, then it does not betray itself and remains a resource for communion". "A network not made to trap, but to free, to preserve a communion of free people. The Church herself - thus the Holy Father concludes - is a network woven by the Eucharistic communion, where the union is not founded on the "likes", but on the truth, on the "amen", with which each adheres to the Body of Christ, welcoming the others".

The one of the Holy Father is a message that reminds us how the challenge we face is a communication of faith and, if used responsibly, today's technology can offer the Church a further chance to transmit the Gospel.

Giovanni Scarpino

**The
Lord's Day
ROMAN RITE**

**WHOEVER LOVES ME WILL KEEP MY WORD
(VI EASTER SUNDAY - Year C)**

IT IS THE DECISION OF THE HOLY SPIRIT AND OF US (Acts 15.1-2.22-29)

Why do the Apostles say: "It seemed good to the Holy Spirit and to us"? Why this double guarantee in a provision for the greater good of the Church? By divine law, no truth might be established on the basis of a single witness. Christ is confirmed by the Father and by the works performed by him. History bears witness to his truth which is all from the Father. In the Church the Apostles must always confirm the truth of the Holy Spirit and the Holy Spirit the truth of the Apostles. Neither the Spirit without the Apostles, nor the Apostles without the Spirit. Apostles and the Holy Spirit are a single source of truth in which the Church will have to walk. Whoever is in charge of leading the community must always be able to say: "It seemed good to the Holy Spirit and to me". "It seemed good to the Holy Spirit and to us." Whoever obeys a norm, must have the certainty of the comfort of the Holy Spirit.

I SAW NO TEMPLE IN THE CITY (Rev 21,10-14.22-23)

There is no temple in the heavenly Jerusalem. The reason for this absence is indicated immediately. The Father and the Son in the communion of the Holy Spirit are the temple and eternal light in which to dwell. Thus the mystery of creation is fulfilled. Man came from the heart of the Father, through the Son, in the Holy Spirit, by creation. By redemption, man returns to the heart of the Father, through the Son, in the Holy Spirit. Father and Son and Holy Spirit alone are not enough to bring man to the heart of the Blessed Trinity. The work of the Apostles and of every other disciple of Jesus is neces-

sary. If the disciple deprives the Blessed Trinity of his work of redemption and salvation for the benefit of every man, the return to the heart of the Father, for Christ, in the Spirit, is not fulfilled. Man, due to the lack of the work of apostles and disciples, runs the risk of ending up in eternal darkness. The responsibility of apostles and disciples of Jesus is very high.

WILL MAKE OUR DWELLING WITH HIM (Jn 14,23-29)

Taking up residence means making the heart of the disciple his own temple, his home, the hall of command, from which to govern him in order to lead him on the path of truth and justice to the eternal dwellings of Paradise. This will happen if the disciple loves Christ Jesus and obeys his Word. From obedience to the Word, the Father and the Son and the Holy Spirit come into the disciple's heart and use him to lead men to salvation. Here then is the true pastoral care of the Christian: very pure, uninterrupted, full obedience to the Word of Jesus. Without obedience to the Word, the command room is empty, it is without any guide and the disciple is led by himself. The one who guides himself is in all similar to a blind man leading another blind man. There is no hope of salvation. Instead everything is different when the Blessed Trinity takes possession of the heart and through it governs men on the path to eternal bliss. The fact that today the way of eternal salvation is no longer indicated, it is a sign that we are without obedience and deprived of the Blessed Trinity.

*by the theologian,
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