

## The Philosophy And Theology Of Averroes And Translated From The Arabic Classic Reprint

This volume develops and aims to make more explicit what remains only implicit in the works of St Francis de Sales. It focuses first on the difference between love of objects and love of persons, or love solely of someone's attributes and properties, and the love of the other for his sake. This distinction should provide a better understanding of the relationship between nature and supranature, and within the supernatural order itself, the distinction between hope and charity. Secondly, according to St. Francis de Sales, love does not simply find the good already present; love is a creative power, it creates goodness and beauty and changes both the lover and the beloved.

The aim of this study is to examine and critically evaluate the philosophy of religion of John Hick. I refer to his having a philosophy of religion in the sense that he advocates a method of philosophical inquiry and consequently an understanding of religious phenomena that he takes to be integral to his own unique philosophical theology. In order to evaluate his views in their context, the first three chapters provide an introduction both to his overall position and to the contemporary issues with which he deals. Thereafter I proceed with my criticisms, finding most importantly that he does not have sufficient justification for the kind of theistic claims he wants to make. I reach this conclusion by playing him against his own empirical orientation to matters of fact, and since the veracity of his account of this empiricist linguistic framework is assumed, my evaluation of his work is carried on internally. My criticisms generally depend upon a lack of consistency and coherence within Hick's system of thought itself. Little attention is given to the strengths and liabilities of any particular philosophical or theological orientation he may adopt. My strategy is to assume the legitimacy of these orientations in the manner they happen to be construed by his system. In doing so, I find that he attempts to build upon a secular empiricist base that excludes the possibility of the theological superstructure he hopes to erect.

This concise, authoritative encyclopedia from one of the world's most renowned theologians explores all the major themes in the philosophy of religion.

The philosophy of Maurice Merleau-Ponty was developing into a radical ontology when he died prematurely in 1961. Merleau-Ponty identified this nascent ontology as a philosophy of incarnation that carries us beyond entrenched dualisms in philosophical thinking about perception, the body, animality, nature, and God. What does this ontology have to do with the Catholic language of incarnation, sacrament, and logos on which it draws? In this book, Orion Edgar argues that Merleau-Ponty's philosophy is dependent upon a logic of incarnation that finds its roots and fulfillment in theology, and that Merleau-Ponty drew from the Catholic faith of his youth. Merleau-Ponty's final abandonment of Christianity was based on an understanding of God that was ultimately Kantian rather than orthodox, and this misunderstanding is shared by many thinkers, both Christian and not. As such, Merleau-Ponty's philosophy suggests a new kind of natural theology, one that grounds an account of God as ipsum esse subsistens in the questions produced by a phenomenological account of the world. This philosophical ontology also offers to Christian theology a route away from dualistic compromises and back to its own deepest insight. "In this erudite and articulate book, Edgar offers an embodied account of human existence in terms of hunger, dependence, desire, and intersubjectivity. He does so by means of a sincere and subtle development of Merleau-Ponty's ontology. As such, he fleshes out the deep philosophical meaning of incarnation that has relevance for both epistemology and Christian theology. He diagnoses and overcomes the dualisms that still haunt the contemporary imagination. We do not realize how Cartesian we are." --Philip Goodchild, Professor of Religion and Philosophy, University of Nottingham "Things Seen and Unseen is a welcome and elegant contribution to the recovery of Merleau-Ponty's 'incarnational' phenomenology for theology. It will be read with value by those interested in theological aesthetics and philosophy of religion as well." --Janet Soskice, Professor of Philosophical Theology, Faculty of Divinity, University of Cambridge "Merleau-Ponty's philosophy is at last beginning to receive the attention it so richly deserves. It remains one of the most fertile sources in recent thought for reshaping the way we think about knowledge, time, and embodiment--a reshaping made all the more urgent by the political and ecological disasters of our times. It is also a style of thought with obvious theological resonance, a question that has long been in need of the kind of careful, insightful, and creative attention that Orion Edgar provides in this really admirable study, which brings Merleau-Ponty's analyses of bodily existence together with central themes of the Christian imagination--incarnation and sacrament--in a deeply original and fruitful way." --Rowan Williams, Master of Magdalene College, Cambridge "In this sophisticated first monograph, Orion Edgar reexamines the philosophy of Merleau-Ponty from the perspective of the Catholic faith that always lapped at the edges of his thought. Once Merleau-Ponty's notions of 'flesh' and 'depth' (in particular) are thus freshly illuminated, his striking relevance for a contemporary theology of the incarnation becomes apparent. Edgar's analysis is both philosophically insightful and theologically rich, and this study makes a significant contribution to Merleau-Ponty scholarship." --Sarah Coakley, Norris-Hulse Professor of Divinity, University of Cambridge "Things Seen and Unseen confirms the significance of Maurice Merleau-Ponty as one of the principal philosophical voices deserving contemporary theological attention. It also confirms Orion Edgar's significance as a voice in Christian philosophical theology. The Veritas series has its genesis in the Radical Orthodoxy movement and, since its beginnings, that movement has pointed to, and explored, the centrality of mediation to the Christi

