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IL MODELLO DIALOGICO DELL'ERMENEUTICA A CONFRONTO COL PLURALISMO RELIGIOSO  
(pp. 8-26)

#### ABSTRACT

*The essay aims to illustrate the contribution that Gadamer's philosophical Hermeneutics can offer to the understanding of religious pluralism in contemporary societies. This contribution can be identified on two levels: firstly, in the elaboration of a concept of originality and "primacy" of dialogue, understood as an open horizon of encounter in which everyone can play himself, confront with otherness and learn from others; secondly, in the concrete confrontation with the various religious experiences, especially with regard to the plurality of rites. The interreligious dialogue model in the hermeneutic perspective avoids exclusivity and essentialism, and seeks to grasp the universally human "need for transcendence" which is the common ground of all religious experiences.*

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IL MODELLO CELESTE DEL DE PACE FIDEI E L'UNITÀ TRA LE RELIGIONI IN NICOLÒ CUSANO  
(pp. 27-38)

## ABSTRACT

*The essay, after a brief discussion of the De visione Dei, proposes an analysis of Niccolò Cusano's De pace fidei, highlighting the presence in it of the relationship between the universality of the "una religio" and the peculiarity of the "varietas rituum", according to a dialectic which seeks to keep them in equilibrium. During the analysis, it is emphasised that "una religio" is not simply Christianity in the ecclesiastical and orthodox sense, but a universal and rational religion which is able to embrace the plurality of religions without identifying with any one of them. In addition, in De Pace fidei emerges the idea of a double religious plan, articulated between universal and particular, which modernity would later elaborate.*

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LE RELIGIONI IN DIALOGO. KAIRÒS E VOCAZIONE  
(pp. 39-52)

## ABSTRACT

*The perspective of dialogue between religions is today a kairòs, however indecisive and contested it might be. This dialogue is in fact from the beginning implicitly at the core of religions in their intrinsic pluriformity. It is also the ultimate vocation of authentic religions, regardless of their capacity to achieve such results in history. On the basis of his own spiritual experience and cultural understanding, the author attempts – on the basis of this thesis – to offer an interpretation of the meaning of this kairòs for the historical development of the specifically Christian identity (1), in order to attempt an investigation into the manifestation in that identity of the vocation intrinsic to every religious tradition and experience that is truly such (2), and concludes with a note on the implications and practical perspectives in the public sphere that this event reveals.*

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IL PRINCIPE MOGHUL E LA «CONGIUNZIONE DEI DUE OCEANI». PER UNA ERMENEUTICA DELLA  
TRADUCIBILITÀ DELLE RELIGIONI  
(pp. 53-71)

## ABSTRACT

*The essay deals with the spiritual and theological experience of the Muslim prince Dārā Šikōh, (1615-1659), the eldest son of the fifth Mughal Emperor Šāh Jahān. During his short life, the prince wrote, among many religious works, the Confluence of the two oceans, object of particular attention here. This book, which made him a heretic in the eyes of the orthodoxy, it is a comparative study where concepts and technical terms of Hindu and Muslim religions are compared in view of their identification. In this work, it is possible to perceive an experience that recall closely the hermeneutics of translation of the names of God which characterized ancient civilizations, prior to the eruption of exclusive monotheisms. It is therefore an episode of enormous intercultural and interreligious importance, and still has relevance today.*

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L'ARCOBALENO DELLE RELIGIONI E I SUOI PROBLEMI  
(pp. 72-86)

## ABSTRACT

*The essay The Rainbow of Religions and Its Problems presents and shortly discusses some of the most relevant conceptions of religious pluralism proposed in the last decades by the theologically inspired philosopher John Hick, the mystic-speculative thinker Raimon Panikkar, the philosophically inspired theologian John B. Cobb Jr., and the historian-comparativist Wilfred Cantwell Smith. After an introduction elucidating the issue in the light of the various aspects and meanings of the rainbow metaphor (appreciated especially by Panikkar) the paper mainly concentrates on Smith's efforts to support historically the thesis of the necessary distinction of personal faith both from belief-systems and cumulative traditions in order to show how the new awareness of the irreducible differences in all these spheres could and should lead to a mutual recognition among all believers and the gradual formation of a global community of the humankind.*

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TRINITÀ E PENSABILITÀ. LA "RELAZIONE" COME PROBLEMA METAFISICO

(pp. 87-99)

