

# CURRICULUM VITAE et STUDIORUM

## Damiano Migliorini

Damiano Migliorini, born on 24 October 1987 in Vicenza, Italy

### Education and Qualifications

Bachelor's Degree in Philosophy at the University of Padua (2009);  
[abstract attached to the end of the curriculum]

Master's Degree, *summa cum laude*, in Philosophical Sciences at the University of Padua (2011);  
[abstract attached to the end of the curriculum]

Bachelor's Degree, with top marks, in Religious Studies at the Higher Institute of Religious Sciences of Padua (2013); [abstract attached to the end of the curriculum]

Qualification for teaching Philosophy and History at the Ca' Foscari University of Venice (2013);

«White Helmet» (civil peace corps) for the Association Pope John XXIII in Bolivia (2014).

High School Leaving Qualification in Science and Technology (2006).

### Current Position

Ph.D student in Human Sciences (Philosophy), University of Verona.  
Professor of Philosophy and History

### Research Interest

I am particularly interested in issues related to metaphysics, ontology and epistemology of theism, studying them with an “analytic style”, in which I have been trained. This passion is reflected in the research project presented for the Ph.D XXXI cycle at the University of Verona.

### Scientific publications

D. MIGLIORINI, *Dall'incompatibilismo di Pike all'Open Theism: il dibattito sull'onniscienza divina nella filosofia analitica della religione*, «Rivista di Filosofia» 105 (2014), pp. 273-288;  
[From Pike's incompatibilism to the Open Theism: the divine omniscience debate in analytic philosophy of religion] – peer review

D. MIGLIORINI, *Trinità per filosofi? Lineamenti di un teismo trinitario*, «Studia Patavina» 61 (2014), pp. 471-482.

[*Trinity for philosophers? Outlines of a trinitarian theism*] – peer review

D. MIGLIORINI, *Parola e Silenzio, figure di fede e libertà*, «Vivens Homo» 25 (2014), pp. 497-509.

[*Word and Silence, figures of faith and freedom*]

D. MIGLIORINI, *L'ockhamismo nel dibattito analitico contemporaneo sull'onniscienza divina. Un bilancio*, «Laurentianum» 56 (2015), pp. 33-86.

[*Ockhamism in the contemporary analytic debate on divine omniscience. Some conclusions*] – peer review

D. MIGLIORINI, *Prospettive del molinismo nel dibattito contemporaneo sull'onniscienza divina*, «Verifiche. Rivista di Scienze Umane» 44 (2015) 1-4, pp. 71-106.

[*Prospects of Molinism in the contemporary debate on divine omniscience*] – peer review

D. MIGLIORINI, *La «soluzione tomistica» nel dibattito analitico contemporaneo sull'onniscienza divina e la libertà umana*, «Divus Thomas» (2016 – in pubblicazione).

[*The “Thomistic solution” in the contemporary analytical debate on divine omniscience and human freedom*] – peer review

D. MIGLIORINI, *La soluzione di Boezio nel dibattito contemporaneo sull'onniscienza divina: un bilancio*, «Rassegna di Teologia» (2016 – in pubblicazione).

[*The solution of Boethius in the contemporary analytic debate on divine omniscience. Some conclusions*] – peer review

## Books

D. MIGLIORINI – B. BROGLIATO, *L'amore omosessuale. Saggi di psicoanalisi, teologia e pastorale. In dialogo per una nuova sintesi*, Cittadella, Assisi 2014, 494 pp.

## Informative articles

D. MIGLIORINI, *L'Eucaristia e il Sinodo: la posta in gioco*, in *L'Indice del Sinodo*, de «Il Regno», <http://ilregno-blog.blogspot.it/2015/02/leucaristia-e-il-sinodo-la-posta-in.html>

[*The Eucharist and the Synod: the real issue*]

D. MIGLIORINI, *I fedeli cattolici e l'omosessualità. Un'indagine in parrocchia*, «Vatican Insider. La Stampa», 09 febbraio 2015, <http://vaticaninsider.lastampa.it/documenti/dettaglio-articolo/articolo/omosessualita-homosexualidad-homosexuality-39058/>

D. MIGLIORINI, *Sinodo 2015 e omosessualità. È ancora troppo presto?*, «Rocca» 9 (2015), pp. 47-48.

D. MIGLIORINI, *Omosessualità e Sinodo 2015: psicoanalisi e teologia in dialogo verso nuovi paradigmi*, «MicroMega Online», 2 ottobre 2015, <http://temi.repubblica.it/micromega-online/omosessualita-e-sinodo-psicoanalisi-e-teologia-in-dialogo-verso-nuovi-paradigmi/>

D. MIGLIORINI, *Sinodo, sull'omosessualità un silenzio rumoroso*, «MicroMega Online», 27 ottobre 2015, <http://temi.repubblica.it/micromega-online/sinodo-sull%E2%80%99omosessualita-un-silenzio-rumoroso/>

D. MIGLIORINI, *Pasqua, nonviolenza, non-lasciar-morire*, «Antenne di Pace», 24 settembre 2014, <http://www.antennedipace.org/nuovo/aree-di-intervento/americhe/bolivia/item/699-pasqua-nonviolenza-non-lasciar-morire>

### Invited Seminars

11/03/2011, *About science and theology*, Intervention in a seminar, Higher Institute of Religious Sciences “A. Onisto” in Vicenza

06/06/2013, *Word and Silence between East and West*, at the Biblical Festival of Vicenza

22/11/2011, *Digital Natives. Educating and Learning in the “mutation”*, at the General Society of Mutual Aid, Vicenza

### Languages

Italian (mother tongue)

