

Bonhoeffer e il disincanto

Ancora - Dietrich Bonhoeffer



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VaticanoII e disincanto ecclesiaste

Di quel che sai è meglio nun parlare. Onde non attribuiamola a nessun altra persona o istituzione umana, civile o ecclesiastica. In queste poche righe, che hanno lo scopo di rassicurare i genitori sulle sue condizioni fisiche, inizia ad insinuarsi il compito, ritenuto «necessario», di un orientamento e di un adeguamento ad una situazione definita come «assolutamente nuova» che, in maniera brusca e repentina, Bonhoeffer si trova a vivere.

Attenti a Dietrich Bonhoeffer

This condemnation, Baldi argues, is not limited to the slums of Naples, but extends to the hearth of Italy's modernity, Milan, which Ortese sees in the alienation of its suburbs and the silence of those whom the din of progress and rush of technology have left behind.

UMANIZZAZIONE E DIVINIZZAZIONE DELL'UOMO on JSTOR

He also oscillated between the political and civil commitment of secular scholars and engagé intellectuals and a retreat to the mere technical functions of cultural professionals and unskilled workers in publishing, providing his specialized and fragmented knowledge at the service of a technical-production system that transcends and subsumes it. Occorre, dunque, guardare alla realtà di questo mondo, con dis-incanto.

Andrea Baldi. La meraviglia e il disincanto. Studi sulla narrativa breve di Anna Maria Ortese.

Costly grace is the Incarnation of God. This can be compared to the movement of a moth attracted to a flame, an oscillation between the country and the city, between tradition and innovation, and between the old values of a prewar and agricultural Italy and the new values of a post-industrial and consumerist civilization. I see Dietrich in his party frock, stroking with his small hand the blue silk underskirt; later I see him beside our grandfather, who is sitting by the window with our baby sister Susanne on his knee, while the afternoon sun pours in in the golden light.

Bonhoeffer: Pastor, Martyr, Prophet, Spy by Eric Metaxas, Paperback

It is costly because it condemns sin, and grace because it justifies the sinner. The family was afterward called Bonhöffer, retaining the umlaut until about 1800.

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