

POLITICA E RELIGIONE. ANNUARIO DI TEOLOGIA POLITICA

(ISSN 2239-6098)

ANNO 2016

La territorializzazione del sacro. Valenza teologico-politica del tempio
[*The territorialisation of the sacred. The temple and its theological-political value*]

ISBN 978-88-372-3131-6 – pp. 320, € 26

TABLE OF CONTENTS

T. FAITINI, *Introduzione. Il tempio come concetto teologico-politico*

G.L. PRATO, *Tempio, Gerusalemme, città di asilo. La geografia dello spazio sacro trasformata in una religione senza luogo*

J. SCHEID, *Templum et temple. Précisions sur la notion de templum*

G. LETTIERI, *Il tempio nel primo cristianesimo. Dalla decostruzione paolina alla ricostruzione costantiniana*

M. CAMPANINI, *Attorno alla Ka'ba. Un percorso teologico-politico tra storia e jihād*

I. ZILIO GRANDI, *Dalla tenda di Abramo alle dimore dei credenti. La sacralità dell'ospite nella tradizione islamica*

M. GIULIANI, *Il tempio e il Messia. L'escatologia teo-politica del giudaismo rabbinico*

C. GROSSE, *Lieux de sanctification. La sacralité liturgique des temples réformés genevois (XVIe-XVIIe siècle)*

D. FEDELE, «*Templorum praerogativae cum legatorum domibus communicabantur*». *Il tempio nel dibattito sull'inviolabilità della sede diplomatica nella prima età moderna*

F. GHIA, *Il tempio, la chiesa visibile e la chiesa invisibile. Alcune note sul giuridismo teologico a partire da Rudolph Sohm*

F. FORTE, *Corbin e la meditazione sul tempio*

S. ZUCAL, *Bernhard Welte sulla scia di Heidegger: dal tempio al centro commerciale (ovvero la fine del tempio)*^[1]_[SEP]

G. BOFFI, *Cosa vediamo quando pensiamo “tempio”?*

ABSTRACTS

TIZIANA FAITINI

Introduzione. Il tempio come concetto teologico-politico

(pp. 3-14)

The essay deals with some aspects of the history of the concept of “temple”, in order to highlight the intertwining of the theological and political dimensions which its development reveals. In Western tradition, the temple coincides, at least to some extent, with the territorialisation of the sacred: it is a sacralised portion of space, which is qualitatively different from the political territory within which it lies, and is subject to a different normativity. It may thus be seen as an extraterritory, characterised by inviolability. This is clearly attested by the right of asylum, which, from Greek temples to Christian churches, has repeatedly been associated with sacred spaces. In the modern era it played an important role in the shaping of certain political and legal concepts, such as, for example, the extraterritoriality of diplomatic premises.

GIAN LUIGI PRATO

Tempio, Gerusalemme, città di asilo. La geografia dello spazio sacro trasformata in una religione senza luogo

(pp. 15-59)

When we consider the history of the temple in Jerusalem, we realise that its holiness became a spatial template for other religious institutions, allowing them, too, to be considered as genuinely holy places. Although the Temple of Solomon is closely connected with the political evolution of the monarchy period of ancient Israel, the so-called «second temple» increasingly becomes an ideal place, whose holiness encompasses the land and people (consider the temple of Ezekiel 40-48). A «religion of holiness», i.e. of purity and separation, evolves, which survives when the destruction of the temple means that no concrete holy place remains. The sacralization of particular spaces, like places and cities of refuge, shows that the idea of holiness, related to the temple, involves other ideal spaces (like the cities of refuge, considered to be levitical cities), which to a great extent, and on a symbolical level, contribute to endorsing this spaceless religion.

JOHN SCHEID

Templum et temple. Précisions sur la notion de templum

(pp. 61-70)

This essay explores the Roman concept of templum. The word has two different, religious, meanings. The first denotes a space which has been divided from earthly space by the words of an augur and becomes the context for a number of civic activities, such as elections, the veneration and consultation of public gods, and the nomination of magistrates or priests. The second refers to the building constructed on this space, the temple. For the temple to become sacer, a “sacred possession”, however, it is not enough to inaugurate a space and construct a sacred building: the space needs to be constituted, and, if a temple is constructed, it must be dedicated and consecrated.

