

Vincenzo Pace, *Il cristianesimo europeo, una religione mondiale a confronto con la globalizzazione*

European Christendom has historically developed as a world-religion, with a compass open to ever widening geographical and temporal horizons, and seeking to encompass within its orbit the most different and diverse human cultures. Indeed, the movement of Europe towards other continents found its origin in the continent's own political and religious heart. When, during the conquest of the Americas, missionaries debated whether the natives inhabiting the lands occupied by the Spanish crowns were possessed or devoid of souls, they argued so because they thought that, were they indeed possessed of souls, they would be able to abandon their deities and embrace Christendom. When we look at Christendom as a "world religion" it is thus important not to forget that it imposed itself as a great medium of symbolic transcultural communication, out of Europe and facing "the Rest", in what emerged as a colonial cycle conventionally inaugurated in 1492 and only closed in the 1950s. It is with this historical backdrop in mind that we must understand that since then, in the global world, European Christianity – and, by extension, Western Christianity (which is to say a Christianity whose historical roots lie within Europe, but whose growth as a social and cultural force occurred outside of Europe's conventional boundaries) continues to be a world-religion without, however, occupying the center of the world. What has occurred in the twentieth century has been no mean shift in the world's religious barycenter. The characteristics of this process may be summarized in two formulas: first, not all roads lead to Rome, and secondly, a new and Christian global south moves its missionary focus towards Europe.

Regina Heyder, *Ecumenism in Germany*

In Germany, a relatively stable, yet small-scale denominational landscape developed after the Peace of Westphalia in 1648. Confessional homogeneity was gradually transformed by migration movements and definitely ended after 1945. Today, 68 % of Germans either belong to the Catholic or the Evangelical Church.

Some new Free Church or Pentecostal congregations are rather vigorous, but only few of these new communities are interested in formal ecumenism.

Ecumenism has a long tradition and has become especially popular after Vatican II. Its most important institutions are the “Arbeitsgemeinschaft Christlicher Kirchen” as a multilateral ecumenical association and the “Ökumenischer Arbeitskreis evangelischer und katholischer Theologen” as a study group of experts.

However the decade after the millennium brought a backlash, when at least the Evangelical Church tried to propagate an “ecumenism of profiles”, that met well with tendencies in Catholicism. Today, preparations for the Reformation jubilee stimulate new reflections on ecumenism and mutual “learning stories” are remembered. 2017 will see the first “ecumenical” commemoration of the Reformation.

Monica Cognolato. *Il cristianesimo ortodosso su scala globale, tra identità nazionali e diaspora*

This article seeks to offer a broad introduction to the contemporary world of Eastern Orthodoxy, formulated according to the theoretical preoccupations of the Global Christianity paradigm. It offers an introduction and a review of some of the most relevant critiques offered by eastern Christendom’s Orthodox churches to the Global Orthodoxy paradigm before both presenting a review of Eastern Orthodoxy’s current global expansion as much as a discussion of some of the most salient issues that characterize contemporary relations between the various eastern churches.

Valentina Ciciliot, *The Evangelicalis: a new Christianity for the Third Millennium?*

The increasingly rapid and widespread expression of the Protestant world over the past two centuries is the evangelicalism, i.e. the transversal reawakening of the Protestant churches. Its main features consist of conversion or being “born again”, witnessing the faith through a range of evangelistic activities, with a particular focus on Bible readings, often accompanied by very literal interpretations. The purpose of this paper is to explore the evangelical world in general, however its main focus is to analyze the factors behind its dissemination and global success. Understanding the flexibility of the evangelical message and how it can be adapted to different historical and

geographical contexts is the first step in attempting to answer the question posed in the title of this article, or if indeed the new Christianity will be evangelical. The partly methodological question of whether the definition “evangelicalism” is straining under the development of this ultimately too broad and all-encompassing movement is the theme of this paper.

