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Elenco degli Abstract

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FENOMENOLOGIA, ERMENEUTICA,
ETICA E TEOLOGIA
NEL CAMMINO DI GIOVANNI FERRETTI

ROBERTO MANCINI

A long loyalty

pp. 12-24

This article outlines the profile of Giovanni Ferretti's philosophical work. It is a thought developed in the dialogue between philosophy and theology in search for loyalty to the truth of transcendence. In this path Ferretti deals in particular with the philosophical conceptions of Max Scheler, Immanuel Kant and Emmanuel Levinas. The common thread of this theoretical comparison is given by the question of ontology, which is reconsidered from the point of view of the priority of ethical experience. Thus Ferretti arrives to the reading of the ontological meaning of the evangelical texts. Therefore the truth of being manifests itself as love, and love reveals itself as mercy. Such a vision isn't limited to the sphere of Christian faith, but shows itself to have a universal reliability. Giovanni Ferretti's work has both the radical nature of the philosophical witness and the correspondence to Christ's word of salvation, that is the true, living incarnation of criterion of mercy. In this perspective, ethical commitment remains the unavoidable place of man's responsibility to the call of truth.

Keywords: truth, ontology, ethics, philosophy, theology.

PHILIPPE CAPELLE-DUMONT

Infinite and diachronie. The other time in Emmanuel Levinas's thought

pp. 26-38

This conference aims to honor the person and work of Giovanni Ferretti, by a double reference to the question of time and also to Emmanuel Levinas who he invited to the University of Macerata to discuss it. This study, based on several major texts by the Franco-Lithuanian philosopher, has four moments. The first: "Le temps dramatique" gathers the themes and theses still inchoate developed in the inspiration of Léon Bloy, during the Captivity in Nazi Germany, and now published. The second: "Le temps de l'instant" shows how the concept of "instant" intervenes in Levinas in the service of challenging a "totalizing" conception of being and time. The third moment, entitled: "La phénoménologie, autrement" attempts to show how, in debate with Heidegger, the Levinassian "thematization" of facticity leads to another transcendence. Finally, the fourth: "le temps autrement que vers la mort ou le temps diachronique", is devoted to the project that Levinas in his *Dia-chronie et représentation* called the "deformalization of time" and which corroborates his masterful thesis of infinity. Precisely, this concept is part of the title of the latest book Giovanni Ferretti: "Volti d'altri tra finito e infinito".

Keywords: time, phenomenology, alterities, diachronic, déformalization

CLAUDIO CIANCIO
Ferretti and hermeneutics
pp. 39-48

The theoretical path of Ferretti starts from neoclassical metaphysics to reach hermeneutics, particularly that of Ricoeur and especially that of Pareyson. The approach to hermeneutics occurs through a reflection on the relationship between philosophy and theology aimed at overcoming their separation. If, indeed, theology has a philosophical dimension because it must provide justifications for faith accessible to reason, in turn, philosophy must recognize that truth is not given solely to pure reason but, above all, manifests itself historically and, as such, is the object of interpretation. For this reason, the philosophical perspective that best makes possible the encounter of philosophy and theology is hermeneutics. In the hermeneutic perspective, philosophy is urged by Christian theology to place the theme of freedom at the center, giving it ontological significance, and also addressing the theme of evil by surpassing reductionist explanations.

Keywords: philosophy-theology relationship, historicity of truth, Pareyson, freedom

JEAN GREISCH

Friendship from heart-to-heart.

pp. 49-69

Dedicated to Giovanni Ferretti, and echoing Jacques Derrida's Politics of Friendship, the article ponders 14 aporias of friendship: 1. The aporia of uniqueness and multiplicity; 2. the aporia of the name and the anonymous; 3. the aporia of interest and disinterest; 4. the aporia of the ordinary and the extraordinary; 5. the aporia of one soul in several bodies; 6. the aporia of shared solitude; 7. the aporia of nearness and distance; 8. the aporia of "the cemetery in one's head"; 9. the aporia of foolishness and wisdom; 10. the aporia of equality and inequality; 11. the aporia of brotherhood and rivalry; 12. the political aporia of fraternity and fraternization; 13. the aporia of love and friendship; 14. the aporia of a society of friends. All these aporias highlight the challenge of a philosophical poetics of friendship.

Keywords: Derrida, aporia, friendship.

