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POWER AND RELIGION IN WESTERN TRADITION

The following article tries to set in evidence and to analyze the distinction and the fundamental opposition that currently goes operating in Italy, in Europe and in rest of the world between 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 spread between these two opposite places of civilization sets in fact in light how much the first position uses, as really connatural expressive and operational mean, the deliberate and conscious choice of a creative-dialectics opening, that is able to preserve in its own inseparability the two theoretical and practical criterions of liberty and equality; at the same time it will point out how much and as the second position, trying to occupy the same imaginative and rational place, intends to build the monolith of a passionate reason, full of identity, through the cohesion and the convergence of symbolic and ritual elements. In front of the theological, political and natural presupposition that wants therefore to maintain and to preserve the spirit and the gasp of a nature united to reason in the equal and loving desire of liberty, the actual teo-conservative formation – in Italy, Europe and in the rest of the world - desires to bring the really definitive passage to conclusion of its modernity, making to coincide the classical and traditional image of the western God (the almighty and correct wish) with that able to justify a renewed wish of hegemony and dominion on the populations and societies that share the two shores of the Atlantic ocean. This new image proceeds to the identification of the human being with the absolute identity, approaching its intellect and its wish through the essential medium of a feeling, able to exalt and to adore a new divine idol, in turn simple tool for the foundation of the own *parusia* in the fetish of the universal Law: the capital salvation of the human being in the inner absumption of the necessity, of the suffering and of the alienation. The absolute identity and her people have in fact a deadly Enemy: the Other, in the negative form of the different ones. The Other is not anymore then the Judaism or the Muslims - that can be brought back to the same patriarchal and authoritarian substance - how much rather all that worlds that throw back that western idolatry, preserving

their own beliefs in the multiplicity of the divine being. In this way western Christian religion - today a fusion among the gregarious spirit of the Puritanism, his collective aggressiveness, and the hierarchical and feudal spirit of the catholicity - becomes height and suit tool of the expansion toward and against the East, by the Western Economic Empire. In possession of the hegemony and the ideological dominion, she makes maid of her own material master, holding to be able to upset its anthropological record. How much, in fact, the immanent power of the profit, inferred by the capital, seems to be dominant subject in the world of the modern relationship of subtraction and robbery (alienation), as many the classical form of this dominant relation finds again the traditional necessity of separation and differentiation (restoring the traditional platonic ideas and the neoplatonic first subject). In this way the surplus subject of the profit finds its proper new thaumaturges and priests in figures invested at the same time of the religious power and of that economic: an universal *Opus Dei* the of the Capital and of God that looks for eliminating in every preemptive ways the reopening of the space and of the time of equal and loving creativeness, of the real movement that holds the two opposites of infinite Liberty (*Father*) and of infinite Equality (*Son*), through the endless relation of Love (*Spirit*).

This, that seems to be the goal, the desired and necessary end - the fatal destiny - of the traditional western civilization, seems to find again, in the rational elaborations that it composes and it currently combines, the repetition and the reflex of her own distant origins. What was it in fact, the separation of an undiversified manifold, in the platonic philosophy, if not the attempt (succeeded) to neutralize the productive natural state of the presocratic philosophers, raising it to the control and the power of oligarchical ideal powers, that would have differentiated and ordered it? What was it, then, Aristotle's call to the not-separation of the Being and the One, if not the attempt (it also succeeded) to militarize the whole natural and human cosmos, through the actual determination of the power? What was it, subsequently, the use from the Christian thought of the combine-prepared among Plato and Aristotle, in the philosophy first in Plotinus and then in S. Augustine, if not the transformation of the libertarian and egalitarian Spirit of the Christianity - the Spirit of the love - in the order of the peace, predisposed entirely by an imperial Lord? Christian Church and terrestrial power, if they were ever separated in the medieval period, certainly they constantly worried him about to check and to repress - with the fire of the annihilation and with the blood of the slaughters or the genocides – every, also small, natural and

rational glint, that put again in opened space the life of desire and love, her liberty and her search of equality. Really concentrated to the growth of a deadly wedge inside the relationship between world and God - the profit that transformed himself in capital and in multiplication of the relationships of the general economic and social movement - Church and State reciprocally grant themselves at the beginning of the modernity, to organize the mutual defense and the double negation of their own enemies: the philosophers and the 'heterodox' scientists, or the political ones that seemed to be 'rebellious and revolutionary'. From Jordanus Brunus and Galileo Galilei, historically to Karl Marx and over: actually to our same contemporaneity, in which the merging relationship of a double horizontal annihilation and the vertical relationship of a double and alternate negation reappear with the apparent stimmates of a definitive crucifixion.

