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**Esperienza religiosa e questione di Dio**  
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## ABSTRACTS E KEYWORDS

Marco Cangiotti

*Ambiguità interpretativa e necessità del concetto di esperienza*  
(pagine 9-15)

### ABSTRACT

The article deals with the question of the interpretative ambiguity of the concept of religious experience. The author, after criticizing the subjectivistic interpretation, raises the question of the possibility of a realistic interpretation. The thesis adopted argues that a realistic interpretation is possible within a realistic understanding of the role that consciousness plays in human experience as such.

### KEYWORDS

Experience, Conscience, Religion, Philosophical Anthropology

Kurt Appel  
***Rivolgersi al Dio assente***  
***Verso una filosofia della preghiera***  
(pagine 17-42)

#### ABSTRACT

This paper intends to present a path to a philosophy of prayer. In this endeavour it is taken into account that prayer poses a crisis within contemporary theology as well as it presents a topic which even in those philosophies remains omitted that raise the issue of the absolute. In its introductory paragraph the text refers to the circumstance that the heavenly palace as God's domicile which has represented the direct addressee of the traditional prayer has disappeared increasingly from the horizon, at least within the occidental world. The consequence of this is a not to be underrated crisis and void of the occidental symbolic order. A further part of the text pertains to the philosophies of Leibniz and Hegel. Both thinkers criticize the advancing objectification of the world which according to the opinion of the present author emerges from the disappearance of the addressee of prayer and discloses that the world is embedded in an affective and subjectal world. The main part of the paper eventually addresses the phenomenology of prayer. This may be understood, in its orientation on the other, as the subjectivication of man – as singular "I" and as collective "we" – if it respects the non-representability of the absolute (the Other) and if it remains open for the translation of the "I" and the transformation of one's own desire.

#### KEYWORDS

Prayer, God, Time, World

Francesco Miano

***L'esistenza e la trascendenza***

(pagine 43-60)

#### ABSTRACT

The essay reflects on the sense of religious experience in the contemporary cultural condition. To give an answer to the question of meaning that belongs to contemporary man, Karl Jaspers' thinking seems particularly suitable. For in it the dimension of transcendence emerges from the field of human existence and shows itself through symbols that are able to interpellate without forcing.

#### KEYWORDS

Existence, Transcendence, Symbol, Language

Roger Pouivet  
***Contro il personalismo teistico***  
(pagine 61-72)

#### ABSTRACT

That God is a person is not just an implicit theory in the most common pastoral theology today – it is also an evident fact for contemporary philosophers and theologians like Richard Swinburne, Alvin Plantinga or William Hasker and also those who support “Open Theism”. It seems to me that there we have no good arguments to say that God is a person simply because he is a personal and not a material reality. This way of expressing oneself is linked to a very controversial doctrine, the psychophysical dualism, in the domain of philosophy of the mind. It has damaging consequences in rational theology as soon as one asks oneself about the divine action, the problem of evil, the question of the prayer of demand, and so on. At the very least, a serious doubt about the attribution to God of a personality, in the usual sense, could be a good method when we approach these themes.

#### KEYWORDS

Theism, Person, God, Consciousness

Andrea Aguti  
***Esperienza religiosa e teismo***  
(pagine 73-92)

#### ABSTRACT

The article is divided into two parts: in the first one, I reflect on the reasons that motivated in modern age the increasing relevance of the notion of religious experience in theology, sciences of religion and philosophy of religion and on some issues that this relevance is raising in postmodern age. In the second one, I try to give a plausible definition of religious experience and to identify the role that it plays in philosophy of religion, especially regarding the question of God.

