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Elenco degli Abstract

SAGGI

Ciancio, Claudio

Violenza della religione? Dal sacro al santo

7-20

Among the major subjects allegedly responsible for social and political violence there is religion. It is true that religion can promote intolerance and violence when the divine is objectified, i.e. has the form of sacred. Without denying the symbolic dimension of religion, is necessary to purify it to access the divine in the form of the holy, the one for which it is configured as both absolutely transcendent and absolutely immanent. This thesis is illustrated here through an interpretation of the meaning of religious fest and through the analysis of the Annunciation by Antonello da Messina.

Sacred; Holy; Fest; Symbol; Transcendence

Vetö, Miklos

Qui est l'homme?

21-32

Man's essence is not to be found in his belonging to a species, i.e. in his possessing of an essence. And our humanity is not to be defined according to our being "rational": theoretical reason stands in a metaphysical continuity with sensation and perception, realities of the natural world. Man is, however, not a given, natural thing but a being existing in history. Our history's principle and energy is freedom. Each of us receives a call to become and to act and the free answer she or he gives to this call can not come from anybody else. It alone allows us to understand the question: who is man?

Man; Theoretical Reason; Freedom; Uniqueness

Cislaghi, Alessandra

Una "religione civile": il vincolo e il legame

33-48

The essay examines the theme of “Civil Religion”, through the double semantic of the wording: the expression designates the beliefs that support a social cohesion and preserve common values, but it may also be interpreted as a spiritual disposition fully respectful of the humanness versus an uncivil, barbaric and rude ideology, therefore inhuman. For the investigation’s purpose two concepts are compared: “bond” and “link”. The former has a negative valency, as meaning that religion as “bond” submits the vital needs and oppresses the human capabilities; the latter concerns the authentic power of religion to connect men/women, people, cultures towards a continuous transformation. The analysis uses the most recent works about the topic of secularisation, sacralisation and individualisation (Habermas, Joas, Taylor...).

Religion; Cultures; Violence; Civility; Secularisation; Transformation

STORIA DELLA FILOSOFIA

Magris, Aldo
L'escatologia in età ellenistica
51-90

Afterlife is described in ancient Greek poetry and popular fancy as a waste, gloomy landscape where the souls wandering therein cannot but regret their lost earthly existence. Only some outstanding individuals and heroes are granted to survive in a more pleasing location such as the “Blessed Islands”, or among the gods. The Eleusinian mystery cult and the Orphic sects were teaching, in opposition to the common view, that death far from being simply the end was rather the beginning of a new blessed life in a preferential area of the netherworld, conceived however as a reward just reserved to the initiated. Also the eschatological message delivered by the Greco-Roman mystery religions to their recruits was centered on the safe coming back of the soul to the heavenly realm from which it once descended on earth, while the same performing of the secret ceremony acted as a sort of anticipating mimicry of death and salvation. In the Neoplatonic philosophy and Gnosticism emerges the question of the subject’s changing identity, because the soul was given in its descending journey not only a body but also a baggage of astrological influences and personality features, thus becoming radically altered. The final salvation requires therefore the giving up of all that the subject turned out to be as a natural man (his body, passions, memories etc.) in order to switch back to his own primeval identity, which he had been during this life mostly unaware of. That true self may consist according to the philosophers in the human intellect alone, for the Gnostics instead it is the sparkle of divine spirit scattered inside the earthly bodies.

Eschatology; Hellenistic mystery cults; Initiation; Nature of the soul; Neoplatonic philosophy; Gnosticism

Alberti, Giovanni

Considerazioni antropologiche e spunti etici nel Momus di Leon Battista Alberti

91-105

This article aims to show the ethical reflection which is present in L.B. Alberti's *Momus*. The essay also tries to identify its main characters. The model of the simulator, embodied by Momo, doesn't respond to the ethical model theorized by Alberti. In the simulator some critics recognized the true meaning of the work. However, this ethic model is expressly denied by Alberti. In a world always subjugated by fate, in fact, a general ethical theory is simply ineffective. Now, analyzing the trends of the human soul (which are represented by the gods of Olympus), Leon Battista Alberti stressed that the impulse to the industriousness is always counterbalanced by the aspiration to escape from commitments. Then applying this dialectic to the figure of the prince, it's possible to read organically Alberti's work. Momo's ethic is a finite ethic, if one considers that just in the particularity and specificity of the situation the moral initiative finds space. The virtuous man is capable of understanding the particularity of the situation. There are virtues of use and virtues of action: the first concern the goods of fortune, while the second primarily concern the man.