If logic is the reality and the reality is the logic – do you remember the succession of the affirmations: << We will never attach Iraq.... (negation that brings the denied to evidence)... we will never attach Iraq, it's not the time and we shall do it only if it won't consent to the inspections.... (new ordered time that upsets the preceding negation in conditioned possibility, not dependent from our responsibility)... considering that Iraq doesn't comply to the recognized international decisions... (reason for an action, first denied and affirmed now, according to a pure evidence universally recognized)... >>??? - that 'cross' has a great, huge, hermeneutic value.

It, in fact, speaks to us, from a side about the same relationship of love and desire that intervenes in a couple of lovers (heterosexual or homosexuals that are), if this relationship has, as end and motor, the mutual distinction and the mutual recognition; or contrarily, annihilating both the extreme in a merging relationship, doesn't intend to make to be worth the inactive triangulation established by an abstract and separate identity, unreal and not living (if not separately), codifying the one as an activate one (male) and the other as passive and receiving one (female). From the other hand that value speaks to us really of faith and of religion: if the eye and the look of God and on God is not anything else other than the idol and the fetish of the absolute One of the power and the power of his Law, or if the open Liberty (*Father*) in his/her horrible opening for the conscious and finishing human soul (mind and heart) can't be excited - and not only mitigated - by the desired and beloved sought for its Equality (his/her *Son's Spirit*).

THE CRUCIFIXION OF DESIRE'S LIBERTY.

The horizontal arm of that 'cross', in fact, nails to the relationship of wanted power and thought by a superior identity, that decides the mutual annihilation, the annihilation of the personal and living liberty of the desire. The traditional masculine function - the activity - has here to meet the female function - the passivity and the receipt - almost as it dealt with the repetition on its individual and personal representation of the relationship between the aristotelian form and subject. This aim to the natural procreative result prevent however that the masculine part meetings in herself her 'passivity', while to the opposite side it closes the access for the female part to a certain form of 'activity'. Which 'passivity' and which 'activity' are they neutralized and denied? For the masculine subject the sensibility and the emotion is denied, for that female all of this that is traditionally reported to the intellectual power: the intent and the decision, the self-determination. In this way the desire is moved to the eminently female part and 'material', while the organic material self-determination is alienated and situated in the separate and superior place of the 'masculine' power of the intellect: the place of the decision, of the choice and of the autonomous determination. To govern the whole procedure, the whole process, is for the note an identity that first makes to depose and to move the principle of the movement - the desire - then raises and alienates the moved, once more, in what it has to be master and inspector of the social life: the meeting of the 'aristocrats' of the city, sets to the Barbarians' defense, insides and outside against all the threats brought to the unity of the superior *ghene*. The masculine possession of the female body and soul - and, through of those, of the whole summ of the mobile and immovable goods - is mediated and guaranteed therefore, in the classical traditional conception, by the government of the elderly owners, by the meeting appointed to regulate the economic life, social and politics of the city, through the control and the mutual regulation of the noble passages of 'property'. Now, in the passage from the medieval age to that modern and, from this to that contemporary, it is not assisted to an essential modification of this structure, that therefore stays on to constitute the logic of building the common reality. It is also true that along his journey the material civilization of the West has crossed the mobilization brought by the accumulation and by the multiplication of the capital: it is as many true, however, that this mobilization comes more and more now contained within a classical concentration of the powers, required

to still use that structure and its forms of alienation and mutual negation.

Well. That mutual annihilation and its mutual negation finally open the field to the discussion on the Law (and on its implicit Order).

THE DISAPPEARANCE OF THE REASON IN THE FAITH

The appearance of that sovereign identity happens for the immediate *medium* of the Law and its implicit Order. The alienation of the decisional power that the popular meetings of classical Greece accepted, in the moment they decided to found deputies to the control against the noble embezzlements, accepting the mediation of the Law, fatally ended its walk in the acceptance of a separated society, divided in classes, where the power of the same Law ought to be postponed to a separate purpose, preliminarily alienated: the reciprocal and mutual negation of the right to an other world (revolution). The reciprocal and mutual negation of the creative liberty and her dialectical real ideal. The separation of this purpose - base of that sovereignty that has actually reached us through the concept of the State - is 'naturally' continued along the centuries: from the power of the medieval emperor, guaranteed by the light and illumination of the divine grace, to the governor of the modern states, we became more and more subjected to forms of economic expropriation (nowadays according to the *dogma* of the liberty of multinationals' market). Law and its implicit Order now rediscover the virtue of the separation, the utility of the construction of an abstract world, the superior place where all the decisions and the considered determinations take a legitimated space (institutional space).

But that sovereign identity also drags with itself the discussion around the traditional God, the faith and the necessary value of the moral norm. Here the discussion is placed around the other arm of the 'cross' previously drawn: that vertical. Here the relationship is placed among God, the faith and the belief in the revealed Law.