MAURIZIO PAGANO
Rethinking Christianity today
pp. 70-84

The spiritual situation of the contemporary world, profoundly marked by secularization and forms of thought openly critical of tradition, makes a profound rethinking of the Christian message necessary. According to Ferretti, it is necessary first of all to abandon the concept of heteronomous transcendence, that is, of a God separated from the world who intervenes in it in an authoritarian way. To seek a possible opening to transcendence we must turn to the concrete human figure of Jesus: in his earthly journey and finally on the cross there is the highest expression of love as self-giving. The principle and ultimate horizon of Christianity is therefore love as agape. It also suggests a new conception of ontology, where Being is seen as Love and the horizon of the Good. This rethinking, conducted with the converging tools of philosophy and theology, proposes a strongly positive image of Christianity, which accords with the deepest needs of today's humanity.

Keywords: secularization, autonomy, transcendence, self-donation, agape.

SERGIO LABATE

The absolute need of the human. Ferretti in dialogue with Levinas

pp. 85-115

The essay reconstructs the four fundamental stages of the interpretation that Ferretti proposes of Levinas' thought. The final outcome is an attempt to place Levinas within the broader discussion on the outcomes of secularization and the mutual interpenetration of philosophy and theology.

Keywords: Levinas, ethics, secularization, theology and philosophy.

CARLA CANULLO

Giovanni Ferretti and the reading of phenomenology

pp. 116-137

The aim of this paper is to explore the meaning and the purpose of Giovanni Ferretti's readings of phenomenology. Ferretti's encounter with phenomenology, also through the work of Sofia Vanni Rovighi, and his competence both in classical philosophy (especially Aristotelian-Thomistic) and in phenomenology, will lead him to read phenomenology by also highlighting the issues with which phenomenology and metaphysics skirt each other (especially the meaning of being, of essence and of transcendence). This reading, attentive both to classical philosophy and to phenomenological questions, will also characterise the reading of Husserl and Marion. Neither exclusively philological nor allusively inspired by the founding texts of phenomenology, Ferretti's reading of phenomenology was guided by questions that arose during his studies at the Catholic University of Milan and then opened up by the Husserlian path to things themselves.

Keywords: phenomenology, neo-Scholastic philosophy, metaphysics, Scheler, Husserl, Marion.

UGO PERONE
A matter of style
pp. 138-144

Ferrettis writing can be described as a polyphonic path of approximation to truth, nourished by close confrontation with numerous authors, the latest of whom are Kant and Levinas. His style is characterised by a proceeding that articulates the passages in an argumentativ chaining that it would be inappropriate to break. This is confirmed by the use of the semicolon as a punctuation mark, which develops the argument always keeping well in mind what has already been stated.

Keywords: style, semicolon, polyphonic research.

ENRICO GUGLIELMINETTI

The Forma Christi in its Universal Dimension. Theoretical Significance of the Theological Works of Giovanni Ferretti
pp. 145-159

Giovanni Ferretti's theological and philosophical thinking is characterised by a deep desire for inclusion. Ferretti's theology aims to express the singularity and uniqueness of the Gestalt of Jesus within the horizon of common humanity. To achieve this, Ferretti employs two complementary strategies, which could be described as a minimal step backwards and a free step forwards. The first strategy consists of taking a step backwards in relation to dogmas and explicitly Christian ways of life, with the aim of including every authentic interpretation of the truth, whoever it comes from: It is a minimal step backwards because this strategy does not relativize dogmas and Christian ways of life but, on the contrary, demonstrates their universal significance and comprehensive breadth. The second strategy consists of a free adherence to the unique beauty of the forma Christi: It is an act of existential faith that dwells on a visible form, amazed at the goodness that emanates from it and its infinite interpretability. The first strategy moves in the realm of invisibility and leads to what could be called a Christianity of the Father and the Spirit; the second strategy moves in the realm of visibility, which is proper to the Son. Conceived in this way, Ferretti's theological philosophy shows an intrinsic Trinitarian logic.

Keywords: Forma Christi, Gestalt, Jesus, common humanity, universal dimension, trinitarian logic.

FABIOLA FALAPPA

The utopian breath of philosophy. Giovanni Ferretti in dialogue with Ernst Bloch

pp. 160-176

This paper investigates Giovanni Ferretti's interpretation of Ernst Bloch and, consequently, the heuristic paths Ferretti outlines from this dialogue. Despite the exclusion of faith in divine transcendence, Bloch contributed to the confrontation between ontology, hermeneutics of history, exegesis of Scripture and theology, taking up the eschatological field as a crossroads at which to discuss together the fate of homo absconditus and the divine. The reference is to «utopia as an inheritance», with which Ferretti raises the question of the centrality of the utopian function. Without the courage to cross the boundaries of what an era and a culture declare “possible”, delimiting the frontier beyond which the dark space of the “impossible” remains, human thought implodes. In this sense, the utopian function is not a particularly optimistic conception, it is a constitutive dimension of critical thinking, it is the breath of philosophy. Through the confrontation with micrological ontology and the nexus between dialectics and hermeneutics, the author refers to utopian hope, investigating its foundation at once ontological and ethical.