Leon Battista Alberti; Ethics; Virtue; Politics; Humanism

Leinkauf, Thomas

Il concetto di "vicissitudine" nella seconda metà del Cinquecento. Louis Le Roy e Giordano Bruno
106-124

The article – dedicated to the concept of vicissitude – examines the work *De la vicissitude ou variété des choses en l'univers* by the French author Louis Le Roy and the Italian and Latin works in which Giordano Bruno uses this concept to explain natural dynamics, describing two different ways to interpret the processes supporting the perpetual mutation of *res naturales*. According to Le Roy the transformation is the result of a divine calculation that keeps together two heterogeneous components of being, that is the stability and the eternity of ideal world, inside the divine mind, and the mutability, the temporality and the continuous mutation of the real world. In Bruno the concept of vicissitude is linked to the bond of unity in between difference and variety: if this bond is the strength which put together anything, the vicissitude – in a complementary way – protects its differentiation; if the bond assures the identity and the stability of the relative everything, the vicissitude produces the accomplishment of this through the perfection of its parts in the vicissitude's cycle realising its potentialities.

Louis Le Roy; Giordano Bruno; Vicissitude; Mutation; Bond

Dall'Igna, Antonio

Il rapporto anima del mondo-corpo del mondo nel pensiero di Giordano Bruno

125-144

The present article discusses the relation between world soul and world body in the most significant works of Giordano Bruno. The analysis moves from the individuation of some differences in the concepts of soul and matter within Bruno's works, recognizing a clear tendency toward immanence. Such tendency does not completely exclude the presence of a transcendent cause, establishing therefore two different conceptions: on the one hand, a conception resting upon immanence; on the other hand, a conception preserving a neoplatonic transcendence, in relation to which immanence constitutes a necessary consequence. Within these different conceptions, it is possible to identify a constant pattern concerning the relation between world soul and world body. From a metaphysical point of view, such a relation provides for a forming cause which, in its processional dynamic, meets a plane of contraction and manifestation in the dimension of matter. Such a dimension represents the external limit of the procession of formal causes, and of the world soul in particular.

Immanence; Transcendence; De La Causa, Principio Et Uno; De Gli Eroici Furori; Lampas Triginta Statuarum

Chiurazzi, Gaetano

Continuità e limite: Hegel e la trasformazione del reale

145-160

Hegel's conception of becoming can be said to arise from his intense confrontation with the debates of his time on continuous and mathematical infinite, in which also the thesis about time and movement of Aristotle's *Physics* converge. According to Hegel, mathematical infinite already includes the true infinite, which is essentially relation. Basing his insights on the Newtonian rather than on the Leibnizian theory of differential calculus, Hegel draws the idea that the quantum exists only as a ratio; as such, however, the quantum sublates itself into the quality. The continuous is for Hegel (as well as for Aristotle) the concept of this unceasing sublation of the quantity (of the homogeneous seriality) into the quality (i.e. into the qualitative difference): as some of Plato's claims show in the *Parmenides*, the instant is the limit of this transition into the other. The Hegelian concept of *Aufhebung* (sublating) is this operation of "passage to limit". In it, the process of the quantitative increasing gives rise to a new figure, to something heterogeneous compared with the previous figure, as in the case of the polygon inscribed in a circle, whose sides are multiplied to infinity until it becomes the circle itself. So understood, the becoming – as well as its metaphysical presupposition, i.e. the true infinite – is an unceasing "passage into the other": the continuous is not a succession of homogeneous entities, but the process of the unceasing differentiation of the real. In this paper, I argue that this conception of the becoming is the presupposition of the process of liberation that, according to Hegel, is immanent to the becoming itself: if the differentiation happens at every instant, the liberation is, correspondently, possible at every instant.

