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Lo Spirito e il potere. Questioni di pneumatologia politica
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TABLE OF CONTENTS

NICOLETTI M., *Introduzione*

GHIA F., *In limine. Percorsi di pneumatologia politica*

PRATO G.L., *Declinazioni ebraiche della rūah*

HANAFAI H., *Al- Rouh nel Corano. Un'analisi comparativa*

POTTMAYER H., *Pneumatologia politica ed ecclesiologia cattolica*

FANTAPPIÈ C., *'Spirito' e 'Istituzione'. La prospettiva teologico-canonistica*

BIDESE E., *Il "pneuma" nel De pace fidei di Niccolò Cusano*

SPINI D., *Spirito e potere nella Riforma*

ARICI F., *Spirito, carità e autorità nella riflessione del Gaetano (1468-1534)*

HÖSLE V., *Pneumatologia politica e filosofia della storia. Ovvero: Quale posto occupa la filosofia della storia di Kant nella storia della filosofia della storia?*

MAFFEIS A., *Storia dello Spirito e destino della nazione. La teologia politica di Friedrich Gogarten (1915-1934)*

GIULIANI M., *La ruach ha-'am come fondamento del sionismo culturale nell'opera di Asher Zvi Ginzberg (Achad Ha-'am)*

PAROTTO G., *Pneuma e pneumopatologia nel pensiero di Eric Voegelin*

ZUCAL S., *Pneuma e communitas in Ferdinand Ebner*

ABSTRACTS

FRANCESCO GHIA

In limine. Percorsi di pneumatologia politica

(pp. 11-24)

The essay presents a brief historical and conceptual overview of what is, and when we can speak of, “political pneumatology”, a concept that is rooted in the dialectical processes of secularization of the theology of history, and which is best exemplified in the opposition between universalism and particularism, or between Spirit and Letter. Whether one conceives of the dynamism of history (following the cyclic model of the Greeks), or whether one prefers to understand it as a movement with a “terminus a quo” and a “terminus ad quem” (according to the creationist and eschatological model of the Christian theology of history), the concept of “political pneumatology” seems appropriate—based on authors such as Gioacchino da Fiore, Leibniz, Fichte, Hegel, Troeltsch, Taubes, and Voegelin, among others—to prefigure the utopia of a reconciled community of men, which translates into political terms the ancient theological concept of “ecclesia invisibilis”.

GIAN LUIGI PRATO

Declinazioni ebraiche della rūah

(pp. 25-40)

In the interpretation of the Hebrew and Biblical term rūah, one often encounters the outcome of a misleading hermeneutic effort—“external”, so to speak, to the semantics of the term—aimed at separating the “real” meanings (rūah as “wind” and “breath”) from the “abstract” meanings (“spirit”). Such a hermeneutic process is clearly functional, both in its explicit and in its implicit intentions, to extract and isolate the “pneumatic” value of the rūah, thus emphasizing the political dimension of charismatic legitimation. In fact, however, the overall magnitude of the rūah takes shape rather as a continuum, and the prevalence of one dimension over the other is never granted.

HASSAN HANAFI H.

Al-Rouh in the Qur'an. A Comparative Content-Analysis

(pp. 41-46)

The term ‘Rouh’, which means Spirit, Soul, is mentioned in the Qur’an 24 times, i.e. is a frequent term. ‘Rouh’ is derived from the same root as ‘Rih’ which means wind, singular (19), or plural (10). In both usages there is breathing. It is the same meaning in the OT ‘Ruah’, wind. In the OT, spirit is related to the chosen people, in the NT, to the person of Jesus Christ and in the Qur’an to the moral dimension in man. The OT notion is collective, the NT notion is personalistic, singular and unique, the Qur’anic one is realistic, common to all human being.

HERMANN J. POTTMEYER

Pneumatologia politica ed ecclesiologia cattolica

(pp. 47-56)

In the relationship between ministries and charisms, theological ecclesiology sees at play the mutual interpenetration between its Christological dimension and its pneumatological dimension. The prevalence of the one or the other dimension over the time—that is to say, the prevalence of a Christomonistic ecclesiology, in the first case, or a pneumatomonistic ecclesiology, in the second case – depends critically on the social and political conditions in which the Church carries out its mode of acting and structuring itself. When the Church perceives itself as an institution under challenge, it develops a Christological emphasis on ecclesiology. When an internal and spiritual renewal becomes urgent, then the pneumatological dimension of the Church acquires greater force. This essay enucleates, with brief glimpses from the history of the Church, the way in which these two moments alternated and still alternate in theology, highlighting the implications in terms of the understanding that the Church has from time to time of its role and mission.