GAETANO LETTIERI

Il tempio nel primo cristianesimo. Dalla decostruzione paolina alla ricostruzione costantiniana

(pp. 71-110)

This essay deals with the controversial relationship between the first three and a half centuries of Christianity and the “temple”. It focusses particularly on Paul and his identification of the new temple of God with the charismatic church of the believers, in whose community the only holy place – or, indeed, God’s presence – was then to be found. The Pauline paradigm will be considered in relation to the construction of a new public religion undertaken by Constantine, as recounted by Eusebius of Caesarea. The novelty of an absolute universal power which comes to believe in what was initially an apocalyptic and eschatological gospel is interpreted as a caesura and a momentous theological-political shift. Through this comparison of these two theological-political paradigms I hope to show the historico-religious contortions through which Christianity went in its first three centuries.

MASSIMO CAMPANINI

Attorno alla Ka’ba. Un percorso teologico-politico tra storia e jihād

(pp. 111-30)

The temple plays a crucial part in Islam. The phenomenology of the Islamic temple reflects a vital characteristic of the religion: the dialectic between exteriority (zāhir) and interiority (bātin), between letter and spirit, between immanence and transcendence. We can therefore identify both exoteric and esoteric aspects in the phenomenology of the temple. This essay examines the exoteric aspect, focussing on the masjid or mosque, the place of worship in the general sense, and on the “house of God” to which pilgrims journey – the Ka’ba, situated in the masjid al-harām, the “sacred” mosque in Mecca.

IDA ZILIO GRANDI

Dalla tenda di Abramo alle dimore dei credenti. La sacralità dell’ospite nella tradizione islamica

(pp. 131-42)

This essay deals with the concept of hospitality in the Islamic tradition. According to a Koranic verse dedicated to the various components of “true pity” (in Arabic birr, Q 2,177), a good Muslim is someone who gives a part of his belongings to a “son of the street”. In the exegetical tradition, this usually refers to the guest, in Arabic, ḡayf. Like in English (and unlike the Italian ospite or the French hôte, which refers to both the receiver and the giver of hospitality), ḡayf is unidirectional and means “he who asks, and possibly receives, hospitality”. The word is derived from the verb ḡāfa. Arabic lexicologists of the classical period illustrate other meanings of the verb ḡāfa; on one hand, it can mean “to deviate” (cfr. mayl), and, on the other, “to be added or annexed” (cfr. iḡāfa). The latter suggests “annexation”, a technical term in Arabic grammar used to indicate the determination of a noun through the use of another noun in the genitive case. Another noteworthy element in the lexicologists’ explanations is the recurrence of the verb qarraba, meaning “to approach” or “to allow others to approach”, but also “to offer to God” and therefore “to sacrifice”. In summary, ḡayf or “guest” is one who deviates from his own path, seeking help from another, and who, in joining with his host in a sort of “sacred ceremony”, determines him as “virtuous” (or not) and a participant (or not) in “true pity”.

MASSIMO GIULIANI

Il tempio e il Messia. L’escatologia teo-politica del giudaismo rabbinico

(pp. 143-66)

This paper discusses aspects of eschatological and halakhic thought linked to the themes of the temple and messianic redemption developed by Rabbinical Judaism, and proposes that an understanding of the polysemy of the temple – in both the Torah and the prophetic texts – allows us to conceive of a sacred Jewish space other than that of theological-political messianism. The consideration of the nexus between messiah and temple is also linked to a number of contemporary Jewish events and figures (including the Gush emunim movement), thus placing it within the context of Middle Eastern geopolitics and the Arab-Israeli conflict, and thereby revealing some of its present day consequences.