Continuity; Limit; Hegel; Differential Calculus; Transformation; Time

FILOSOFIA CONTEMPORANEA

Riconda, Giuseppe
Whitehead e la teodicea
163-176

The article outlines the notion of God as an element of metaphysical hypothesis of A.N. Whitehead and his treatment of the problem of evil. A deeper investigation of the question in the “whiteheadian theodicy” worked out by D. Griffin is examined as well as his discussion with John Hick who underlines shortcomings of the process theology, charging it of “elitism”. The main problem is the meaning of objective immortality in God and its possible religious relevance. How can be thought a personal immortality in the whiteheadian metaphysical scheme and can a theodicy be adequate, if it lets open the problem of personal immortality?

God; Evil; Immortality

Gamba, Ezio

Arte e messianismo nel pensiero di Hermann Cohen

177-207

“The Messiah [...] is the source of all religious art.” This statement, which we find in Cohen’s *Über den ästhetischen Wert unserer religiösen Bildung*, seems to be not fully consistent with the whole of Cohen’s aesthetics and with Cohen’s thought about the possibility of art having religious themes. In order to explain this statement and Cohen’s perspective about Messianism in art, in §§ 1-3 I examine Cohen’s reflections about this topic in his main works about art and religion; in § 4 I maintain that the goal of this statement is to underline a difference between Jewish and Christian religious art. Finally, in § 5, I offer a short examination of some 20th or 21th century artworks that can be compared to Cohen’s views about Messianism in art: namely, Marc Chagall’s crucifixions, Gustav Mahler’s 4th symphony, and Michelangelo Pistoletto’s *Terzo Paradiso*.

Hermann Cohen; Messianism; Aesthetics; Gustav Mahler; Michelangelo Pistoletto

Canullo, Carla

Epoché di Dio. Possibilità di un percorso fenomenologico

208-237

Where does it bring us, today, the question-God, which phenomenology has not ceased to discuss? What we can say is that this is a controversial issue, which has divided both who has tried to practise in first person phenomenology and who has carefully read Husserl's works on the topic. If the question-God can be repeated today, it must be done according to Husserl's gesture that starts any opening of new fields of knowledge, that is the reduction and the epoché. It is practising these two gestures that it is possible to discover what can be reduced and what remains as irreducible. Does the question-God remain irreducible? Yes, on condition that, through the practice of the epoché, the sense itself of transcendence is called into question again in order to identify any givenness of God. This givenness of God, through the epoché, is discovered in the possibility of the free suspension. This is a gesture "of" God that also the human being can execute while discovering that the possibility that what is given is freely suspended to allow further considerations on other freedoms is more originating than every givenness. Thus, another manner of transcendence could manifest itself, that is a manner of transcendence not thought as "presence" to be suspended, but as discovery of the completely free root of what is given. This manifestation of transcendence would allow to repeat phenomenologically the question-God.

Epoché; God; Phenomenology; Transcendence; Freedom

Greisch, Jean

**«Unbeirrbar ins Unumgängliche»: La «Refondation» du philosophe dans
Überlegungen II de Heidegger**
238-255

The schwarze Hefte of Heidegger inaugurate a new and highly “critical” phase of the reception of his thought. The present study, which is limited to Überlegungen II, dating from 1931, has the task to understand what kind of philosophical Prometheus Heidegger wanted to be, exposing himself at his own risk to advent of being in the hope of discovering a new opportunity to understand the being of man.

Being; Man; Existence; Philosophy

Marzano, Silvia

Lévinas in dialogo con Jaspers, Kant e Nietzsche

256-284

Abstraction, retreat of the Other, ethical difference, height, dissymmetry in Levinas and mediation of the ciphers, “metaphysical objectivity” in Jaspers; absolutely Other in Levinas, umgreifende in Jaspers. After “the death of God” the Infinite for Levinas stays not before his witness but in the passivity I express him. Consonance with the Kant’s sublime and with Nietzsche? The Levinas reference to other thinkers in this paper also concerns, critically interpreted, the One of the Neoplatonism and the biblical command of Exodus. In this perspective the dissymmetry and the absence of connection in the ethical experience as experience of a God “transcendent until absolute absence” goes to the obsession of “Subjectum”, through an enigmatic “immanence”.