## ABSTRACT

*This essay aims to underline how only a thorough investigation of the experience of "to think" can lead us to recognize the profound articulation of an aporia expressed through the Trinitarian form assigned by the Christians to their own God. Furthermore, if the activity of thinking is nothing but the establishment of a relation – in primis, of the thought itself with its objectuality and, secondly, of the objects with each other –, then we must question the relational form that characterizes and determines everything. In this regard, what if we suppose that, besides being the condition of possibility of any mode of existence, does the "relation" also represents the proof that, what is produced by this same relation, is turned into a sort of inescapable creaturality? And what if we suppose that, in this essentially creatural nature, what emerges is the mysterious relationship between being and not-being that evokes the deepest heart of the so-called Trinitarian mystery? And what if only by becoming aware of this surprising truth we could truly understand in what sense we are being made in God's image and likeness?*

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LA RAGIONE NON FA IL SALTO... SUL RAPPORTO VERITÀ E FEDE IN LESSING

(pp. 100-110)

## ABSTRACT

*Accidental truths of history can never become the proof of necessary truths of reason. The major “problem of Lessing” with revealed religion was that Christianity claimed to have been proven by miracles independent of Christianity itself. For Lessing the word of the Bible is less significant than its spirit. Truth is continuously in development and consequently incapable of a definitive formulation: it is best approached and expressed through images, parables, hypotheses; the most readily accessible form of truth is that of morality, which manifests itself in practice and is fully intelligible to natural and human reason. In the Parable of three Rings: “truth” presents itself, and is also recognizable, in the course of development of mankind, by means of new creative discoveries; it is in the position to gradually broaden its common treasure of knowledge.*

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IL DIALOGO INTERRELIGIOSO E I SUOI PROBLEMI  
(pp. 111-127)

## ABSTRACT

*Interfaith dialogue poses an entirely new challenge to Christian thought from its beginning up to present days. This challenge is reflected in the following alternative: either you do not practice interfaith dialogue, betraying the universality of the message, the communion with all human beings and the universal redeeming will of God; or on the other hand you really practice interfaith dialogue, inevitably betraying the supremacy, exclusivity, absoluteness that Christianity has always assumed as its role on the basis of the uniqueness of Christ as the only way to salvation. Tertium non datur (There is no third option). From this challenge Christianity can only emerge by redefining itself radically.*

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DIALOGARE TRA CRISTIANI E PAGANI. L'OCTAVIUS DI MINUCIO FELICE

(pp. 128-141)

## ABSTRACT

*In the Octavius of Minucius Felix the dialogue between Octavius, christian, and Cecil, pagan, is almost exclusively based on philosophical arguments. The gradual method of Octavius aims indeed, first of all, at leading Cecil to renounce his sceptical attitude, so that he can recovery trust in the natural reason and then agree to some fundamental christian doctrines: the existence of God creator, omnipotent and provident; the end of the world; the resurrection of the bodies and the eternal life; the purity of the christian ethic. Christianity, in fact, is not a philosophy, nevertheless these doctrines are consistent with the philosophical tradition, especially Stoicism. On this basic agreement, then, it is possible for Cecil to deepen knowledge of the peculiar christian teachings.*

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LA VARIETÀ DELL'ESPERIENZA RELIGIOSA. RIFLESSIONI SUL DIALOGO CON LA SCUOLA DI KYOTO  
(pp. 142-153)

## ABSTRACT

*Some strongly hostile stances against religion have been taken in the last years by some expressions of the so-called "secular" thought. It looks like a new conflictual landscape is emerging in our culture, a situation very similar to some old – and at the time apparently overcome – contrasts between different views. This situation compels us to think again about the religious dimension and its relationship with human everyday experience. In order to develop this new reflection it is useful to benefit of the dialogue with the East. This paper examines in particular the contributions by Nishida Kitaro and Nishitani Keiji, thinkers belonging to the Kyoto School who, starting from Buddhism and other sources of Eastern spirituality, developed an original thought and confronted themselves all-round with Western philosophy and religion. The main themes are a broad consideration of religious experience, the criticism of separate transcendence and the reflection on the theme of subjectivity. Eastern thought's meditative inclination, and its focus on the theme of God and man's suffering can offer a precious contribution to Western thought.*

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«EXTRA ECCLESIAM NULLA SALUS»? TOMMASO D'AQUINO SUL RAPPORTO TRA IL CRISTIANESIMO E LE  
ALTRE RELIGIONI

(pp. 154-165)

## ABSTRACT

*This paper proposes a historico-theoretical analysis of Summa Theologiae, III, q. 8, a. 3, in which Thomas Aquinas tries to understand the relationship between Christianity and the infideles. Remembering that within XIII century the principle extra Ecclesiam nulla salus was subdued to a stiff interpretation by official statements of Catholic Church, we have to say that not all opinions and reflections on this topic were really closed, and several thinkers propose paler positions. Aquinas, in particular, connects Church membership to Christ membership and one of the consequences of this is the distinction between Church in potentia and in actu. Starting from here, it's possible to understand what Aquinas says: in virtute Christi, every person – faithful or not – could be considered member of the Christ's body, and then of the Church, at least in potentia. «At least» because, from a certain point of view, all humanity could be considered member in actu of the Church. Aquinas, through those arguments, interprets extra Ecclesiam nulla salus in a very open manner and comes close to an inclusivist approach.*