CHRISTIAN GROSSE

Lieux de sanctification. La sacralité liturgique des temples réformés genevois (XVIe-XVIIe siècle)

(pp. 167-94)

This essay focuses on the Genevan Reformation in an attempt to better understand the Reformed view of the relationship between place and sacrality. Doctrinal sources and archival documents show the extent to which the organisation of the Reformed churches met the liturgical requirements of their congregations and attested to their equality, while also reflecting the social and political categories into which they were divided. Both the place of worship and the conduct of services were intended to convey a perception of the presence of the holy, not as a local, but as a spiritual, internal, reality. The Reformed temple is thus shown to have been less a holy place than a privileged venue for sanctification.

DANTE FEDELE

«Temporum praerogativae cum legatorum domibus communicabantur». Il tempio nel dibattito sull'inviolabilità della sede diplomatica nella prima età moderna

(pp. 195-22)

This paper analyses two issues which emerged from the diplomatic practice of the 16th and 17th Centuries and which have made a decisive contribution to the development of the immunity of diplomatic premises: the right of chapel and the right of asylum. In both cases the “temple”, as a sacred space subject to a specific normativity, played a crucial role. With regard to the right of chapel, an actual “temple” was, in fact, incorporated into the embassy and somehow identified with it. In the second case, the limits of the ambassador’s right to grant asylum in his residence were discussed by scholars with analogies to principles already elaborated for religious asylum. This analysis highlights some of the political implications and effects of the peculiar space of the “temple” in the early-modern era and reconsiders the historical origins of the so-called “extraterritoriality” of diplomatic premises.

FRANCESCO GHIA

Il tempio, la chiesa visibile e la chiesa invisibile. Alcune note sul giuridismo teologico a partire da Rudolph Sohm

(pp. 223-38)

This essay begins with the theological anti-legalism of Rudolph Sohm in order to reconstruct some of the ecclesiological implications of the debate between legalism and anti-legalism, referring to Weber, Troeltsch, Schmitt, Jellinek, Bonhoeffer, and others. According to Sohm, Church law is in conflict with the essence of the Church. He emphasizes the absolute logical, theo-logical and chrono-logical precedence of the invisible, spiritual, charismatic, loving Church over the visible, institutional and spatial Church of law. The spatialization of the sacred in the individual consciousness cannot admit that normative human sources, emanating from the visible Church, give rise to legal obligations which are theological requisites for personal salvation.

FRANCESCA FORTE

Corbin e la meditazione sul tempio

(pp. 239-56)

This essay examines the extent to which the theological-political understanding of the temple as a space and a territorialisation of the sacred, and the interpretation offered by Henri Corbin of the concept of the imago templi, differ. Corbin’s conception is of a symbol of a superior spiritual reality, in which the true meaning of the temple is expressed; this interpretation appears very far from the theological-political one, since the

temple as a physical sacred space has lost its centrality and appears to be merely a simulacrum of the spiritual reality: the real temple is the person of faith who, by following a mystical, spiritual path, reaches Heaven.

SILVANO ZUCAL

Bernhard Welte sulla scia di Heidegger: dal tempio al centro commerciale (ovvero la fine del tempio)

(pp. 257-82)

This essay discusses the fact that sacred spaces are today disappearing, through an examination of Bernhard Welte's considerations on the meaning of the temple and its spatial separateness. Welte deals with prayer, principally "the prayer of silence". In order for the "prayer of silence" – a precondition for all other forms of prayer – to be possible, it is necessary to have temples and sacred spaces. The sacred space par excellence is, according to Welte, the temple; the loss of the temple thus means the loss of silence, and of silent prayer, and, therefore, the withering of all other forms of prayer. Welte's ideas are compared with those of Heidegger, Max Picard and Romano Guardini.

GUIDO BOFFI

Cosa vediamo quando pensiamo "tempio"?

(pp. 283-96)

This essay develops the theme of the temple from the perspective of a phenomenology of the image. In doing so, it intends to problematize the very concept of the temple and its correspondence with images, and to avoid the setting up of "eidetic" hierarchies or paradigmatic models of religious experience. Authors such as Heidegger and Olivetti, who engage in a sort of reductio ad unum (in particular as far as the functions of the temple are concerned), are therefore critiqued. Rather than merely being a delimited portion of (sacred) space, the temple is held to be the space of the sacred, with an orienting, sense-conferring, function, which actually organises relations within the space.