

Power and Religion in Western Tradition (2)

Distopia. The univocity in imperial *actus* and *potential*.

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two spaces of civilization: the space and the time created by the love for the equal liberty and the space and the time produced by the love for an equal and total subordination.

The belief without affiliation of the European citizens is in fact quickly transforming - at least in the pedagogic intentions of the Roman Catholic Church - in a renewed identity share, solicited by the rhetorical communication of the organized apparatus of the symbolic determination.¹ If the myths and the rites of the Christian religion don't anymore allow a normative taking on the whole mobile European populations, the concrete vehicles of the faith - the religious signs - take back for themselves the space of the consciences and of their movements of individual and collective recognition. In such a way what, in a decoding of the latent superstition, assumes the characteristic of the idol, conquers however the stage of the rational horizon (cultural in a general sense). The faith is communicated, therefore, through the restriction built up by these identity tools. But she becomes - note - narrow: she really conquers the consciences, but is effectively conquered by the idolatry. By the idolatry of the univocal One.

Then truth, liberty and nature are able again to be put down in a succession that - from the heavenly sky to the terrestrial lower part - exhumes the traditional disposition of the *Actus* and its *Potentia* in

the Revelation. They build the space and the time for a unique Language. And, in reality, at the end, for a unique Expression. Immediate effect of this paroxysmal reduction is the representation of that normativity that seemed to have gone lost: the elaborate dogmatic vision in the centuries from the Catholic Church introduces her as necessary foundation and unavoidable, intangible and indisputable target of the ethics and of the collective politics. Then an even more powerful theocracy - but mostly mined also by cracks and inside defects - appears on the scene of the western political and religious 'destinies'. The One pointed out by the religion overlaps and distinguishes himself from the One pointed out by the economy. The same multiplication of the present religious offer on the North-American continent (*ibidem*) will have therefore a 'fatal' conclusion in the reduction to the idol that mostly represents the American imperial vocation: the winning share 'stock' (*ibidem*). The reduction on the European continent will mostly be benefited, instead, by the composition of a confessions' hierarchical construction, while more difficulty will be to integrate the religious forms that express themselves in a more democratic mode, that will have, instead, the tendency to constitute the possibility for the creation of different worlds (social-economic and political ones). At the same time a neocalvinistic and neopuritan vocation will

¹ Silvio Ferrari, *The Catholic Church between Ratzinger and Ruini. Civil religion or intolerance: two strategies*. In: <http://www.chiesa.espressonline.it>

permeate the ancient Catholic religious meetings, while these ones can furnish to the protestant ones, that are expanding themselves to the entire world, the knowledge and the experience of their own mediative and unitary virtues. So globally in the world a hybrid will be formed among the two prevailing Christian confessions, through a progressive approach, that will have transferred the best and winning characteristics from one to the other, almost according to a Darwinian selection of the best 'religious' attitudes.

Considering that the environment will be that economic, the socio-political determination of the winning religion will have to show to mostly be that proper for the true and authentic faith of the capital profit: the uniqueness of the control and the dominion of the natural and human strengths. This principle (and not others) moves the application related to the constitutional codification of the 'Christian roots of Europe', that is why the call to the traditional cultural and civil identity of Europe constitutes an Orwellian rewriting of the past: it in fact annihilates in the past all the different and contrary positions (most of all skeptical and illuministic ones), to expunge, above all, them from the possibility of reopening in the world future. Besides, just as in the tragic past of the religious wars and of the religious persecutions, this call to the uniqueness of the religious faith will want to favour the process of integration above indicated, guaranteeing a new religious internationalism as motor of the defence of the European neoimperial civilization.