Other; Mediation; Glory; Sublime; Nietzsche

Panizza, Giulio

Oggetti di responsabilità. Hans Jonas, Ágnes Heller e Paul Ricoeur in dialogo
285-310

This paper presents the various aspects of the notion of responsibility within the contemporary philosophical debate. To this purpose, I distinguish between: i) an ontological dimension of responsibility, as found in the work Hans Jonas, where responsibility is understood as towards future generations through the preservation of the planet, and is based around the notions of care and 'heuristics of fear', as opposed to totalizing technical knowledge; ii) a functional and normative dimension of responsibility in the thought of Agnes Heller, understood as prospective responsibility, linked to the social role of the individual, as well as enormous responsibility, linked to the changes in the background moral paradigms of a community; iii) a renewed significance of the individual dimension of responsibility in Derek Parfit's environmental ethics, where what becomes more and more relevant, in an increasingly populated world, is the cumulative result of individual actions, in a kind of domino effect, which leads to redefine the concept of respect by adding, to the traditional notions of autonomy and dignity of the individual, a growing attention to the extended consequences of actions. The idea, which I believe to be central to any practical philosophy, is that of a multifaceted conceptual image of responsibility, where the social experience acts as its critical and emerging incorporation into collective practices. A sort of concrete universal, far from too sophisticated models and closer to the reasonable applications of common sense.

Practical Philosophy; Responsibility; Ontology; Self; Heuristics of Fear; Phronesis; Domino Effect; Environmental Ethics

Vendra, Maria Cristina Clorinda

Abitare l'Oikos. Per una continuità tra prossimi, soci e posteri: Hans Joas e Paul Ricoeur in dialogo
311-332

In today's era of globalization, humans are forced as never before to face a variety of challenges concerning the future of life on Earth such as climate change and environmental disasters. Through reference to Paul Ricoeur's and Hans Jonas' thought, my paper seeks to rethink the relationship between human being and nature focusing the attention on the notion of responsibility. The aim is to recompose a frame between the hermeneutical and phenomenological analysis of responsibility and the metaphysics of life. It is my contention to underline that since human being is a relational being, relationship is what gives meaning to our existence. The question of human responsibility will be connected to the problem of dwelling the oikos and life.

Responsibility; Oikos; Dwelling; Hermeneutics; Philosophy Of Biology

Lingua, Graziano

Narrative della secolarizzazione tra riforma ed "eresia". Un confronto tra Charles Taylor e John Milbank
333-358

This essay aims to compare the genealogies of secularization proposed by Charles Taylor and John Milbank, two of the most relevant interpretations in the contemporary revival of the debate on this issue. It claims to show that they are not simply based on different historical perspectives, but also on divergent theoretical devices. Through a synthetic reconstruction of both this narratives of the secularization process, the author firstly highlights their common conviction that secularization is not the simple result of the dissolution of religion, or the necessary product of modernization, but a contingent phenomenon linked to specific dynamics of Western Christian culture. After this, the paper analyses differences between Taylor's genealogy, focusing on the category of "reform" as a process of continuous transformation and redefinition of the tradition occurred in Latin Christianity and the Milbank's genealogy, based on the category of "heresy", which identifies the remote origin of the secular domain in a precise intellectual detour occurred with the thought of Scotus and Ockham.

Secularization; Religious Reform; Heresy; Secular Order; Orthodoxy

TRA INTERRUZIONE E COMPIMENTO:
INDIRIZZARE L'ATTESA

Ferretti, Giovanni

Secolarizzazione ed essenza della religione. Per un'ermeneutica del cristianesimo nell'"età secolare"
361-374

The aim of the essay is to dialogue with the new interpretation of secularization and, in a correlative way, of the essence of religion that Ugo Perone gives in his latest writings. As to secularization, in Perone one moves from an interpretation in a philosophical-theological key to an interpretation in a sociological-political key. As to the essence of religion, Perone individualizes it in a nucleus of resistance to every conceptual understanding of philosophical type as well as to every transcription in secular political terms. This is a way of reading secularization and the essence of religion which implies a rethink both of religion and of politics and of philosophy itself. The dialogue with Perone, beyond a deep consensus, concerns the measure of the interruption with the religious tradition made by secularization as well as the preservation of the moment of reflexivity typical of religious faith, that secularization would have stressed and made more urgent.