Keywords: utopia, hope, hermeneutics, ontology, theology.

FILOSOFIA CLASSICA TEDESCA

ROBERTO MORANI

From Jena to Berlin. Hegel and the Foundation of Science

pp. 179-246

The essay examines the development of Hegelian thought from Jena to Berlin, from the *Phenomenology of Spirit* to the *Encyclopedia of the Philosophical Sciences* in order to understand the reasons behind a transformation of the foundation of science. The reform of logic, accomplished by the “*Doctrine of the Concept* of 1816 causes not only the profound revision of the categorical apparatus of the science of pure thought, but also drags with it decisive systematic consequences, which destabilize the established organization of speculative knowledge, the modes of access to science. By virtue of these essential transformations, the phenomenological path of consciousness loses its previous task of introduction to the system; at the same time, the decision to want to think purely is given an essential function in gaining the dimension of conceptual thinking. In conclusion, the essay recognizes in the transition to triadic organization Hegel’s attempt to solve the problems that lurked in the dyadic system of science.

Keywords: Phenomenology, Logic, System, Science, Hegel.

THOMAS AUINGER

Indifferences of Being. Aspects of the Logic of Being in Hegel's Science of Logic

pp. 247-290

In this essay on the so-called indifferences of being, a suitable topic is presented to precisely determine the specific logicity and dynamisms of the logic of being present in Hegel's Science of Logic and to trace its most fundamental facets. We aim to show how the starting determinations are already characterised by an abstract indifference in such a way that subsequent determinations also perform further specific modes of being and not-being indifferent. This dimension of indifference manifests itself in more detail in the more specific modes of being and is clarified in their respective categorical contextualities. In this way, the main difficulties in the interpretation of the categories of the logic of being are emphasised and given proper consideration. Alongside the discussion of indifference, which is decisive for the concept of the quantitative and which also implies an important dimension of detachment, the focus lies on the becoming of essence as still taking place in the sphere of being (guided in particular by the dialectic of measurement). The achievement of the specific determination of essence therefore ultimately coincides with the achievement of absolute indifference or absolute disinterestedness. It is thus shown how precisely the dispositions of the determinations of measure finally lead to an indifference with regards to themselves, which in its consequences realises the full meaning of essence as absolute negativity. A brief conclusion with a reference to the still open question of being closes the essay.

Keywords: logic of being, indifference, measure, essence.

FABIOLA FALAPPA

Nietzsche's legacy

pp. 291-314

The present research focuses on Karl Jaspers's interpretation of Nietzsche's thought, particularly in the book *Nietzsche. Einführung in das Verständnis seines Philosophierens*, with the aim of intimately understanding his philosophizing. From Nietzsche, indeed, comes for Jaspers the invitation to embrace the wholeness of existence, without introducing hierarchies among the multiple dimensions of life and without removing or condemning anything. The invitation not to disregard fidelity to the earth, which in Jaspersian thought is taken up and transformed into the sense of the exercise of fidelity to the human condition, which is precisely implemented in the tension implied in this threefold correlation between world, man and God. One traverses the principles of interpretation; the traits of convergence between their lives; the biographical rootedness of philosophical thought, which does not resolve itself into biographism, being able, if anything, to inspire the rethinking of the metaphysical conditions of the human and its liberation, beyond the conceptual constructions polluted by nihilism; the role of history and the relationship between «Chiffren» and «Maske» for the impulse to a transcending that comes from the depth of the implicit and indirect communication.

Keywords: Jaspers, interpretation, life, communication, history, metaphysics.

FILOSOFIA CONTEMPORANEA

GUIDO CUSINATO

At the origins of the phenomenology of corporeality: Scheler and the psychicity of the living body (Leib)
pp. 317-340

The aim of this paper is to analyze the primary novelties and characteristics of the concept of psychic body elaborated in Scheler's phenomenology of corporeality. The first part of the paper, which is devoted to an examination of the origin of the distinction between the living body (Leib) and the physical body (Körper) in Husserl and Scheler, demonstrates that, contrary to what is asserted in the major writings on the topic, the first edited text in which this distinction appears explicitly is not by Husserl but by Scheler, more precisely an essay entitled *Über Selbsttäuschungen* (1912). Subsequently, the specific characteristics of Scheler's concept of the living body are highlighted through a confrontation with the theses of Husserl and Uexküll. Furthermore, the hitherto completely unexplored influence of Schelling's concept of "original duplicity" on the psychic dimension of Scheler's "living body" is considered. Finally, the development impressed on Scheler's phenomenology of corporeality in 1926 through the introduction of the concept of "body schema" is analyzed.