Particularly, the Roman Catholic Church is promoting this impulse to the aggressive unification, intending to win the competition for the hegemony with the other religious confessions of the European continent. Before in the dispute with the orthodoxy, then with the reaffirmation of the exclusiveness and the record in the work of salvation of her own canon of truth (*Dominus Jesus*). The Roman Catholic Church is participating in this struggle, apparently putting in field doctrinal tools able to absorb the field of the contrasted confessions (Anglicans, Lutherans, Protestants generally): the rationality of the vocation, its immediately civilian and collective employment, the hold and strong identitarian form are tools through which Pope Benedict XVI tries to conquer, apparently doing himself first to be conquered by the principles used by the believers of the Protestant churches. The same rational horizon of the faith is used for a call to the evidence - almost Aristotelian-Cartesian - of the contradiction that would had animated the culture of European enlightenment tradition: the patent aversion from the necessary foundation built up by the unique One in his necessary and penetrative revelation, in his totalitarian organicity (*ibidem*). Her inner necessary determinations to this rational progressive ramification would constitute the valid unities to act collectively, in the inner and external relationship, in the neocorporative transformation of the economy and of the European society and in the anticipated and prepared fight with the East and its absolutism (here using again the hegelian formulation and interpretation). The Roman Catholic Church, pursuing the proper hegemonic objective in Europe, would be forged therefore as perfect ideological tool of the western imperialism, in his 'fatal' expansion toward the conquest of the whole planetary horizon. The call to the wish - almost providential - to make Christianity itself the civil religion of Europe (*ibidem*) doesn't have therefore other value and function than the preparation and predisposition of this ideological tool, of the main and necessary call to the unity of the European people (against the inner and external enemies). Liberty and democracy, in this context, won't have then other sense and meaning than the maintenance - also fierce - of the economic-social expressions of the capital, with a progressive militarization of the bourgeois right, toward states of dictatorship (dictatorship of the capital), more and more deep and accented. The same unity of the right, rational and natural, in

its good of life, liberty and happiness will be folded up and broken, indeed put upside-down, by the undisputed defence of the world financial ownership, by its necessities made exclusive right and by the demonstrations towards conformistic individual and collective acts (with a persuasive use of mass-communication means). To this nazifascist-alike right - the self-affirmation of an 'healthy' body and reason (singularly and collectively) - the new religious integrating process will bring its theoretical and pragmatic contribution, in order to build up the world doctrinal integration. Having of aim this objective, the Roman Catholic Church is renewing her own offer of ethical State, first Italian, then European and finally world-wide. A battle for the world conquest therefore of great appointment, accompanied in her different expansive phases by the birth and the fortification of opportune economic-religious and pedagogic organizations (*Opus Dei, Comunione e Liberazione, Legionaries of Christ*), able to prime and to accompany the development of that conquest. The touch and the definite impression of the interests, in a general sense economic ones - the sure salvation of the identity, through the control of the relationship between production and purpose - will constitute the polar star and the horizon of these movements. Well other ground, open and manifold, will propose the real solution of the conclusive and definitive phase of the western civilization, that is reopening herself toward relationships of peace and justice in the whole planet.

Utopia. The plurivocity of the creative and dialectic movement.

Well other ground, it was said. It is not in reality a new ground: it was already present in the Greek culture, during presocratic period and before platonic-Aristotelian reductions; it has crossed the medieval and Renaissance age, pushing from underworld with its own eruptive strength, whenever the evangelical message returned to its own egalitarian and libertarian origins; then it turned into the movements of the new science and philosophy of the first modern age; it has been distorted, when these movements have readapted themselves into a natural and rational environment that reapproched them to the neoplatonic-Aristotelian tradition at the age of Restoration; it has overcome with difficulty its own contemporary crises, when it has tried to abandon this context at the end of XIX century; at last you may find again it when it perhaps rephrases a completely new philosophical perspective today, an absolutely revolutionary perspective. This ground is exhumed, in all of its extraordinary creative and dialectic vitality, by the brunian cataclysm, by the theological, political and natural presupposition proposed at the beginning of the modern age by the philosopher of Nola, Jordanus Brunus.

By this way, in front of the crisis of the scientific positivism during the second half of the XIX century and of the reflexes that seemed to involve for every prospectus of rationality, the brunian creative and dialectical infinity could only be brought in top by the cultural and artistic avant-garde and western politics (Rosa Luxemburg, Karl Liebknecht, Ernst Bloch), before the definitive crisis induced by the same modernity through the two world conflicts. Not yet gone out of this induced crisis, the post-war modernity has tried again to refocus forehead and in front of itself the two seams of objective and subjective metaphysics, really through what obstructs and beheads in advance the vision and the realization of the brunian presupposition: the conception of the ethical State, in its socialist version and in that liberal. Equality without liberty and liberty with an apparent and formal equality fought, then, among themselves for the total and definitive possession, for the dominion and the control, of the unique world of ancient Platonic-Aristotelian

tradition. Easy it was, inevitably, the victory of the second contender, where at least the superior appearance of the liberty, yet in her abstractness and functionality, was able to dispatch the reason for a completeness and integrality of personal liberty.