#### KEYWORDS

Religious Experience, Religious Diversity, Theism, God

Giovanni Filoramo

***L'esperienza religiosa in Occidente e in Oriente***

(pagine 93-110)

ABSTRACT

The paper reconstructs the formation of the idea of religious experience in the science of religion until the '30s of the last century. The term became current in the late nineteenth century use, particularly in religious studies in English; they take it back from a Protestant tradition that resorted to it to indicate especially the centrality of the typical conversion of the awakenings. The paper then recalls some reasons that favored the fortunes of this idea, which is at the center of the book by William James on the various forms of religious experience, bringing as an example of its centrality Friedrich Heiler's book on prayer. In the second part, the paper analyzes the way in which this idea has been revived by some thinkers of India and Japan to build a bridge between East and West, in order to better understand the religious traditions of origin and demonstrate its superiority against the West.

KEYWORDS

Religious Experience, Science of Religion, Mysticism, Prayer

Sergio Sorrentino

***Esperienza religiosa e teoresi filosofica***

(pagine 111-124)

#### ABSTRACT

Philosophy of religion, according to the tenets of the present essay, has to explore three main topics: the basic principles out of which religious stance originate (its growing out, its statute as experience, its embodiment into a culture and a social group); the constitution of religion as lived experience or the originating of its peculiar phenomena; the forming of religion as concrete (historical and social) manifestations and its outspread into a plurality. It is also accounted for the method of this kind of approach (including criticism, hermeneutics, arguing top-down and down-up, analysis and synthesis) and for the topic of religious community so as of the “religious worlds”.

#### KEYWORDS

Religion, Culture, Revelation, Symbolic Forms

Omar Brino

***L'esperienza religiosa nella crisi modernista***

(pagine 125-144)

ABSTRACT

The relationship between religious experience and question of God was very discussed in the philosophical debates in the age of the modernistic crisis of Catholicism in Italy. Three main orientations can be seen in these debates: a. the transcendental ontological line of the New-Scholastic, in which the experience of faith has to be referred to a rational proof of the transcendent existence of God; b. the immanent unity of subjective experience and absolute mind, in the New-Hegelians; c. the line of maintaining a “critical” difference between experience of faith in God and rational reflection on God (that was the line of the theistic philosophers who were closer to Modernism). In and between these three general orientations, there were anyway many different, specific positions, and there were not only clashes, but also mutual conceptual defining among these.

KEYWORDS

Religious Experience, Modernism, Immanence, Church



Francesco Paolo Ciglia

***Il Dio «elementare» di Franz Rosenzweig***

(pagine 145-168)

#### ABSTRACT

The article explores specific aspects of Rosenzweigian reflection about the theological question. It analyzes the “elemental” structures of the figure of God as they were understood, with extreme lucidity according to the thinker, by the mythological comprehension, that was elaborated in Ancient Greece. The mythical God, who comes into focus through the use of complex methodological procedures, unveils himself as denoted by two polarities which are in reciprocal tension. These are: his infinite essence and his abysmal liberty, which together outline the profile of his sovereign vitality. The figure of the mythical God represents, according to the thinker, a sort of prophetic foreshadowing of the biblical understanding of the revealed God, which in part delves into and continues the figure of the mythical God, and in part revolutionizes it, by bringing it to its complete fulfillment.

#### KEYWORDS

Revelation, Religion, Hebraism, God

Elena Cecchi

***Esperienza religiosa e silenzio di Dio in André Neher***

(pagine 169-182)

ABSTRACT

The French Jewish philosopher André Neher deepens, especially in two different lectures in the Sixties, the stories of the biblical characters Job and Jacob comparing them to those lived by the Jewish people during the *Shoà*. It deals with very strong experiences linked to the categories of abandonment and struggle; however, at the end they achieve a reconciliation with the divine through prayer and benediction. Neher comes to a very similar solution. After his experience in the *Shoà*, he reconstructs *ex-nihilo* his own faith based on hope: a belief that revives despite everything.

KEYWORDS

Shoà, God, Monotheism, Silence

Massimo Serretti

***Il realismo dell'esperienza dell'uomo***

(pagine 183-210)

ABSTRACT

This article seeks to offer guidelines for a redefinition of man's experience, properly as it is, parting from its preceding preconditions as well as from its following prospective horizon. The "theological" redefinition of experience allows a delimitation to be made between this and that which is known as "religious experience". The field of the religious is defined upon the traditional doctrine of the "natural desire for God". "Delimiting" the two means that the human experience is broader than the religious one. On the basis of these two premises, a third step emerges introducing the "Christological experience" as that which God himself has of man in the «man Jesus Christ». This presents the Christian experience as a participation in the very experience of Christ. Thus, a second decisive delimitation is made between the religious experience and the Christian. Such a "delimitation" here means that no breach occurs between the first and the second.