CARLO FANTAPPIÈ, *Spirito e Istituzione. La prospettiva teologico-canonistica*
(pp. 57-94)

Within canon law and the history of the Church, the theological and sacramental dimension and the legal-institutional dimension have produced a tension and polarization between Spirit and Institution. This terminological pair is the translation of two modes or forms of representation of the Church, which, throughout history, has taken on different names: Incarnation and Pentecost in the theological-dogmatic perspective, Law and Gospel in the theological discipline, Spirit and Form or Immediacy and Mediation in the philosophical approach, Pneuma and Institution, Institution and Event, Charisma and Power in the ecclesiological tradition. This polarization finds its clearest formulation in the so-called “Sohm thesis”, which can be summarized in the formula that the essence of the right of the Church is in contradiction with the essence of the Church. In this anti-thesis (a “Gegensatz” which is at the same time a “Widerspruch”) one finds all the conflictual contradiction, which is also productive, between the charismatic Church of liberty and the institutional and dogmatic Church of the law, seeking an agreement or a compromise between the subjective dimension of intimate religious experience and the objective dimension of an order based on consensus.

ERMENEGILDO BIDESE, *Il “pneuma” nel De pace fidei di Niccolò Cusano*
(pp. 95-114)

This essay investigates the conceptual figure of the spiritus conexionis in Nicholas of Cusa’s De pace fidei. The thesis is that the German thinker, by radicalizing the scope of the traditional use of that figure, which originally belonged to the doctrine of the Trinity and to the Neo-Platonic conception of the anima mundi, confers to it a pneumatological-political characterization. Indeed, at the end of De pace fidei, from the spiritus conexionis descends to the individual representatives of the cultures and religions the potestas necessary to establish in Jerusalem the only true faith, guaranteeing the tolerance of the diversity of rites. As in the Trinity and in the Universe the spiritus conexionis binds the various parties and thereby causes that they are also possible in their singularity, so, in the political realm, the spiritus conexionis is the category in which, after the medieval ordo, the diversity of individual nationes is held together, made possible and founded in their individuality within a larger connection. The name of this union, not spelt out and only sketched by Nicholas, is: Europe.

DEBORA SPINI, *Spirito e potere nella Riforma*
(pp. 115-36)

The “Spirit-Power” link is an important step not only for the study of the origins of the Reformation, but also to fully understand the philosophical-political context of sixteenth- and seventeenth-century Europe, and therefore to fully understand the emergence of the complex of political, social, and cultural phenomena that goes by the name of modernity. The Spirit-Power nexus is even more important when considered in its connection with two other key issues, namely the theological-political status of prophecy and of millenarianism, since pneumatology and prophecy are closely intertwined. After a brief reference to some basic aspects of the theology of Luther and Calvin, this paper considers a specific area of Protestantism in the sixteenth and seventeenth centuries, that is, France. Particular attention is devoted to the work of Pierre Jurieu (1637-1713), the key figure of the Protestant resistance against Louis XIV, a proponent of a political-legal thought based on the idea of the legitimacy of a strong resistance to tyranny, but at the same time also a fervent guardian of Calvinist orthodoxy against any attempt to “change direction” (famous was his polemic against the Socinian “heresy”).

FAUSTO ARICI, *Spirito, carità e autorità nella riflessione del Gaetano (1468-1534)*
(pp. 137-52)

In the First Book of Sentences, Pietro Lombardo poses the theoretical problem of the possible identification of the Holy Spirit with charity. He thus inaugurates a long period of Theological discussion on the nature of charity, on its relationship with grace and the role of the Holy Spirit. The theological-political significance of this theological discussion clearly emerges in late Scholasticism and in particular in relation to the nexus between “iustus ordo” and order of nature. Tommaso de Vio, the Gaetano, is perhaps the most important of these commentators of Thomas Aquinas who, between the fifteenth and sixteenth century, shape their thinking in response to the position of Duns Scotus, who maintained that grace and charity are the same habitus that resides in one of the two faculties of the soul, that is to say, in the will. This paper analyzes the positions of Gaetano particularly in relation to three fundamental themes: the natural desire of God, the relationship between nature and the supernatural, and the “potentia oboedientialis”. Precisely when the harmonious perception of the relationship between nature and the supernatural is undermined and the ability to accommodate the “potentia oboedientialis” becomes the only sign of a passive acquiescence to God’s omnipotence, political action, as well as the perception of authority, can with difficulty be grasped according to the principle of “ordo charitatis”.