The victory of this contender had, however, to bring in field - as currently shows at our contemporary eyes - the hidden and native 'virtue' of the modernity: to give to the ancient completeness and integrality of personal liberty the classical, feudal and class value of separation and difference. To make rise again that ancient neopythagorean-Aristotelian prospectus, that Jordanus Brunus had harshly experimented in England in the clash with the Oxford Academy; to hierarchically confirm the necessity of a prior *Actus* and a *Potentia* to it subordinate. In this context the reaccomplishment of the brunian reasonings - in particular way those brought by the *Cabala del Cavallo Pegaseo*, with their ironic and mocking position towards the project of an orderly constitution of the world - are certainly able to make to tremble of scorn and of scandal the new exegetes and scholars of the New World Order, really for the reason that they succeeds in making to glimpse the development of a 'subversive' world spirit: a new spirit of the Antichrist, able to break and to dissolve - as *Alter Christus* - the idolatrous identification between religion and power.

It now seems to come to conclusion the system of the world, prepared along every century of the same modernity, necessarily expunging from the history and above all from the memory - dangerously always 'artistic', as Jordanus Brunus had discovered - all those anomalies or diversionary and dangerous discards that have yes apparently brought the same system to progress, but have constituted at the same time - above all for the present and future time - a revolutionary occasion: beginning from the 1917 Soviet Revolution and actually regressing to the 1789-92/3 French Revolution, to actually reach to jusnaturalism of the first XVII century, the modern hegemonic intellectual project now proceeds to the eradication, abrasion and expulsion of any space and time of vital thought on free and equal society and brotherhood, human and natural ones. In the age of endless and preventive war, western civilization has finally come - and in fatal way apparently - to identify the infinite abstract of the neoplatonic-Aristotelian tradition with the wish - *summa identitas voluntatis ac potentiae* - to terrorize or to destroy every appearance of autonomous movement. In the unique world lived by the capitalistic principle of insured and necessary profit, the only logic able to maintain and to preserve in life the system is the logic of the preventive overcoming, while the only tool destined to definitely realize this target is the tool of the weapons and of the selective destruction (cultural, socio-economic, institutional and finally, as *extrema ratio*, physics and collective one). Contradiction and opposition become then delegittimate in their own reality, to be assumed and neutralize within a frame, predisposed to reduce its bumps, its impulses and, above all, its own independent dynamics. For this reason, the preventive neutralization made by the international iper-bourgeois right has to tighten more and more, in suffocating way, every space and time that, tenaciously, desires to continue to be inhabited by a vital, free and equal conception of human and natural cohabitation. Mirror reflected of this formal constitution is, then, the material civilization that is built and constantly built, in the intent to occupy all the spaces of the imagination: here the abstract becomes again the motor of a constant and continuous symbolic pursuit. The entire and integral One dig a ditch and a fracture, a real *Vallum Hadriani*, towards the new threats of the 'new Barbarians', appropriated at the edge of the Empire, but by now penetrated also in the most peripheral folds of the same world socio-economic connective fabric.

In front of this totally-at-risk salvation, to rise itself to build a separation and a last and definitive difference would't be other than the extreme shelter before the annihilation. So in front of the required and necessary inclusion - with the strength of the terror, if necessary - in this world of nightmare, it can only stay the call to the sound and the song, to the utopian but tremendously real dream in its possible negation, of the accomplishment of the brunian presupposition. That accomplishment that the cultural, theoretical and practical movements, born in the half of the '60 in the XX century, has already begun to realize and that the following developments of the philosophies or the human and natural sciences have contributed to make to progress. Consideration and definition of the unconscious as infinite sets (Matte Blanco), strings' theories, philosophies and logics of paraconsistency, mathematics of the not-linearity and the complexity, theologies of the liberation, political and social movements of 'another world is possible': all these intellectual tides and practices can find again space and time of possibility within the brunian presupposition (the creative and dialectic infinity).

Nature and Soul (Reason), in their brunian interpretation, seem in fact to be able to finally project an inverted and opposite theological, natural and political presupposition in comparison to that of the neoplatonic-Aristotelian tradition (the 'Folly of the West' described by the italian philosopher Emanuele Severino). With a regress to the presocratic thinkers and a revolution in the concept of *Spirit* Jordanus Brunus constituted and now ever constitutes a splendid occasion for a different modernity, from that seems then to be indeed realized and developed. Now in all of its tearing separations and ruinous contradictions. An occasion of modernity, that however now reappears, in its own virtue and solving tension.

In this way to the theological investigation of the problem is due that prominence that can guarantee to - according to the same brunian custom - fertile fruits, also on the plan of the cultural schemes that we are used to predispose, to read and to interpret both the reality that we call, generously, Nature and Soul (Reason).

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