

Come Faccio A Capire Se Un Egiziano Mi Ama

AN Whitehead

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La Lettura ,1918

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Pluralismo e interculturalità Raimon Panikkar,2009

La Lettura, rivista mensile del "Corriere della sera" ,1918

L'illustrazione italiana rivista settimanale degli avvenimenti e personaggi contemporanei sopra la storia del giorno, la vita pubblica e sociale, scienze, belle arti, geografia e viaggi, teatri, musica, mode [ecc.] ,1906

L'illustrazione popolare ,1904

Olindo del fuoco ,2001

La donna rivista quindicinale illustrata ,

Il monte degli aromi. La fede del papa e quella dei laici Nessuno,2024-07-03 «[...] Quando alle soglie del terzo millennio un pontefice con la personalità storica di Wojtyla decide di cimentarsi per la seconda volta con il tema della fede, della ragione e della loro compatibilità, si pone una questione che non può esser presa sottogamba [...]. La questione affrontata dal Papa, più che il tentativo di fissare i limiti della scienza e della filosofia nei confronti della religione, riguarda infatti il tema della verità e della conoscenza [...]. C'è un punto dell'enciclica in cui il Papa sfiora una questione delicatissima e la risolve in due righe, ed è quello nel quale Dio scaccia Adamo ed Eva dal paradiso. Perché li scaccia? C'è scritto nel Libro: ruppero il divieto divino mangiando i frutti dell'albero della conoscenza; per esser più esatti, dell'albero i cui frutti forniscono all'uomo i criteri del bene e del male. [...] L'enciclica papale spiega il castigo divino sui Progenitori con la rottura del divieto, ma non spiega il perché del divieto. Eppure si tratta di un punto chiave. Se è stato il Creatore a infondere nelle sue creature la sete della conoscenza, perché mai le punisce nel momento stesso in cui esse acquisiscono quella conoscenza e si differenziano da tutto il resto del mondo animale per il fatto di poter vedere e poter conoscere sé stessi? Non è questo il fine ultimo della nostra specie di "homo sapiens"? Non è questo che la stessa enciclica esorta a non dimenticare? Non è proprio mangiando quei frutti che i Progenitori uscirono dal mondo animale instaurando il dominio della mente riflessiva, cioè di

quell'autoconoscenza che li fa diversi dalle altre specie? E allora, perché punirli? [...] Ho già detto che su questo punto iniziale e capitale della storia non c'è, non c'è mai stata e mai ci sarà risposta da parte della Chiesa [...]. Il trasgressore, per il fatto stesso di aver trasgredito, è diventato uomo. Non lo sarebbe mai stato se fosse rimasto nell'eden dell'innocenza; la storia non sarebbe mai cominciata e la stessa incarnazione del Figlio non sarebbe stata necessaria. Ecco dunque che dal punto di vista della Chiesa c'è qui un problema irrisolto che tocca il cuore stesso della Rivelazione. L'enciclica se ne sbriga in due righe rinviando al mistero della fede, ma resta che la creatura appena creata ha trasgredito, cioè ha usato con pienezza la sua libertà per realizzare l'atto stesso della trasgressione e con ciò la sua condizione umana. "Felix culpa?" [...]». E.S.

L'Illustrazione popolare ,1872

Panorama ,2001-10

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