

Das Böse in Gott?

Ontologie des Bösen und des Leidens in der Philosophie Luigi Pareyson

The question of evil and suffering presents one of the most important challenges to philosophy and Christian theology. The doctoral thesis attempts to address this question in a critical manner by the analysis of the philosophical propositions of the Italian philosopher Century Luigi Pareyson. One key for a new philosophical elaboration of the question of evil Pareyson sees on the one hand in a development of ontology of freedom which is tied closely to Schelling and on the other in a hermeneutic of myth. Schelling already emphasised that the question of evil and suffering cannot be solved reflexively especially by the idea of an “ecstasy of reason” as a transition from a purely rational (metaphysical) philosophy into a “positive” (Christian-salvation-historical) philosophy, which resorts to myth as a genuine form of language. Continuing this thought Pareyson considers hermeneutic of myth as the only suitable philosophical tool which allows a new perspective upon the question of evil and suffering. In this hermeneutic context Pareyson interprets the Christian religious experience as a kind of tragical thinking. In his deliberations Pareyson draws on a Christological element which is capable to interpret hermeneutically the Christian narration of salvation and the Christian belief in an “expiating” power of suffering (in the sense of a universal compassion with a world enmeshed in misery). The eschatologizing of thinking and the introduction of Christology into philosophical deliberations represent an affinity between Pareyson and Schelling although both Christologies have different foci of interest: Schelling’s philosophy draws on the Christian doctrine of kenosis in terms of mastering human fantasies of omnipotence. Pareyson instead highlights in his hermeneutic of myth the solidarity in suffering between God and the whole creation by means of Christ’s event on the Cross. The interpretation of Pareyson’s philosophical path is the objective of the doctoral thesis, with special attention on the observation in what way his understanding of myth goes beyond Schelling’s concept of it and whether his understanding of evil and suffering opens up a new philosophical view upon the Christian narration of salvation.