

Recenzii

A Companion to Joachim of Fiore. Edited by Matthias Riedl. Brill's Companions to the Christian Tradition, vol. 75. (Leiden/Boston: Brill, 2017, pp. 360)

The *Companion to Joachim of Fiore* is a much-awaited publication aimed to facilitate the rediscovery of the genuine Joachim of Fiore, including contributions from the most important researchers of the moment on the work and influence of the Calabrian abbot Joachim of Fiore (also known as Gioacchino da Fiore), the renowned theorist of history from the 12th century. During the last decades, there has been a rising interest concerning Joachim of Fiore's thinking and influence, which can now be attested through the publication of this collective volume in *Brill's Companions to the Christian Tradition* series, published at the end of 2017. Hence, taking into consideration the fact that over the last decades there have been published most of Joachim's writings in modern and critical editions, we could righteously talk about a renaissance in Joachimite Studies. Howsoever, the main reason for this renaissance can be summarized as follows: "The fascination of Joachim rests in how he sought to give meaning and hope to those caught in the terror of history", as one of the abbot's 20th century readers, Mircea Eliade, described it (p.1).

In the introductory article to the *Companion*, the well-known Joachimit scholar Bernard McGinn, shows how Joachim of Fiore, in contrast to Eusebius and Augustine, who lack the sense of apocalyptic urgency (i.e. the feeling that that the history will soon reach its apex and the final tribulations are to begin), develops an impressive theology of history taking as his primary source the Book of Revelation itself. McGinn underlines the three main aspects of the Calabrian Abbot's theory of history, which would highlight his originality (p.5). First of all, his theory about the Trinitarian nature of history implies the idea that the ternary structure of history (*tres status mundi*) reflects the intra-Trinitarian relations in God (Father, Son and Holy Spirit). Nevertheless, one should also take into account the fact that Joachim preserves also the classical binary model of history, according to which history is divided into two times (*tempora*), namely the Old and the New Testament. By preserving this binary model, Joachim explicitly distances himself from the radical idea which was subsequently erroneously attributed to him, that is the assumption of a

third eternal gospel that would replace the existing one. In this regard, Joachim writes only about a new spiritual intelligence or understanding that would arise in the future time of the Spirit, i.e. a spiritual insight in the letter of the two Testaments. These intertwined binary and ternary structures of history represent the “living order of reason that God implanted in his creation” (p.7), so that history can be seen as the process of revealing the meaning of the scriptures through the mystery of the Trinity in time. Yet, because the meaning of history is essentially interconnected with the meaning of the scriptures, we get to the second major aspect of Joachim’s thought, namely his astonishing exegesis. Based on complex concords between persons, events, and times in the Old and the New Testament, his exegesis enabled him “to show the providentially-determined meaning of events both past and present, and also to make general projections concerning what was soon to come to pass” (p.9). Thirdly, according to McGinn, Joachim of Fiore’s originality rests in his unique use of profound symbolic images and figures, which were collected in his *Liber Figurarum*. For this reason, McGinn refers to him as a “picture-thinker” and a “symbolist” (p.10). Finally, the significance of Joachim’s personality and thought resides in his impressive influence and posterity, which has been evaluated both positively and negatively along the centuries. The research context offered in Bernard McGinn’s introduction is deepened throughout eight essays which give us a complete fresco of Joachim’s influence in the Western culture. Personally, I think the volume could be divided in two parts: the first part, composed of the first four chapters, dealing with Joachim’s view of history and its theological context, and the second part, composed of the last four chapters, dealing with his posterity and influence.

The first chapter, written by Alfredo Gatto about the life and works of Joachim of Fiore, together with the 4th chapter signed by Valeria de Fraja, allow the reader to engage with the historical framework that originated both the theoretical work of the Calabrian abbot, as well his practical involvement in the monastic reform of the time, which caused the foundation and growth of his Florentian Order.

The most challenging essays from the Companion are the ones regarding Joachim of Fiore’s one theology in itself. Consequently, in the 2nd chapter signed by the Church historian, Peter Gemeinhardt, we discover both a deep examination of the Trinitarian theology of the abbot, and the heated doctrinal debates of the 12th century concerning the nature

of the Holy Trinity, which would be highly influential in the development of the scholastic reflections on the Trinity. The paramount importance of this chapter resides in the fact that only through a in-depth survey of Joachim's Trinitarian doctrine we could understand not only his theory about the course and meaning of history, but also the reason of his dispute with the Greek theology on the *Filioque*-question and why he accused Peter Lombard of assuming a "quaternity", instead of a Trinity. The latter debate led the Forth Lateran Council in 1215 to defend Peter Lombard, to canonize his Sentences, to condemn the accuses of Joachim, and to declare as obsolete his "traditionalist form of theology, which proceeded by virtue of analogies" (p. 86).

The 3rd chapter, written by Brett Edward Whalen, describes Joachim of Fiore as an "apocalyptic ethnologist" (p. 89), and examines his view on the course of the elected people during the three stages of history and the eschatological role of the Jews, the Greeks, and the Latins in the light of his doctrine of the Opening of the Seven Seals (Rev.6-8). Distinctively in Joachim of Fiore's view of history of the 12th century is his apocalyptic belief about the "return journey" of the Divine grace at the end of time: precisely as in the beginning, the Jewish people were the first to be elected so that in the end they will convert, together with the Greeks, and reunite with the Latins (i.e. the people of the Roman Church) in the future spiritual, i.e. monastic, Church.

