6 settembre - foto e sintesi del convegno

Stampa
Stampa

XXVII Convegno ecumenico internazionale di spiritualità ortodossa
CHIAMATI ALLA VITA IN CRISTO
Nella chiesa, nel mondo, nel tempo presente
Monastero di Bose, 4-6 settembre 2019

“Quelli che vivono in Cristo sono chiamati con una chiamata costante e continua tramite la grazia impressa nell’anima dai misteri, questa grazia che è, come dice Paolo, Lo Spirito del Figlio di Dio che grida nel loro cuore: Abbà, Padre!”

- 27th International Conference on Orthodox Spirituality - CALLED TO LIFE IN CHRIST - 4-6 September 2019

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La giornata conclusiva del Convegno ha dato spazio ad altre tre relazioni sulla chiamata alla santità nella vita monastica. +Nektarios, metropolita dell'Argolide, ha parlato del monachesimo odierno in Grecia e si è interrogato sulla capacità delle guide spirituali di discernere le motivazioni che conducono un giovane a bussare alle porte di un monastero. A volte la vita monastica è soltanto un luogo di rifugio, a volte si accolgono tutti indiscriminatamente "sacrificando la qualità alla quantità", "facendo violenza alle coscienze". La seconda relazione si è rivolta a un ambito più specifico: "La vocazione del monachesimo accademico", fermandosi sull'esperienza dell'Accademia teologica di Kiev. Il vescovo della chiesa copta a Londra +Angaelos ci ha offerto una viva testimonianza del monachesimo in Egitto, un monachesimo che non è semplicemente "un capitolo all'interno di un libro di storia", ma una realtà tuttora vivace, testimonianza di una vita cristiana che sa andare "controcorrente e presentarsi come controcultura". Il teologo greco Christos Yannaras ha parlato della vocazione alla santità che non è riducibile a un'etica; nella Chiesa cerchiamo la divinizzazione dell'uomo, un modo di esistenza che ci è stato rivelato nel Figlio.

Nel trattare il tema della vocazione alla santità nella vita matrimoniale, p. John Behr (Istituto St Vladimir, New York) ha ricordato come "il matrimonio, proprio come il monachesimo, continua la fondamentale vocazione cristiana al martirio e non ha necessità di essere, né dovrebbe essere assimilato al monachesimo".

Le ultime due relazioni hanno considerato il rapporto tra le comunità cristiane e la società nelle quali sono chiamate a vivere. I cristiani non possono limitarsi "a un lavoro filantropico o sociale o alla pura celebrazione di liturgie e tele-liturgie; devono essere laboratori viventi e operanti per la salvezza e la divinizzazione dell'uomo", ha detto l'Archimandrita Athenagoras Fasiolo. Questo tema è stato ripreso dal prof. Aristotle Papanikolau (Università di Fordham, New York), il quale ha affermato che "la chiesa e la polis sono spazi distinti e la comunione divino-umana possibile nella polis non può mai coincidere con la sua pienezza realizzata nella Chiesa … è molto forte la tentazione di utilizzare lo stato e il nazionalismo per assicurare il privilegio dell'ortodossia in una società in nome della deificazione della cultura della e della polis. Ma questa è la tentazione di Giuda, non la politica della divinizzazione cui tutti siamo tutti chiamati".

Il Convegno si è concluso nel comune ringraziamento al Signore, tre volte santo, che ci ha chiamati nel Figlio suo a essere santi di fronte a lui nella carità (cf. Ef 1,4), per il clima di dialogo fraterno e di pace che ha caratterizzato queste giornate.