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CONVIZIONI IN DIALOGO. IL PLURALISMO ERMENEUTICO DI PAUL RICŒUR

(pp. 166-177)

## ABSTRACT

*This essay seeks to explain the role of some aspects of Paul Ricœur's philosophy such as the understanding of oneself and the openness to others as the main part of the current debate about interreligious dialogue. The aim of this paper is to consider ways to compare different positions and beliefs, without unilateral or violent attitudes that belong to different religions. In this respect it describes the paradigm of "translation" as a model of interreligious communication and shows that to achieve a true interreligious dialogue we need to learn to recognise diversity and as much as possible to make them part of ourselves.*

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UMANESIMO VERSUS RELIGIONE  
(pp. 178-184)

#### ABSTRACT

*The essay concerns the relation between Humanism and Religion. On the one hand, Humanism means to focus on human values, and therefore it is the opposite of Religion. On the other hand, the Christian Religion is the Religion of the humanity of God, and therefore Humanism belongs to Christianity in an essential way.*

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A HERMENEUTIC PARADIGM FOR THE HISTORY OF ANCIENT PHILOSOPHY. THE MULTIFOCAL APPROACH  
(pp. 187-207)

## ABSTRACT

*In the last century the same evolutionary paradigm has been adopted for the texts of Plato and Aristotle. This choice is paradoxical because these texts are very different in nature and display a different approach to philosophical problems. In any case this evolutionary interpretation has entered in crisis today for a lot of reasons. This failure forces us to develop a different hypothesis, here named “multifocal approach”: whereas modern thought tends to think in terms of “aut... aut”, that is of opposition between irreconcilable and alternatives positions, Classical thought, and particularly Platonic-Aristotelian thought, thinks in terms of “et... et”; it tends to broaden the structure of its analysis so as to include the highest possible number of elements. Classical philosophers do not seem interested in producing a theoretical system; instead they want to develop a range of schemes that often stand in contrast to one another. Classical thought is designed to understand the world, which is so complex as to require a range of different tools. From this perspective, some apparently contradictory positions may be found to actually be mutually consistent or at any rate compatible. For years this hermeneutic paradigm has been the focus of research for the ancient philosophy work group at the University of Macerata. One first result of our investigation has been summed up in a small collected volume, here cited many times, By the sophists to Aristotle through Plato, Academia Verlag, Sankt Augustin 2016.*

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L'INQUIETUDINE DELL'UOMO FRA PRASSI E TECNICA  
(pp. 208-228)

## ABSTRACT

*The essay inquires about the connections between praxis and techne in contemporary society. The investigation starts from the Aristotelian distinction amongst the different epistemai and proceeds through the comparison between the heideggerian idea of the roots of knowledge in the effectiveness of existence and the gadamerian perspective that highlights analogies and differences between techne and praxis, bringing to light at the same time the peculiarities of a knowledge not re-convertible to technique.*

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AINSI, "JE" N'EXISTE QUE SI, DU DEHORS, L'ÂME TOUCHE AU CORPS? OU COMMENT LE DISCOURS NANCYEN  
TOUCHE AU CORPS

(pp. 229-248)

## ABSTRACT

*Many philosophies have questioned, and even tried to define, the relationship between body and soul. How does Jean-Luc Nancy address this relation? This question briefly summarizes the aim of this article. By focusing on *Corpus*, a book published by Jean-Luc Nancy in 1992, we will expose the subtle but provocative conception proposed by the latter of the relationship maintained between body and soul, before opening ourselves to the ontology that conditions the access to this relationship: the «excriture» of the French philosopher. It is only in this way that we are able to know how it is finally possible for a subject to “touch” the soul and the body.*

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PAUL RICŒUR: PERSONA, COMUNITÀ E STATO. DA ÉTIQUE ET POLITIQUE ALLA CRITICA A A THEORY OF JUSTICE DI JOHN RAWLS

(pp. 249-264)

## ABSTRACT

*This contribution focuses on Paul Ricœur's proposal in the field of theory of justice, as it appears from the four important works, in which the French philosopher treats the theme of relationship between person, community and State: Éthique et politique (1983), Meurt le personnalisme, revient la personne (1983), Soi-même comme un autre (1990), Le Juste (1995). Ricœur, in Éthique et politique and in Meurt le personnalisme, revient la personne, highlights that the living tradition of human communities can be a sort of "ethical place", in which it's possible to reach a metaphysical concept of human person, only if the same ethics becomes able to consider the notion of man as "crisis" and, in consequence, to intend the theory of justice as a "challenge" on good. In consideration of this perspective, Ricœur, in Soi-même comme un autre and in Le Juste, criticizes the kantian autonomy of good will from the good's desire and the rawlsian elimination of comprehensive doctrines from the public space and their conservation only into the private dimension.*