English, B2 level

Spanish, B2 level

### Bachelor's thesis in Philosophy:

*Science and Christianity. Outlines of a path to a possible peace*

#### Abstract:

Through the studies of Grant, Jaki, Butterfield, Stark and Woods, I have tried to show how the Christian metaphysics has encouraged the development of modern science, and how the religious establishment (especially the Catholic Church) has supported research in all subject areas. Considering the factors (including the rational theology) that made Christian Europe a particularly fertile ground – from the point of view of culture – to the development of this science, I focused on a few fundamental “steps”, realized in the biography and in the thinking of some great religious-scientists, such as Copernicus, Kepler, Galilei, Bacon and Descartes, Duhem and Planck. The conclusion reached is that not only reconciliation between science and Christianity is possible, but in fact, is in the very nature of both disciplines. If we can't demonstrate unequivocally the filiation of modern science by Christianity – since the scientific revolution arises from a complicated interplay of conditions in Europe not all attributable to Christianity – we can support their possible and fruitful coexistence.

## Master's thesis in Philosophical Sciences:

*Divine omniscience and human freedom in contemporary analytic philosophy. From Pike's Argument to the Open Theism: concepts, solutions and perspectives.*

### Abstract:

The dissertation investigates the supposed contradiction between the concept of divine omniscience and the concept of human freedom. The question of their irreconcilability, in fact, has emerged in our contemporaneity as a result of the formulation of Pike's Argument – in the Analytic Philosophy of Religion – and it involved a number of authors in a heated debate: Plantinga, Craig, Kretzmann, Wierenga, Hasker, Helm, Stump, Zagzebsky, Geach, Freddoso, Kenny, Pike, Swinburne. After the analysis of the implicit assumptions of Christian theism, and having proposed a shared definition of omniscience and human freedom, the thesis carries out its analysis of Pike's incompatibilist Argument, to bring out the implicit assumptions (eg. the 'Necessity of the past' and the 'Transfer of Necessity Principle').

It was also necessary to distinguish between logical and teleological determinism. The second is precisely the issue in question: the denial of human freedom, in fact, is not based simply on 'antecedent' determination of truth-value of propositions on the future, but on the characteristics of a divine attribute (omniscience). Determinism is theological, then, when affirms the completeness and infallibility of divine knowledge, eternity, immutability, and the relationship between knowledge and divine will. This latter I have indicated as the problem of '*divine causation*'.

The central part of the thesis corresponds to the deepening of 'classic solutions' proposed by the authors to solve the contradiction, classified as: (a) *compatibilist solutions*: supported by those who opt for a redefinition of the concept of formal freedom (inspired by Augustine or Anselmo); (b) *concordist solutions*: supported by those who take the formal concepts of omniscience and freedom in a radical way, but try to reconcile them (inspired by the thought of Boethius, Aquinas, Ockham and Molina); (c) "*backward*" *compatibilism*: this form of compatibilism accepts the definition of freedom as 'ability to do otherwise', and then proceeds to redefine the omniscience (eg. Geach and Swinburne).

The ancient solutions, therefore, have been developed in analytic philosophy by code arguments and making it more sophisticated. Testing the extensive bibliography on this subject, I have attempted to outline their strengths and limitations. Among the many issues called into question, there were those related to the *tensed proposition*, the *accidental necessity*, the *A-theory of time*, the *timeless knowledge dilemma*, the *scientia visionis*, *secondary causes*, the *sensu composito* or *diviso* of the propositions, the free will, the *hard and soft facts*, the *backward causation*, counterfactuals, the argument for possible worlds, the *middle knowledge*, the *explanatory priority*. At the end of this analysis, taking the main gaps of these solutions, I have concluded that they do not seem to be able to demolish the entire Pike's Argument, and that the incompatibilism still survives.

So I analyzed the Open Theism, which offers, as a solution, the *dynamic omniscience*, the idea of risk, and the definition of the essence of God through the postulate «God is love», around which the change in the hierarchy of the divine attributes. By critics, I analyzed the limits of this theory, and if its metaphysical foundations were solid enough.

## **Bachelor's Degree thesis in Religious Studies:**

*Thinking God "in Becoming" through some concepts of Trinitarian Theology. Bibliographical and conceptual survey*

### Abstract:

The argument appears to be the ideal continuation of the philosophical research carried out at the University of Padua, in Philosophical Sciences, where I analyzed the 'Open Theism', a recent theological doctrine that is based on the John's affirmation «God is love» and imagines a relational God, respectful of human freedom. This doctrine, which was presented as the conceptual framework of the idea of dynamic omniscience, seems to overturn, in many aspects, the image of God given by classical theism. The dynamic-God emerging from this perspective, appear to come close to the triune God of Christian tradition. However, one of the problems of Open Theism theory, left pending, is the lack of a solid metaphysic in support of his arguments concerning the divine attributes. To remedy this situation, I tried to formulate in rigorous terms a relational and Trinitarian ontology (through the 'transcendental relatedness') that would give an ontological and epistemological foundation to the assertion 'God is love', relying in this to some texts of contemporaries authors. I then examined the potential of some of the concepts used in the Trinitarian speculation, to emerge as a dynamic and God 'in Becoming' has been suggested within the most recent publications about Trinitarian dogma. The language of God 'dynamic-relational-open-in Becoming' appear essential, therefore, to express the Christian truth. Yet, the analysis showed the intrinsic apophaticism of our language; a silence which, however, is not mutism. I then stopped to reflect on the ability of our language to express and respect the ulteriority of divine reality (iperphatic theology), and the way in which philosophy and theology can collaborate in solving problems, both old and new, as those raised by Open Theism, in a cultural context as the postmodernity. I aimed, therefore, to develop a philosophy that takes into account the new Trinitarian metaphysics consists of the discovery that God is both substance and relationships.