

HERMENEUTICA (ISSN 1590-6833)
ANNO 2018

Tempo e salvezza
ISBN 9788837232283 – pp. 368, € 32,00

ABSTRACTS E KEYWORDS

Ugo Perone
L'oggi, crocevia di tempo e salvezza
(pagine 7-20)

ABSTRACT

Salvation cannot be conceived as the intrusion of eternity into time (an assumption Cullmann would still say to be a heathen one). Christian salvation has a tighter and more intimate relationship with historical temporality. It is announced in the present, it has a date, it connects to historical events, which really happened, but nonetheless it is not consumed in the moment of vision (*Augenblick*), which – as Heidegger has shown – is an anticipation of death. By discussing Cullmann and Heidegger the essay intends to support this concept of a relationship between history and salvation, considering it to be a specifically Christian one; it also proposes a close up on the dimension of present time as the very time which salvation is announced in.

KEYWORDS

Cyclical and Lineal Time, Eternity, Salvation, Possible Present

Massimo Naro
Christus futurus in carne
La salvezza anticipata
(pagine 21-46)

ABSTRACT

With the Latin expression which is the title of this reflection, Tertullian – in his *De carnis resurrectione*, which on some versions is known as *De mortuorum resurrectione* (VI,18-19) – describes one of his suggestive intuitions: Adam was created by God using a lump of mud dressed in the image of Christ «which was incarnated» and, thus endowed with an everlasting dignity, which can be considered a sort of deposit for an assured salvation. From this point of view, Christian eschatology can develop as a soteriology which culminates in the anticipation and that, therefore, has a close relationship with the theological consideration of time and its sequences, seen beyond any simple chronological succession (past, present, future) understood instead in their kairological quality, in the interrelationship of promise, fulfillment and – of course – anticipation.

KEYWORDS

Eschatology, Soteriology, Time, Salvation

Massimo Giuliani
Le doglie della redenzione
Ebraismo tra storia e utopia
(pagine 47-68)

ABSTRACT

In this essay on the Jewish concept(s) of redemption, explored from the point of view of the biblical and rabbinical sources, the focus is on the very traditional metaphor of the pangs of the coming of the Messiah. During the XX century such a concept underwent a gradual but radical transformation which led to a new understanding of the Jewish exile and role of the land of Israel in the process of the “redemption” of the Jewish people. This change of perspective is essentially due to the Zionist movements and ideologies, but also to the persecution and the Holocaust. Two of the most significant texts of such a religious and political transformation are the reflections written by the biblical scholar and philosopher Yehezkel Kaufmann (1889-1963) and the Chassidic rebbe Yisachar Shlomo Teichtal (1885-1945), whose works and theses are here analyzed. The paradoxical characters of the Jewish ideas of Messiah and redemption are summarized by the American theologian Arthur A. Cohen (1928-1986), according to whom the notion of redemption has to be seen as an “aura-concept”, which is able to encompass both the most particular and the most universal interpretations of the messianic expectations, at the historical as well as eschatological levels.

KEYWORDS

Jewish Messianism, Rabbinic Thought, Redemption, History and Utopia

Massimo Campanini

«E solo il tempo ci annienta» (Q. 45:24)

Il destino e la promessa salvifica nell'islam

(pagine 69-90)

ABSTRACT

Eschatology and Divine Unity are the main themes of the first message of Muhammad, while there is no trace of Messianic expectation either in it or in the Qur'an. The "Muhammadan revolution" obviously changed the pre-Islamic idea of time, grounded upon a fatalistic sense of precariousness. The Islamic message transformed the concept of time in an ethical and existential way stimulating human self-consciousness. Moreover, it stressed that, on the one hand, what happens necessarily in time – destiny – is determined by God's will along with order and wisdom, and, on the other hand, that salvation is the final outcome of the historical unraveling of events and of the same history of prophecy.

KEYWORDS

Messianism, *Mahdi*, Cosmic time (*dahr*), Order and Predestination (*qada wa'l-qadar*)

Alessandra Cislighi

Kairós e grazia

Il tempo giusto

(pagine 91-112)

ABSTRACT

The essay provides an analysis of the favourable moment (*kairós*), that breaks in the continuity like an opportunity of fulfillment and thus of salvation, so it is a time of grace. Here the ancient views about the Origin's time (Plato, biblical author) have woven with the voice of Paul, who introduces the idea of an absolutely new and compelling time, and with the opinions of some thinkers of the twentieth century (Sartre, Pareyson, Benjamin, Jankélévitch, and also Bonhoeffer). These authors have thought the manifold time's utterability as source, extension, eternity, aeon, epoch, *éschaton*. Consequently we can also consider the concept of time beyond the distinctions of past, present and future, until his constitutive spring. On one side kairological time is emerging as a salvific constellation of fragmentary events, as an occasion of history transformation during the technological revolutions, on the other side it ushers in an ethic of improvisation, or rather of promptness, of presence of mind. According to the myth, *kairós* is in fact shifty and uncatchable at its first passage. We have therefore to train to the unexpected, so as to be ready for a new irruption of the propitious moment, that is grace.