Absolute identity had traditionally been the term of indisputable reference for the history of the faith in the western Christianity: she was pointed out in fact from the positive theology as the base of all the divine attributes. Power and supernatural action, she was worth as the eternity of love and judgment, of the providential mercy and of the divine intervention, through miracles, to save or to punish. None and nothing could put in matter this interpretation: this way to the advent of the

civilization that modern thinkers such as Descartes and Spinoza maintained for God through the attributes of Thought and Extension. Through of them it was possible and necessary - from the moral and ethical point of view - to reach to the composition of the essential determination for the human being: to abandon the belief in appearance (sensibility, nature, passion), to shelter only what could have guaranteed the salvation, through the grace and the works (this was the reason, fortified by the faith and by her contents). Along the whole medieval age the mediation had been strengthened in continuation by an incessant division and stratification of the powers: now, instead, that 'fantastic' world leaves the place to the 'nothing' (modern nihilism). The attributes of the Thought and the Extension don't even seem to be yet present, perhaps to avoid the 'danger' of the subjectivism from a side and that of the scientific and atheist objectivism from the other. The relationship with God seems to be left to the simple sentimental belief and the formal and convinced adhesion to the symbols of the faith, in their dogmatically established content (sacraments, crucifix, ecclesiastical hierarchies). It is so reached the paradox of a really empty faith, replaced by the belief and by the consensual and collective share to the scenography of the divine, to the show of the mass-unity in an undangerous difference. The politics of soft-determination now imposes the poor and simple reference to the foundation and its essential characteristics, the universalism of the Church appears through the unconditional and undisputed adhesion of the believers. The reason disappears: or, at least, that reason that is not more necessary disappears, or even becomes dangerous again, in its sceptic and illuministic attitude, reopening the endless space of the relationship. Therefore we have a reason-deprived faith: together with this disappearance, however, we don't miss the essential aspect through which the same reason has been interpreted and used, in the dominant western tradition, that neoplatonic-aristotelian. We don't miss the necessity of her constrictive aspect, her value as law and as a rule for the collectivity and the single one. Rather, law and constraint, necessity and tie, unity without possible alterations and transformations, are the fundamental characteristics of a mutual reapproaching: the reapproaching of the secular power and that of the same Christian Church.

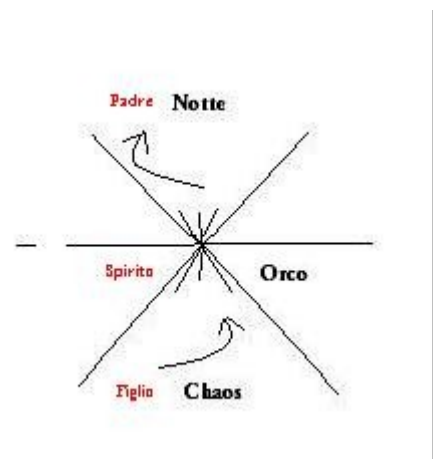
The same necessary unity, the same recall to the absolute order, play again under trace in the affirmation of the economic structure, social and world politics, as in the expressions of a Catholic universalism that it still pretends to possess the truth of the unique salvation (*Dominus Jesus*). Bodies and souls seem to wave, according to an

unique musical note, according to a resemblance and an essential analogy. Thanks to the feeling of a primitive excitement. Reduced to the degree of a world tribe, the humanity labors to find again the sense and the reason that, indeed, can constitute a valid solution to the planetary problems, and that seem to be left - both in their same composition and analytical evidence, and in their destined solution - to a narrow and still 'aristocrat' stage of intellects and wishes, in a sort of definitive actuality of the medieval angelic hierarchies.

Possession, control and dominion constitute in such a way the coordinates of the present, past and future of the rational sense of the contemporary humanity. To design conclusions of his own beginnings, the western civilization finally effects his own complete realization (the unique world of the globalization). The fuming rests of his own continuous transformations stay, however, still as soon as out, in a dangerous proximity, still. As ruins, discard or refusal, they still impose the quarrelsome violence of the matter. Her irreducibility.

CHAOS, OGRE [ORCO] AND NIGHT [NOTTE]

As shades of the divine, *Chaos*, *Ogre* and *Night* find space, both natural and rational dimension, in a work by Jordanus Brunus, entitled *Lampas triginta statuarum* (Wittenberg, 1587). They, in fact, had to develop the 'dark' counterpart of the trinitarian relationship (*Father*, *Son* and *Spirit*), allowing this to reassume a renewed 'revolutionary' value. In the reflection of Jordanus Brunus, in fact, the spirit that is in the matter - the natural desire - reflects and recuff itself in the matter that is in the spirit - *Son's* Equality to the *Father* - widening a rational space inside which the image and the universal and concrete figure of Love can appear, in its endless and double relationship (vertical and horizontal). It is thanks to this opening that the natural multiplicity (*Chaos*) finds a bank - without reduction or any exclusion - in the rational multiplicity (*Night*), thanks to a clear and dark mediation at the same time: the *Spirit* and the *Ogre*.



