

Mariano Zanolli's work, as the title suggests, intends to trace an interpretative trajectory that, taking its starting point from John Paul II and Zygmunt Bauman, presents two positions regarding sexual morality in the 20th century.

The first, faithful to the Catholic tradition, suggests looking at human relationships as a product of human agreement arising from the responsibility of being children of God

The second, of secular derivation, understands sexual morality as the result of an erratic structuring of human values that, over the centuries, has led man to continually re-evaluate the role of sexuality in his everyday life.

As can be seen from the table of contents of the thesis, the text is symmetrically divided into two parts, corresponding respectively to John Paul II and his interpreters and Zygmunt Bauman and his interpreters.

At the beginning of the work, the candidate indicates a few biblical passages that, beyond any possible exegetical intentions voluntarily excluded here for the sake of textual planning, suggest to the reader how the sacred texts point the way to sexual morality.

Following this initial indication, the text unfolds following the main contemporary interpreters on the tradition of sexual morality, suggesting the complicated plot that makes their recognition challenging.

Subsequently, the work focuses on the texts of John Paul II and Zygmunt Bauman, used by the author to confirm his basic argumentative thesis, namely the failure of contemporary society when faced with issues of sexual morality to be addressed from the Christian perspective and tradition.

The cut of the work is deliberately analytical, to present the authors' positions in relation to their starting hypotheses and the results achieved. The synthetic part, where the candidate would have wanted to pick up the threads of the discourse to present his or her personal thesis, has been toned down, preferring to focus on the texts again. This was done in order to avoid interpretative and hermeneutic drifts that would go too far beyond the mere treatment of such a delicate topic as the moral-sexual.

The result is a work of a compilative and comparative nature that suggests interpretative possibilities to the reader regarding sexual morality without, voluntarily, asserting the author's convictions with incontrovertible firmness.

The supervisor of this work, in accordance with this desire, combined with the proposal to use the sacred texts only introductively and without exegetical intentions, assumed an attitude of 'listening' to the candidate, guiding him or her where the treatment became unclear and too strong towards the themes analysed.

Critically, it could be objected that the thesis did not present an accurate exegetical work and theoretical synthesis of ideas. As for the former, it was our intention not to dwell on the exegesis because of the historical-philosophical perspective the text was intended to pursue. As for the second, we preferred to leave it in the background to avoid presenting the reader with a binding and conveyed idea of the theme.

Therefore, precisely on the basis of the heuristic premises with which the work began, the supervisor of this work confirms that the text reflects the initial intent of the work and, therefore, being consistent with these premises, the work will be proposed grade 1.

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