As already mentioned, the second part of the volume deals with Joachim's sustaining influence and posterity in the Western intellectual history. It begins with the 5th chapter, written by Sven Grosse, who outlines his critical reception in the works of the greatest figures of Scholasticism, Thomas Aquinas and Bonaventure. The two theologians had to academically deal with the crisis of the mendicant orders of the Dominicans and the Franciscans, who were often misrelated to Joachimite ideas. A similar approach is found in the 6th chapter, by Frances Andrews, who conducts a survey of Joachim of Fiore's influence in the international politics of the 13th century through different chronicles, for instance the ones on Richard the Lionheart. This chapter also deals with the textual diffusion of his thought throughout Europe until the "Controversy of the Eternal Gospel", around 1255, led to a series of unfortunate events: the condemnation of some articles in Joachim of Fiore's works, the life sentence of the Franciscan lector Gerardo di Borgo San Donnino from the University of Paris, and John of Parma's resignation from his position as General

Minister of the Franciscan Order. John of Parma was subsequently replaced by Bonaventure in 1257. Frances Andrews' ambitious essay manages also to give the reader a sketch with regards to Joachim of Fiore's influence in the development of the Antichrist legends of the 13th century regarding the popes and the Staufen Emperors, respectively his influence on the Spiritual Franciscans, such as Peter of John Olivi, Ubertino di Casale or Arnould de Vilanova.

In the 7th chapter, "Longing for the Third Age", Matthias Riedl, the companion's editor, examines the widespread, post World War II assertion about Joachim of Fiore as being the "father of the modernity" (Spengler), the initiator of the secularization process (Löwith), the precursor of the modern conceptions of history that culminated in "the Third Reich" (Cohn) or the one who created the "aggregate of symbols that govern the self-interpretation of modern political society" (Voegelin), in other words, communism and fascism (p. 271). Tracing the historical genealogy of the main personalities who made use of and misused Joachim of Fiore's teachings in a political fashion – from the Spiritual Franciscans to modern nationalist or communist thinkers – the editor proposes at least a fundamental similarity between the Calabrian abbot and the modern political prophets. This similarity is represented by an attitude towards reality which Matthias Riedl calls as "proleptic existence" (p. 316), i.e. to derive the meaning of existence entirely from the anticipation of a future point, seen as the culmination of the historical process. Beside this common feature, Riedl also agrees with Eric Voegelin that "Joachim's long-term impact and significance is not tied to a specific social or political vision; instead, it is found in the continuous relevance and attractiveness of the symbols that the abbot once created to articulate his unprecedented expectation of a future worldly restoration and perfection of mankind." (p. 318). If Riedl's essay was concentrated on the revolutionary and totalitarian ideas that arose in connection with Joachim of Fiore, the last chapter of the companion, written by Massimo Iritano tries to reconsider, in a more positive manner and from a postmodern perspective, the history of secularization, which supposedly began with Joachim of Fiore.

Taking everything into consideration on the whole, although the volume deals more with the fascinating history of Joachim of Fiore's posterity and influence than with his own system of thought, one can only praise the publishing of this collection of essays. Undoubtedly, this Brill Companion to Joachim of Fiore will represent from now on one of the best,

comprehensive introductions to the Calabrian abbot of the 12th Century, who has never stopped fascinating and intriguing theologians, historians and philosophers alike.

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Antonio Sandu, Bogdan Popoveniuc (coordonatori), *Etică și integritate în educație și cercetare*, București, Editura Tritonic Book, 2018, 518 p.

Volumul colectiv, realizat în cadrul proiectului „Etică și integritate academică de excepție în cercetarea științifică și actul didactic”, al Universității „Ștefan cel Mare” din Suceava și finanțat de CNFIS, reunește 16 studii ale unor cadre didactice universitare din țară și străinătate, cercetători, dar și specialiști practicieni în diverse domenii, care abordează aspecte etice semnificative ale procesului de educație și activității de cercetare științifică.

În „Introducere”, pentru a argumenta că titlul lucrării nu este unul redundant, coordonatorii precizează că, din perspectiva lor, raportul dintre etică și integritate depășește „simpla relație de la întreg la parte” (p. 8), deoarece integritatea face „legătura între deontologia specifică actului de predare și etica, privită în calitate de construcție socială ce transcende nivelul competențelor profesionale, umanizând fiecare profesie în parte” (idem), ceea ce se întâmplă și în cazul relației dintre activitatea de cercetare și etică. De altfel, dintre cele patru părți în care este structurat volumul, doar prima pune în prim-plan conexiunea strânsă dintre etică și educație, celelalte concentrându-se pe raporturile dintre diverse aspecte ale cercetării științifico-tehnice și etică.

Astfel, Partea I, „Perspective etice în educație și formare”, care cuprinde patru studii, este inaugurată de profesorul Jean-Pierre Cléro. Acesta, lansând întrebarea: „Poate fi etica predată și învățată?”, apelează la Platon ca să arate preocuparea străveche a filosofilor pentru această chestiune, dar subliniază schimbarea de perspectivă pe care modernitatea a adus-o în formularea răspunsului. Abandonând poziția teoretică obișnuită - care socotește morala un fenomen concret, parte integrantă a vieții individului și colectivității, iar etica disciplina care se ocupă cu studiul