KEYWORDS

Religious Pluralism, Experience, Human Being, God

Daniele Bertini

***Esperienza religiosa e pratiche doxastiche***

(pagine 211-236)

ABSTRACT

My paper argues for the claim that religious experience may provide evidential reasons in support of religious beliefs. I name such a claim *epistemic view of mystical experience* (EM). In the first section, I sketch two approaches to EM. Richard Swinburne, William Payne Alston and Alvin Plantinga (among others) develop a notable defense of EM. On the contrary, seminal works by Ludwig Feuerbach and Rudolf Bultmann offer the opposite account. I briefly show how to resist to the criticism of EM. In light of such line of reasoning, I move to Alston's *Theory of Doxastic Practices* (TDP) in the second section. After giving a skeletal account of TDP, I construe an argument in Alstonian terms against the naturalist refutations of EM. In the third section, I highlight the main problem with TDP, that is, the claim that perceptions and religious experiences have an analogical relation. Examples from sacred texts of different traditions show that such a claim fails to grasp what a religious experience is. In the final section I give a preliminary account of the notion of *presentational experience*, and show that it is possible to defend EM more plausibly than TDP does by the use of this notion.

KEYWORDS

Doxastic Practices, Religious Experience, Religious Diversity, Epistemic Justification

Sante Maletta

***Esperienza religiosa e dimensione politica***

(pagine 237-256)

ABSTRACT

The major aim of this paper is to discuss the relation between politics and religious experience from the perspective of social philosophy. Nowadays the democratic societies suffer the effects of a social pathology strongly intertwined with two major modern traditions: naturalism and secularism. Some speak of a sort of «anthropological emergency»: alienation of the human beings, reification of the human relations, meaninglessness of social action, and lack of motivation. With the support of scholars such as Ernst-Wolfgang Böckenförde, Jürgen Habermas, Charles Taylor, and Hans Joas, this paper holds that religious experience can provide the necessary resources to treat this social pathology.

KEYWORDS

Religious Experience, Naturalism, Secularism, Social Action

Mario Micheletti

***Brian Davies e il “tomismo apofatico”***

(pagine 257-272)

ABSTRACT

Brian Davies has properly denounced the anthropomorphism emerged in some recent approaches to God within the context of analytic philosophy of religion; moreover, he has highlighted certain key metaphysical doctrines characteristic of classical theism. Nevertheless, the contrast Davies establishes between classical theism and theistic personalism as well as his feeble conception of analogy seem paradoxically to give support to that unfavorable view of classical theism which mistakenly attaches to its notion of God the meaning of an abstract object, that is causally inert, incapable of personal relationships. Davies' religious thought is here examined against the background of Victor White's and Herbert McCabe's so-called “apophatic Thomism”.

KEYWORDS

Apophatism, Analytical Thomism, Analogy, Religious Language

Elisa Grimi  
***Esperienza di Dio?***  
(pagine 273-284)

#### ABSTRACT

The paper proposes a reflection on the meaning of “Christian experience”, “encounter with God”, and the role of the philosophy of religion within humanistic disciplines. The essay starts with an analysis of the notion of “experience” and through the studies of Romano Guardini, Joseph Ratzinger, Hans Urs von Balthasar and Dietrich von Hildebrand proposes a different perspective of a philosophy of religion, taking into account on one hand of the development of the sciences and on the other of the philosophical-analytical method. In this sense this short research wants to be a sort of alarm bell to that theoreticism and abstractionism capable of rendering the philosophy of religion a sterile discipline, which is instead fruitful by definition.

#### KEYWORDS

Religious Experience, Revelation, Theology, God