Keywords: Scheler, Schelling, Husserl, Uexküll, Leib (living body), phenomenology of corporeality, body schema, Cartesian dualism

NICOLÒ GALASSO

The Choice of own World. The Perspective of Heidegger's Phenomenological Ontology on the One and Many Problem
pp. 341-358

The careful dialogue with the history of philosophy is a constant feature of Martin Heidegger's thought, mostly in his production of the '20s and '30s. The Heideggerian criticism against Metaphysics is not meant, indeed, to simply destroy it, but rather to trace an "overcoming" of it, through a new interpretation and a radicalization of his main concepts. The aim of this article is to focus on specific instance of this characteristic of Heideggerian approach, i.e. the One and Many Problem. In addition to examining the Heideggerian understanding of Leibniz's monadology, my goal is to showcase the peculiar "performative" re-interpretation of the metaphysical key concepts developed by Heidegger in '20s and '30s. Heidegger's solution, despite not being exempt from problems, still represents an original and fruitful way of doing Metaphysics in the era marked by the death of God.

Keywords: Leibniz, Monadology; Principle of Individuation; Overcoming of Metaphysics, One and Many Problem.

FRANCESCO CASANTINI

Heidegger: The World as linguistically experienced. Hermeneutics and semiology on the “Language of things”.

pp. 359-396

In my contribution I will attempt an enquiry on the topic of possible convergences between Heidegger’s hermeneutics and its history of effects, on the one side, and some points of semantical and semiological reflection, on the other side. The questions of the limits of language and meaning are to be intertwined with the ones concerning hermeneutical truth and the “language of things” symbolical model of semiosis. The discussion of Heidegger’s relation to signs and symbols of an in-determinating world of sense is to be articulated through a necessarily cursorial critical analysis of some passages of his work. I will start from the dialogue with Husserl concerning the phenomenon of meaning with respect to categories, seen through the existential analysis of an originary truth-relationship to the world as both a dimensioning of Sense and a correlative meaning-forming by part of Dasein. Truth as symbolical being-in-the-world will then be followed, beyond the Kehre, to the recognition of a seemingly infinite-semiosis structure to be found in the formal intersection of das Geviert, that indicatively leads to our understanding and common meaning of a world.

Keywords: Language, conventionalism/naturalism, signs, meaning, truth, experience.

UMBERTO MARCANTONIO

The Attunements in the Thought of the Appropriation. The Shaping of the Soul through the Pain as a Unity of the Stimmungen

pp. 397-414

With this article, the author's aim is to examine the Heidegger's theory of pain in Das Ereignis. Starting from a delineation of the goals of the unpublished treatises and of the concept of Ereignis, the author will first show the crucial role played by Stimmungen in the other beginning, through which Heidegger wants to think the Being differently from metaphysics; the author will do this highlighting all the conceptual and linguistic experimentalism used by the German philosopher in such writings. At this point will be displayed how in Das Ereignis, the last treatise, the pain emerges not only as the most important Stimmung, but also as the unity of all attunements considered by Heidegger up to that moment. Finally, the author will illustrate how with the Ereignis-Denken is so at stake the formation of a thought founded on the heart and on the temperament (Gemüt), and not on a representative consciousness.

Keywords: pain, being, Ereignis, temperament, Sammlung.

ROBERTO MANCINI

Phenomenology and metaphysics in a utopian perspective. A reflection starting from Ernst Bloch's Geist der Utopie
pp. 415-440

Ernst Bloch's philosophy started from the work Spirit of Utopia. In this work there are the seminal kernels of Bloch's whole research path. The article focuses the subject of relationship between phenomenology and metaphysics in utopian perspective. Such a turn allows us to consider the human condition and the evolution of the world in their tendency towards salvation. While today's global society is caught in a spiral of selfdestruction, the utopian philosophy of Ernst Bloch promotes an adequate awareness to break the logics and behaviors of this selfdestructive tendency. Thus in Spirit of Utopia phenomenology becomes the exercises of recognition of human beings's capacity for the future. In turn, metaphysics becomes a critical and heuristic thought to see clearly development and destination both of mankind and universal life. The utopian function of philosophy renews the collective consciousness enabling it to face the challenges of the 21st century.