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JACQUES DERRIDA E LA LOGICA SPETTRALE  
(pp. 265-281)

## ABSTRACT

*This paper aims at interpreting a long period of Jacques Derrida's thought (1930-2004), through the "logic of spectrality". Such definition appeared in a long note in Specters of Marx (Derrida, 1993) where some fundamental lexical and argumentative indications are contained, along with a broad bibliography of books by Derrida, published between 1974 and 1993. Such note is a sort of summary of the main sources of the spectral logic, which is fundamental to outline Derrida's lexicon (specter, ghost, spirit and revenant) and the peculiar form of temporality that characterizes the latter. This paper humbly draws its inspiration from Derrida's philosophical style and it is a sort of self-application of the deconstructive approach to the books of the French philosopher. The conclusions propose some general considerations on Derrida's deconstruction in the light of the decomposition, reiteration and deferred action characterizing the logic of spectrality and point out the influence of Heidegger's phenomenology.*

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L'EREDITÀ DI BARRY SMITH E D.M. MARK NEL DIBATTITO GEO-ONTOLOGICO CONTEMPORANEO  
(pp. 282-298)

## ABSTRACT

*This article is intended as a reconstruction of Barry Smith and D.M. Mark's Geographical Categories: an Ontological Investigation, which represents a fundamental reference for the contemporary debate on geo-ontologies. The first section is concerned with the ontological presuppositions of geo-ontologies, which, according to the two authors, encompass philosophy, computer science and geography. As a second step, this preliminary analysis is taken to be a helpful device in showing the importance of geographical naive conceptualizations (section two) and how non-expert subjects think of geospatial phenomena (section three). Finally, the fourth section is focused on the classification of the main contemporary geo-ontologies in spatial, physical/natural and human ontologies, and on the reception of Smith and Mark's thesis (presuppositions, experiments and results) in the contemporary debate.*

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PRODOTTI DELLA MENTE E CONTESTI DELLA COMUNICAZIONE

(pp. 299-316)

## ABSTRACT

*The aim of my work is to reach an all-embracing and satisfactory, although rough and somewhat loose, characterization of “artifact”. After providing some reasons for such a characterization, I support a notion of “artifact” that covers also abstract entities; entities which, however, at the ontological level do not need to be materially implemented. Since material realization is not a condition of artifactuality, I recognize as the distinctive mark of artifacts the special feature that requires that an artifact be recognized as such. In this, artifacts reveal an ontological nature that is deeply involved with communication. Thus I appeal to the Relevance theory of communication, formulated by Dan Sperber and Deirdre Wilson in 1986, in order to grasp the communicative element which is essential and constitutive of artifacts.*

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PRACTICAL COHERENCE, MORAL TRUTH AND SELF-SACRIFICE  
(pp. 317-337)

## ABSTRACT

*This paper considers the moral meaning of actions corresponding to the moral statements of the agent in order to clarify the discursive logic which underpins the evaluation of moral judgement on the basis of coherent conduct. Firstly, those cases are considered in which the ascription of truth-value to moral statements is made dependent on the practical coherence of the agent. Secondly, it is shown that the concepts of authenticity and integrity are to be introduced in order to increase the truth-making value of practical coherence; particularly, it is shown that linking integrity with moral truth is plausible when integrity is considered as an epistemic virtue. In the third part, the discursive practice of linking moral truth and integrity will be considered from a narrative-hermeneutic ethical point of view, depicting how the metaphor of self-sacrifice is involved in it.*

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«IO CHE È NOI, NOI CHE È IO». A PROPOSITO DELLA "SVOLTA INTERSOGETTIVA" DELLA FILOSOFIA  
CONTEMPORANEA A PARTIRE DA HEGEL

(pp. 341-351)

## ABSTRACT

*In the last few decades, a contemporary and post-metaphysical reading of Hegelian philosophy has been taking hold both within the European interpretive tradition and within the Anglo-American philosophical context. This radical revisiting of Hegelian thought – an intersubjective turn – is not merely a new interpretation of the historical Hegel but is putting forward a global theoretical proposal and a new philosophical framework. Many key issues of modern philosophy are thus receiving a new treatment, from the ontology of institutions to the intersubjective and social nature of rationality, from the relation between nature and culture, to the structure of intentional action. In this paper, this intersubjective turn and renewed understanding of the Hegelian perspective are critically addressed by taking into consideration the most recent of a series of international Contemporary Hegel conferences, whose results have been collected in: “I that is We, We that is I”. Perspectives on Contemporary Hegel, edited by I. Testa and L. Ruggiu, Brill, Leiden-Boston 2016.*