KEYWORDS

Time, History, Grace, Opportunity

Massimo Serretti

Tempo cosmico e tempo dell'uomo

(pagine 113-136)

ABSTRACT

The article is divided in three parts. After a brief gnoseological premise that specifies the epistemological status of physics as a science, the first part considers the contributions of physics with regard to time. It is in fact possible to obtain a realistic determination of physical time by gathering both the theoretical and experimental results offered by the developments of physics over the past century. This first part disputes the positions of those who in diverse ways intend to deny the effective consistency of physical time on a theoretical or meta-theoretical level. The second part answers the following question: does a human time really distinct and distinguishable from physical time exist? The author distances himself on the one hand from those who consider time as empty and therefore employ the notion of time indistinctly to designate either the physical or the human fact or event, and on the other hand from those who subsume physical time within subjective psychological time. The answer to the question is affirmative: there is a realism of human time that is clearly objectifiable and not merely rationally distinct from physical time. A third part of the article is projected, not developed, on the nexus between the two types of time mentioned and Eternity.

KEYWORDS

Time, Contemporary Physics and Time, Theological Concept of Time, Time and Human Life

Francesco Orilia

Time, Modality and Moral Desirability

(pagine 137-154)

ABSTRACT

In contrast with presentism, non-presentism holds that there are past events and thus *a fortiori* past painful events. In contrast with standard realism, Lewis' modal realism is committed to all sorts of concretely existing possible worlds and thus to worlds completely filled with pain. This paper presents a line of reasoning that exploits the intrinsic obnoxiousness and repulsiveness of pain in order to establish that (i) a presentist world is morally more desirable than a non-presentist world, and (ii) reality as conceived by standard realism is morally more desirable than reality as conceived by modal realism. The paper also offers some tentative speculations on how one can move from (belief in) the moral desirability of presentism and modal realism to (belief in) their truth.

KEYWORDS

Presentism, Eternalism, Moral Realism, Moral Value

Marco Cangiotti

Salvezza e giustizia

La differenza fra il cristianesimo e la politica

(pagine 155-170)

ABSTRACT

The themes of salvation and justice are two of the most important elements that allow the distinction between religion and politics. Salvation has to do with the theme of an Other who redeems the present; justice alludes to an Elsewhere that resides in the dimension of the future. In modernity, after atheism had decreed the death of Christianity, politics has tried to assume the task of salvation and presented itself as a form of new gnosis, whose outcome was the tragedy of totalitarianism. It is therefore necessary to re-establish the difference between the two spheres of human experience.

KEYWORDS

Religion, Politics, Justice, Salvation

Cirio De Florio - Aldo Frigerio
Fatalism and Bivalence
Can the Theism Be Really Open?
(pagine 171-188)

ABSTRACT

In this paper, we consider the prospects of a particular response to the arguments for logical and theological fatalism: the thesis that there is no true future and that the propositions concerning the future have no truth-value. The difficulties of this position are stressed: on the logical level, the negation of the intuitive principle of bivalence; on the theological level, the view that God does not know the future. Some of these problems could be overcome: it is easy to define omniscience so that it does not include the knowledge of propositions lacking a truth-value. Other objections are more serious: an almost unanimous tradition has conceived God as provident and, above all, the Biblical evidence in favour of prophecy is very difficult to account for on the open theistic view.

KEYWORDS

Logical and Theological Fatalism, Open Future, Open Theism, Divine Foreknowledge

Claudio Tugnoli

Illusione temporale e futurità dell'eterno in John Ellis McTaggart

(pagine 189-208)

ABSTRACT

John Ellis McTaggart (1866-1925) is an exponent of English neoidealism and professor of philosophy at the Trinity College of Cambridge. He supports the thesis of the unreality of time (demonstrated with original arguments that have not been definitively refuted yet) after a systematic study of the Hegelian Logic. What is the relationship between the time of our daily experience and the Absolute, since the existence of matter is an illusion and the whole reality is Spirit? In McTaggart there are two ways to achieve the state of rational knowledge and absolute harmony between the Selves. On the one hand, this state appears as the result of a qualitative leap, on the other hand the same perfection is conceived as a conclusive result of a laborious process of indefinite length, which lasts over time as a *phenomenon bene fundatum*. Love coincides with the Absolute Reality and at the same time is the way that progressively approaches the completion of the Absolute at the end of time. The tension between these two modalities of drawing upon absolute Harmony corresponds to the constitutive ambiguity of McTaggart's metaphysics.

