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Eastern
**Theological
Journal**

7/2
2021

Review of V. Limone and G. Maspero (edd.), *Agostino e la sua eredità. Teologia, filosofia e letteratura*, Morcelliana, Brescia 2021 (Filosofia, 113), 426 pgs.

This book is, first and foremost, an account of the proceedings of the *Scuola di formazione patristica: Agostino e la sua eredità*, a symposium held at the Monte Tabor in Illasi (Verona) in September 2019, organized by three institutions, namely, the Center for Patristic Studies Genesis of the University Vita-Salute San Raffaele (Milan), the University Institute “Sophia” (Florence), and the Argentinian Catholic University (Buenos Aires).

Agostino e la sua eredità is a volume divided in four different parts and dedicated to the Augustinian thought, from Augustine’s own times to the contemporary age. The first part focuses on Augustine’s formulation of the Trinitarian doctrine from his *Dialogues* to the *City of God*; the second part addresses the question of Augustine’s thought from the Middle Ages until the Cinquecento; the third part deals with the contribution of Augustine’s doctrine in Germany and in Italy during the XIX century; the fourth and last part is devoted to Augustine and the contemporary age.

The chief objective of this book is to demonstrate the interweaving between the historical and the philosophical aspects of the studies concerning Augustine and his contribution to the development of the Western theological, literary, and philosophical thought. Two are the pivotal research directions of this volume: on the one side, it concentrates on the intellectual maturation of Augustine; on the other side, it explores the impact of Augustine’s speculation in the history of the Western philosophical, literary, and theological traditions.

The research starts from an investigation on the philosophical aspects of Augustine’s thought. The article of Maria Benedetta Curi (pgs. 13-32) is devoted to Augustine’s *Contra Academicos*, with a particular attention to Augustine’s use of the Aristotelian conception of the *syn-philosophiein*, regarded as a plural dimension

of thinking. According to Augustine, this would be the key to finding God and being one with God. Benedetta Sonaglia (pgs. 33-46) explores the relationship between interiority and exteriority in Augustine's speculation and outlines an overview of the steps of an educational process which enables to enter into a true relation with God. The writing which Sonaglia refers to is the *De magistro*, written in 389, although she also mentions earlier writings of Augustine, as the *Epistulam Johannis ad Parthos* and the *De moribus ecclesiae catholicae*. The following paper regards Augustine's *De mendacio*, dated to 395, and is authored by Andrea Tagliapietra (pgs. 47-60), who sees a deep connection between the question of the lie and the study of the interiority in Augustine. The focus on the interiority in Augustine continues with Pietro Coda's paper (pgs. 61-79), that contributes to the volume with an original study of the *inventio* of the theological doctrine of the Trinity in the *Confessions*. According to Coda's interpretation, it is in the *Confessions* that we find the earliest formulation in Augustine's writings of the ontological doctrine of the Trinity. If the *inventio* of this doctrine dates to these text, the *City of God* and the *Trinity* are about the interplay of the Trinitarian doctrine with the eschatology. Piotr Zygulski and Ilaria Vigorelli's papers (respectively at pgs. 81-91 and pgs. 93-110) are devoted to this interplay: the former demonstrates the connection of the category of relationship with the idea of a bond between the two cities, the city of God and the city of humans, whereas the latter finds in the *Trinity* the idea of a future unity with God as actually present on earth, in light a comparison between Augustine and Gregory of Nyssa.

The paper of Enrico Moro (pgs. 11-128) focuses on the use of Augustine in Eriugena's thought and opens that section of the book which is devoted to the reception of Augustine in the Western tradition. Davide Penna (pgs. 129-138) and Javier Roberto Gonzalez (pgs. 139-159) explore the presence of Augustine in the Middle Ages and in the Renaissance: in particular, Penna analyses the use of Augustine in William of Saint-Thierry, while Gonzalez focuses on

the poet Fray Luis de Lèon. Maurizio Maria Malimpensa (pgs. 161-174) opens the section dedicated to the reception of Augustine in the German philosophy with an article about the *Bestimmung des Menschen*, a writing in which the German philosopher Fichte proves to be very familiar with the ideas of Augustine. Filippo Silva (pgs. 175-189) investigates the presence of Augustine in the speculation of Hegel, and Emanuele Pili (pgs. 191-198) identifies an Augustinian seed in the development of the philosophical theory on interpersonality of the Italian philosopher Antonio Rosmini.

The last part of the book is about the XX century. Valentina Gaudio (pgs. 199-217) studies the view of Max Scheler about love in light of Augustine's influence; Lorena Catuogno (pgs. 219-239) investigates the significance of Augustine's legacy in Italy during the first part of the XX century, with a particular attention to the case of the Italian philosopher Michele Federico Sciaccia. Raul Buffo (pgs. 241-263) explores in detail the contents of *Le péché originel: étude de signification*, written by Paul Ricoeur in 1960, in which he finds an original review of the Augustinian philosophical perspective, especially concerning the refutation of negative as an ontological substance. Cecilia Avenatti de Palumbo (pgs. 265-280) examines the thought of Jean-Louis Chrétien and points out the relevance of Augustine for the conceptualization of the French phenomenology.

The last part of this book has to do with the reception of Augustine in the course of the XXI century. In particular, the paper of Giovanni Catapano (pgs. 281-296) studies the main interpretations of Augustine's *Trinity* during the XXI century, with a focus on the structure of the text in light of the relation between philosophy and theology. Alessandro Clemenzia (pgs. 297-311) concentrates on the *Thesen zu einer trinitarischen Ontologie* by Klaus Hemmerle, and argues that Augustine's doctrine is key to understanding the origin of the Trinitarian Ontology developed during the XIX century; this research also includes an interesting comparison with Piero Coda's contribution to the Trinitarian Ontology and his idea of the *inventio*

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of the Trinitarian doctrine in Augustine's *Trinity*. Gaetano Lettieri (pgs. 313-398) closes the volume with a long examination of Jean-Luc Marion's interpretation of the Augustinian theology, with a particular attention to his conception of the divine grace.

The volume includes an introduction by the editors Vito Limone and Giulio Maspero (pgs. 5-11), an overview of the bio-bibliographical profiles of the contributors (pgs. 399-405), and the indices of the names by Daniele Iezzi (pgs. 409-423).

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HU ISSN 2416-2213

ISSN 2416-2213



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