By the author (Stefano Ulliana).

The brunian text is particularly difficult and complex, but the fundamental structure, that it sets in light and evidence, certainly seems to be able to represent the essential tools for the turnover and the overthrow of the traditional theological, political and natural presupposition, bound to the simple generation in direct and deterministic line of the trinitarian relationship. Here the concept of a necessary-and-ordering One - of neoplatonic-aristotelian derivation - actually reaches our contemporaneity in its own application, even thanking really the resumption and the instrumental exaltation of the hegelian philosophy, most of all in american university and academies. With prudent and opportune ability of vision the renewed conception of the unique world – is to be noted its premodern derivation - succeeds in taking back the supremacy and the hegemony from the political-cultural point of view, reusing the whole traditional line of the trinitarian relationship, that from Plotinus to S.Augustine, through Scotus Eriugena and S.Thomas, it actually arrives to Hegel and to the contemporary hegelians (even in the figures of the same Popes, Johannes Paul II and Benedict XVI). This conception, purely imperial, now makes itself a tool for a universal captivity of the consciences, prefiguring again the image of a totalitarian and lager-alike rationality.



By <http://www.triburibelli.org/>

Using ambiguous concepts from the temporal point of view - from the american teo-con – such as 'eternal destiny' and 'integrity of the human being', this conception enters resonance - note - with the tool of world government: the absolute necessity of the capital profit (with its coercive and exclusive universality). And to be coerced toward reactionary and conservative positions there aren't only the theological and political theorizations: even the presuppositions of the natural knowledge are stiffened in the defense of that linear and deterministic conception that guarantees better, with its own deep internity, the traditional structure of the Being. Theories and new disciplines - as the physical strings' theories or the logics of paraconsistency - are looked and considered with suspicion – hiddenly, they are even censored - in the european academic and university ambients, really for their discussion of all the data proposed by the classical conception (stings, line, body and space; movement;

principle of identity and not-contradiction, third excluded).

Careless - when not openly contrary - to the best scientific, civil and philosophical progress, the western structures of secular and religious power seem to be entirely concentrated on the formalities through which all natural and rational determinations can be coordinated and univocally – or, at the most, analogically - organized.

DISTOPIA.

THE UNIVOCITY IN IMPERIAL *ACTUS* AND *POTENTIA*.

The belief without affiliation of the European citizens (Silvio Ferrari, *The Catholic Church between Ratzinger and Ruini. Civil religion or intolerance: two strategies*. In: <http://www.chiesa.espressonline.it>) 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 (*ibidem*). 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, conquests 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 ripresentation 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 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 favor the process of integration above indicated, guaranteeing a new religious ipernationalism as motor of the defense 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 have 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 defense 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 re-phrases 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



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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 wouldn'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 non-linearity and the complexity, theologies of the liberation, political and social movements of 'an other 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).

SOME NOTES ABOUT THE AUTHOR

Stefano Ulliana was born in Udine (Friuli - Venezia Giulia, Italy), August 1, 1959. Teacher in public middle schools, he is essayist and author of particularly tied up articles to the work and the thought of Jordanus Brunus Nolanus.

Among his writings:

Some essays and articles.

1. *The concept of Spirit in Jordanus Brunus in the comparison with the neoplatonic-Aristotelian tradition.* In: *Philosophies in the Time*. Edited by P. Salandini and R. Lolli. Under the direction of G. Penzo. Vol. II: from the XV to the XVIII century. Rome, Spazio Tre, 2002. Pagg. 1255-1271. In italian (see: www.geocities.com/ulliana59/index.html).
2. *The theological brunian proposal.* In: << Asprenas >>, Review of Theology. Theological Faculty of Southern Italy. Naples, Edizioni Scientifiche Italiane, 49/4, 2002. Pagg. 493-518. In italian (see: www.geocities.com/ulliana59/index.html).

Volumes.

1. *The creative and dialectical concept of the Spirit in the Italian Dialogues of Jordanus Brunus. The comparison with the neoplatonic-Aristotelian tradition: the brunian text* De l'Infinito, Universo e mondi. Naples, Edizioni Scientifiche Italiane, 2003. In italian.
2. *A missed modernity. Jordanus Brunus and the Aristotelian tradition.* Rome, Armando Editore, 2004. In italian.
3. *Jordanus Brunus. Italian epistles.* Work in progress. Milan, Mimesis, 2007. In italian.

Complete news on: www.geocities.com/ulliana59/index.html

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