Giovanni Vian, *Pape François et Vatican II: un aperçu*

This article offers observations on two problems. The first one examines the relationship between Vatican council II and Pope Francis. What interpretation of the council has the current pope formed, and what significance does he attribute to it? The essay seeks furthermore to interrogate which of the legacies of Vatican II has pope Jorge Mario Bergoglio chosen to make his own. This essay argues that the pope’s reception of the vision of a conciliar Church, operating within and amidst human history and its concrete problems has been accompanied by Francis’s emphasis on the path of mercy as the most significant legacy of Vatican council II – and as the council’s most effective and evangelical proposition fielded to confront the anxieties of today’s men and women.

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Laurent Gruaz, *L’engagement dans les Zouaves pontificaux: un voyage initiatique et une aventure chevaleresque, de l’itinéraire terrestre à l’itinéraire spirituel*

Between 1860 and 1870, more than 10 000 catholic volunteers took up arms to defend the temporal power of Pope Pious IX, then increasingly undermined by the king of Sardinia Victor Emmanuel II’s political ambitions. Some 3 000 French men, including about 150 officers, army chaplains and doctors, enlisted for periods ranging from as short as six months to as long ten years in order to defend the Holy See’s power and forestall Italian unification. Yet in the mid-nineteenth century, the very act of leaving home and relocating to a little-understood country, characterized by a supposedly unforgiving climate and a boiling political situation, was seen as a difficult, perhaps foolhardy, decision. But in so far as the decision to volunteer evinced not only a thirst for adventure, but also the hope as of finding martyrdom in the cause of Christ, the journeys of these young men assumed the features of a true knightly epic, a characterization

strengthened by the rhetoric employed by many encouraging mothers, who anticipated « offering their sons as a sacrifice».

Francesco Morello, *Bonhoeffer lettore di Gogarten. La critica alla concezione dello Stato e degli ordinamenti di Gogarten nella Jüngste Theologie di Bonhoeffer*

Although Bonhoeffer confronted Gogarten's political theology in a crucial moment of the evolution of his own theology, scholars have neglected the intellectual encounter between the two thinkers. This article offers a reading of this moment in Bonhoeffer's intellectual development by focusing on a course held in Berlin by him in the winter semester of '32 / '33, and which sought to focus on some of the latest German theological publications of the time. In particular, this essay highlights in particular Bonhoeffer's criticism of the doctrine of the State and the orders of creation as proposed by Gogarten. Indeed, this essay will argue that the lectures point to significant disagreements and deep differences between the two theologians on fundamental theological and political concepts. Bonhoeffer, it notes, sought to introduce a critical element of eschatological nature against the worldly power that Gogarten risked overlooking. The theological differences between the two ultimately echoed the different choices that the two would make in the historical context of the last years of the Weimar Republic, in particular with regards to their respective attitudes towards the practices of ecumenism and the politics of nationalism. Indeed, the differences extended even well beyond the Nazi seizure of power.

Francesca Campigli, *Mons. Casimiro Morcillo e l'avvio del Cammino neocatecumenale (1964-1968)*

The essay explores the early Neocatechumenal Way's history, from its very beginning in Palomeras Altas's slum in 1964, to its arrival in Rome in 1968. Based on some documents preserved in the Archivo Diocesano de Madrid, the article focuses on the bishop of Madrid's figure, Casimiro Morcillo, and on his intervention in favor of Kiko Argüello's work. Archbishop of Madrid from 1964 to his death in 1971, Casimiro Morcillo represents one of the most important figures in Neocatechumenal Way's history. The article, through the analysis of Morcillo's pastoral policy and figure, delineates the most important stages in the Neocatechumenal Way's progress of affirmation in the ecclesial outline, underlining the change of perspectives from the slums to the Rome's parishes.

The author's aim is to underline that so many events affected that progress of affirmation: the Vatican Council II with its openings to laity's world, the circulation of theories of the Church of dissent, the publication of the New Dutch Catechism and, finally, the beginning of Vatican Council II's reshuffling policy started by Paul VI in 1968 and consolidated by Juan Paul II and Benedict XVI.