KEYWORDS

John Ellis McTaggart, Unreality of Time, Absolute as Future, Time as a Phenomenon Bene Fundatum

Giuliana Parotto

Tempo, storia e politica nel pensiero di Eric Voegelin

(pagine 209-236)

ABSTRACT

The article deals with the intermingling of History, Politics and Religion in Eric Voegelin's theory of politics, as interpreted by Augustine. Augustine was fundamental in discovering the relationship between religion and politics, and supplying the categories of history that have conditioned the entire occidental culture. The analysis is organized into four sections, which are the different phases into which we can subdivide Voegelin's thoughts. Every phase is spelt by the interpretation of Augustine, which changes in the course of the time. The first one includes the period between the Thirties and the emigration in America in 1938 after the Anschluss. The second embraces the first couple of years of the American stay, when Voegelin begins to think of the History of Political Ideas that assigns an important role of author who closes the ancient world to Augustine. The third one is represented by the new interpretation of the myth, framed in the theory about the process of differentiation and de-divinisation of the world. That phase comprises the New science of Politics and the first three volumes of Order and History. In the last phase Voegelin renounces to the idea of only one process of differentiation in history and substitutes it with the idea of "configurations" that occur in history: there is no process but rather conditions which have to be present in order to generate history (Historiogenesis). The most important of these conditions is that of "Exodus", which Augustine has mainly focused on.

KEYWORDS

Augustine, Voegelin, History, Secularisation

Omar Brino

Éschaton religioso e tempo secolare nella filosofia italiana tra le due guerre
(pagine 237-254)

ABSTRACT

Between the two world wars, Italian philosophical debates on religion were often marked by political solicitations. Some intellectuals strove for both religious and political hegemony, in a close intertwining of secular political time and religious *éschaton*. On the contrary, other ones strongly underlined freedom of conscience in the religious sphere and looked with suspicion at a political exploitation of religion. This second point of view was quite marginal at that time but it subsequently had an increasing influence.

KEYWORDS

Religious *Éschaton*, Religious Freedom, Church, Fascism

Paola Ricci Sindoni

Temporalità e messianismo in André Neher

(pagine 255-274)

ABSTRACT

Through the deepening of some philosophical categories, such as time and history, this contribution intends to outline the role of Neher's intrahistorical messianism, placed at the crossroads of the dialectic of tradition and existence, of time and eternity, of historical roots and of transcendence. This salvific project, which the French philosopher elaborates in an original way, taking advantage of Buber's prophetism, as well as the philosophy of the history of Rosenzweig, intends to reread some dramatic events of the people of Israel and of all humanity. A perspective that is capable of safeguarding the saving dignity of human work and at the same time awaiting the future world entrusted to Elohim. This reflection, far from being anchored to the only Jewish vision of time, is able to shed significant light on the destiny of all men and their need for salvation.

KEYWORDS

André Neher, Jewish Messianism, Time and Eternity, Salvation

Umberto Lodovici

Erik Peterson e Jacques Maritain su salvezza e Israele

(pagine 275-298)

ABSTRACT

This article reconstructs – even through their correspondence – the debate between the French philosopher Jacques Maritain and the German theologian Erik Peterson about the “question of Israel” and the understanding of history. The rise of antisemitism in the thirties of last century encouraged Christian thinkers to reflect about the role of the Jewish people in the sacred history. Peterson stresses the role of Israel as the *katéchon* who delays the coming of the end of time and he thus understands the persistence of Israel after the Revelation not as a political but as a theological problem. Maritain interprets Israel as ferment who stimulates the movement of history through its striving for the Messianic Kingdom. Their opposing views of Israel’s role in history – i.e. as an impediment or catalyst of change – depend on their different conceptions of the relationship between time and redemption, nature and transcendence.

KEYWORDS

Maritain, Peterson, Political Theology, Antisemitism

Enzo Pace
Il messianismo nell'islam
Una prospettiva sociologica
(pagine 299-314)

ABSTRACT

Several works have been devoted to the description of the Messianic movements in different parts and historical moments of the Muslim world. The present article aims to address the Messianic ideology from a sociological point of view. In particular, the author deals with the theoretical framework designed by the French sociologist Jean Séguy, who spoke about the sociology of expectation in both Millenarianism and Messianic groups within Christianity. This spiritual attitude concerns not only the religious imaginary of the End Times but also the political project that aims to transform whole society. In the case of Islam, Messianic movements have represented until now the matrix of socio-religious ideologies, which confront, contest, and try to subvert the socio-political order. Therefore, the expectation of the End of Times becomes a symbolically powerful means of mobilizing energies to change the existing social order.

KEYWORDS

Islam, Messianism, Sunna, Shi'a

Francesco Brancato

L'universo e il suo futuro tra scienza e teologia

(pagine 315-336)

ABSTRACT

The progress of scientific knowledge and the development of technology – especially concerning the study of the Universe and its laws, its origin and its destiny – provoke new questions to theological reflection and, in particular, to Christian Eschatology. This scientific subject, in fact, must reflect on the future of the human being and of the Cosmos. It will be possible only if Christian Eschatology bases its statements on Divine Revelation and, at the same time, if it considers what the sciences, especially Cosmology and Astronomy, suggest. In this process Christian Eschatology meets the mediation of Philosophy. The article tries to enlighten the relationship between Theology, Science and Philosophy in the field of the ultimate fate of the Universe.

KEYWORDS

Time and Scientific Cosmology, Christian Eschatology, Religion and Science, Revelation and Time