Secularization; Religion; Essence; Politics; Philosophy

Gräb, Wilhelm

**Warum die Religion oder vielleicht auch ein Gott gebraucht werden. Aktuelle
Einwürfe zur Gottesfrage**
375-388

This article starts with the thesis developed by Ugo Perone that the secularization of modern societies doesn't mean their loss of religion. Following Perone the challenge of theology and philosophy as well is to defend religion as belonging to the human existence. Referring to different other contemporary thinkers (Ronald Dworkin, Jan Ros, Martin Walser and Markus Gabriel) this article shows that an anthropological understanding of religion realizes that the finite human existence cannot find meaning without its religious self-interpretation. The final intention of the article is to support Ugo Perones argumentation that a consistent thinking of the human finitude leads at the end to the recognition that God is missing.

Religion; Secularization; Human Finitude; God

Slenczka, Notger

In interiore homine habitat veritas. Im Inneren (des) Menschen wohnt die Wahrheit (Augustin). Die Wahrheit des Selbst im Gefühl
389-404

It is a conviction shared by Heidegger and by Christian tradition that human beings are unable, in their explicit self-interpretation, to know themselves properly. „Properly“ means: to interpret themselves according to the way they know themselves pre-consciously. The present essay follows a path from Heidegger’s analysis of „boredom“ (Langeweile) via early Luther’s concept of „humility“ (humilitas) to Perone’s theory of „feeling“ (sentimento) and, by this, tries to show that this pre-conscious self-awareness consists in a feeling of self. In the paragraph on Luther, it is shown that according to Luther this feeling of self is an implicit awareness of the contents included in the term of „God”.

Heidegger; Luther; Boredom; Humility; Feeling

Guglielminetti, Enrico

Ugo Perone sulla natura del bene

405-432

Once, Ugo Perone defined memory as a form of “resistance against the never exorcisable threat of forgetfulness”, “a passionate resistance in favor of being and the good”. A tragic sentiment of the frailty of the finite, if not even an anxiety for annihilation, runs through Perone’s philosophy. After the caesura, reality is reduced to a “thin line”. The whole reality seems to have become victim of the little hunchback, to use Benjamin’s expression. It is as if we were left with only half of everything: we had a room, now we have a little room; we had a pot, now we have a little pot; we had a world, now we have a threshold. Against such a threat of annihilation, Perone assumes as the “philosophical principle of modernity” the idea that “everything that destroys or decreases reality is false”. The good is first and foremost a nefas, a halt or a block raised against the powers of destruction. Ever since *storia e ontologia*, the book he wrote in his thirties, Perone rigorously pursues the line of the good as “form of reality”. For him, “the non-transcendible horizon of the good” is “concrete life in its multiple expressions; thus, one cannot answer the question of what the good is without asking oneself first what life is”.

Ugo Perone; Jacob wrestling with the Angel; the Good as the form of reality; Resistance; Memory

Ciancio, Claudio

C'è ancora bisogno di filosofia

433-443

The risks of the two main trends of contemporary thought, the analytic and the continental one, are the following. For the first one, the risk of escaping the radicalism required to the philosophical thought, which imposes going to last problems and to problematization of itself, for the second one the risk of lapsing into the lack of rigour and into chatting. In both ways there is the risk of dissolving philosophy. That is why philosophy is now called to a more challenging task, keeping at the same time rigour and depth. This is first of all achieved by recognizing that the two opposite tendencies are rooted in a relationship with the truth, marked at the same time by freedom and by a fracture. If the hermeneutic form seems the most appropriate to preserve the radical nature and extent of the philosophical thought, however, it remains marked by an interrupted and an indirect relationship with the truth.

analytic philosophy; hermeneutics; truth; rigour

Perone, Ugo

La reciprocità impossibile? Un saggio sull'amicizia

444-465

A large exposition of the different theories about friendship shows that there are two principal models about it: the first one stresses the reciprocity between friends, the second one bases reciprocity on the third element of shared values by friends. Four distinctive elements seem to be necessary for a friendship: two (or more) Subjects (with the identity of an I and the difference of a You), a shared horizon of values, and common experiences of life.

Friendship; reciprocity; sense; meaning; experience