Keywords: phenomenology, metaphysics, utopia, hope, conversion.

LUCA GHISLERI

Dialogue and hermeneutics

pp. 441-454

The article intends to show how the question of dialogue finds a place for an instructive study of its theoretical status within the reflection of three of the main exponents of contemporary European hermeneutic thought, namely H.-G. Gadamer, P. Ricoeur and L. Pareyson. They investigate the dialogic theme, showing from distinct perspectives how it is structurally connected to the instances of language, otherness and truth. First it is analyzed Gadamer's notion of dialogue, understood as the indefinite integration among the horizons of different interlocutors that occurs in common language. Then it is investigated the analysis conducted by Ricoeur regarding the notion of translation considered, in its relation with the implied concept of linguistic hospitality, as a reference model for dialogue among cultures and rooted in a notion of identity structurally inhabited by otherness. Lastly, it is considered the relationship, investigated by Pareyson, between the inexhaustible transcendence of truth and the multiple interpretative perspectives, connected to each other according to a dialogic relationship, where truth manifests itself. The three thinkers highlight in this way three fundamental characteristics of dialogue: language is the horizon for its realization, but above all otherness and truth seem to constitute, in particular in the wake of Pareysonian reflection, radical ontological conditions to think the pluralism that is connected to dialogue and that is an essential instance in today's multicultural context.

Keywords: dialogue, hermeneutics, Gadamer, Ricoeur, Pareyson.

ADALBERTO COLTELLUCCIO

The meta-beginning. On “before the eternal beginning” or “not being prior to the beginning” in the philosophy of the late Pareyson.

pp. 455-490

If, in the thought of the late Pareyson, one of the fundamental theses is that God originates himself then it is consequential that there must be an eternal moment in which He, while giving himself being by himself, at the same time is not yet being, thus how it is not even the nothing already wanted, which would correspond to the evil accomplished (eternal annihilation). This essay examines several unpublished manuscripts of the philosopher, conserved in the Archive of the “Luigi Pareyson” Philosophical-Religious Studies Center in Turin – in addition to the published writings –, in which Pareyson explicitly argues for a kind of “aeon” relating to “before the eternal beginning” and to “not being before the beginning” of God himself. The thesis supported by the author is that, although part of the material considered was in a state of continuous elaboration, the philosopher conceived of God, before his self-origination, as a pre-archaic abyss in which his absolute freedom corresponds to a pure “if-he wants” (to be or not to be); abyss of freedom that does not decide (either to be or not to be) except when He arbitrarily wants it. The author names this “aeon” with the term “meta-beginning”, word not used by Pareyson, but whose concept is fully explained in the analyzed texts.

Keywords: divine self-origin, abyss, meta-beginning, freedom, will.

MASSIMO TURA

The trace of the face and the fold of the icon. Comparing Levinas and Marion

pp. 491-512

The contribution proposed here aims to compare the “trace” of the face and the “fold” of the icon as modes of signification through which Levinas and Marion respectively describe the pure phenomenological scene arising from phenomenological reduction. The analysis of these two perspectives intends to follow both the movement of “separation” which assigns the status of absolute transcendence to the Other, deconstructing the scene, and the movement of “correlation”, which, finding the “saturated phenomenon” in the immanence of a deeply excavated visible, arrives at a recomposition of the scene itself. A dual perspective in which revelation, on one hand, is expressed in the aniconic experience of the faces of the Others, in their “word without image,” and on the other hand, unfolds in the donation of the icon as a “phenomenon that presents itself”. A dual direction where the uniqueness of the revelatory ethical imperative of an infinitely growing accusation is contrasted with the infinite gratuitousness of the “crossed phenomenon of love” in the uniqueness of its expression.

Keywords: revelation, expression, givenness, saturated phenomenon, face, image.

DAVIDE MONACO

Hermeneutics as the ontology of actuality: Philosophy and technology in the thought of Gianni Vattimo.

pp. 513-540

The essay aims at analyzing the conception of philosophical hermeneutics as the ontology of actuality developed by Gianni Vattimo. As the philosopher himself has stated, the expression provides a retrospective view of his philosophical journey. Indeed, on the one hand, by using the term ontology, Vattimo emphasizes the indispensability for philosophy and hermeneutics to continue addressing being, not in a metaphysical sense but in a Heideggerian sense, which represents one of the specific characteristics of his theoretical position. On the other hand, with reference to actuality, it points to a critical reflection on modernity, technology, constituting one of the Leitmotifs of his entire intellectual itinerary.

Keywords: hermeneutics, modernity and technology, ontology.