VITTORIO HÖSLE, *Pneumatologia politica e filosofia della storia. Ovvero: Quale posto occupa la filosofia della storia di Kant nella storia della filosofia della storia?*
(pp. 153-74)

The essay develops the idea of a philosophy of history of the philosophy of history - that is, it tries to find out what logic determines the development of the philosophy of history. It argues that after a phase dominated by cyclical ideas, after a long preparation by Christianity, a model centered on progress develops, which corresponds to the age of European supremacy. With the collapse of the latter, cyclical ideas become tempting again. It is hardly by chance that some of the most eloquent critics of the idea of progress (Benjamin, Horkheimer/Adorno, Lowith) are German Jews writing during or shortly after the holocaust. Still, the essay defends a normative version of the theory of progress, strongly influenced by Kant and Hegel, whose philosophy of history is a form of secularized pneumatology.

ANGELO MAFFEIS, *Storia dello Spirito e destino della nazione. La teologia politica di Friedrich Gogarten (1915-1934)*
(pp. 175-218)

Friedrich Gogarten was, together with Karl Barth, one of the leading figures of the dialectical theology in the 1920s, but the two theologians gave a completely different evaluation of the political changes that took place in Germany between the two world wars. The essay gives an account of the development of Gogarten's political theology from 1915 to 1934. Two lines are intertwined in the writings of this period: a "romantic" plea to follow the Spirit that leads the destiny of the nation and a more sober reflection on the nature of society and State, according to the classical patterns of Lutheran theology.

MASSIMO GIULIANI, *La ruach ha-'am come fondamento del sionismo culturale nell'opera di Asher Zvi Ginzberg (Achad Ha-'am)*
(pp. 219-32)

In this essay the author will explore the concept of Volkgeist, the 'spirit of the people' (ruach ha-'am in Hebrew) as it appears in the writings of Asher Zvi Ginzberg (1856-1927), known as Achad ha-'am, who was the founder of 'cultural Zionism'. Such a concept underlines the centrality of national creativity of the Jews as the product of a long historical evolution, a mix of religious and political influences, which ended up helping the national Jewish rebirth in Palestine better than mere political and diplomatic efforts. Ginzberg claims the originality of the Hebrew/Jewish people's genius developed in the Diaspora as the basis for all Zionist dreams.

GIULIANA PAROTTO, *Pneuma e pneumopatologia nel pensiero di Eric Voegelin*
(pp. 233-60)

The concept of "pneumatology", although it is elaborated and developed by Eric Voegelin in particular to describe the cultural and spiritual conditions that have enabled the rise of National Socialism, crosses horizontally across all his work. As a disease of the spirit, pneumatology implies the loss of the ability of a true philosophical meditation according to the principles that have been transmitted to us not only by Christian spirituality but also from the classical tradition. The disease is not due to an error of the "mind", that is, an intellectual error in the perception and symbolization of reality, but it is a disease of the spirit. The theoretical core of Voegelin's pneumatology, which this essay intends to examine, is therefore intrinsically linked to a noetic analysis. Consciousness can be comprehended only by going over the forms with which it has historically produced itself. "History" and "pneuma" are intertwined: it is only thanks to the strength of the pneumatic experience and of the vertical fracture that it produces in ancient conceptions still dominated by myth and cyclical temporality that, for Voegelin, history can be born.

SILVANO ZUCAL, *Pneuma e communitas in Ferdinand Ebner*
(pp. 261-92)

In Ferdinand Ebner, philosopher of pneumatology par excellence, the term "pneumatology" derives its meaning from the Pauline passage (1 Cor 15, 44-47) with the famous dialectic opposition—at the anthropological level—of "pneumatic man" and "psychic man", which is to say, a man who relates only to himself and a man who refers to God's Spirit. If "pneumatology" is that

orientation of thought which wants to “objectively” take hold of the reality of the spiritual life of man, it cannot, according to Ebner, avoid to come across the realm of word. Among dialogical thinkers, Ebner is thus the first to explicitly develop the pneumatological foundations for dialogical praxis, and for any true dialogical understanding. This essay aims to highlight the relationship in Ebner’s pneumatology between “politic” and “impolitic”, stressing that only a “communitas” which embraces the power of the Pnêuma-word, which is unarmed but capable of building relationships, may ultimately prevent the tragedies of the political.