This volume provides an overview of the relation between secular philosophy and philosophical theology over a one-hundred-year period. Beginning with idealism, the study proceeds through the rise of realism, the advent of logical positivism, the development of analytical philosophy, the resurgence of scholasticism and existentialism, the contributions of encounter theology and of process thought, to specific questions of the existence of God and religious language. This book shows the importance of the possibility approach for contemporary debates about metaphysics, the idea of

God, the problem of evil, the role of reason and the understanding of humanity in the light of contemporary transhumanist challenges. It discusses the turn to possibility not only as a historical phenomenon, but as a systematic starting point for a contemporary philosophical theology that points beyond the barren alternatives between classical or neoclassical metaphysics as well as modern and postmodern antimetaphysics. It thus offers a new starting point for critical engagement with the philosophical and theological challengers and shortcomings of our contemporary culture.

A Dictionary of Philosophy of Religion is an indispensable resource for students and scholars. Covering historical and contemporary figures, arguments, and terms, it offers an overview of the vital themes that make philosophy of religion the growing, vigorous field that it is today. It covers world religions and sources from east and west. Entries have been crafted for clarity, succinctness, and engagement. This second edition includes new entries, extended coverage of non-Christian topics, as well as revisions and updates throughout. The first edition was named a Choice Outstanding Academic Title of the Year.

This title was first published in 2003. It has often been claimed that Jonathan Edwards (1703-1758) was America's greatest philosopher and theologian. From literary criticism of his sermons to philosophical assessments of his metaphysics, there has been a burgeoning industry in Edwardsian studies, but there has been no one place where an exploration of the theology and philosophy of Edwards has been brought together. 2003 marks the tercentenary date of the birth of Jonathan Edwards. This book draws together specially-commissioned contributions from philosophers and theologians from the USA and UK, to present new analytic philosophical and theological thinking on Edwards in a way that reflects Edwards' own concerns, as well as those current in the academy.

Presenting new opportunities in the dialogue between philosophy and theology, this interdisciplinary text addresses the contemporary reshaping of intellectual boundaries. Exploring human experience in a 'post-Christian' era, the distinguished contributors bring to bear what have been traditionally seen as theological resources while drawing on contemporary developments in philosophy, both 'continental' and 'analytic'. Set in the context of two complementary narratives - one philosophical concerning secularity, the other theological about the question of God - the authors point to ways of reconfiguring both traditional reason / faith oppositions and those between interpretation / text and language / experience. Contributors: David Brown, Philip Clayton, Chris Firestone, Grace Jantzen, Nicholas Lash, George Pattison, Dan Stiver, Charles Taylor, Kevin Vanhoozer, Graham Ward, Martin Warner.

This Companion offers an up-to-date overview of the beliefs, doctrines, and practices of the key philosophical concepts at the heart of Christian theology. The sixteen chapters, commissioned specially for this volume, are written by an internationally recognized team of scholars and examine topics such as the Trinity, God's necessary existence, simplicity, omnipotence, omniscience, omnipresence, goodness, eternity and providence, the incarnation, resurrection, atonement, sin and salvation, the problem of evil, church rites, revelation and miracles, prayer, and the afterlife. Written in non-technical, accessible language, they not only offer a synthesis of scholarship on these topics but also suggest questions and topics for further investigation.

This book tells the story of the philosophy of science from its inception in the aftermath of the first World War to its current stage, and relates this story to the status of theology. In doing so, it fills a remarkable gap in the literature. The unexpected resurgence of religious issues in often heated discussions since the beginning of the 21<sup>st</sup> century gave a new urgency to the question of the academic treatment of religion(s). Is it still adequate to allow for the academic study of religion only in a distanced and matter-of-fact way, without people's own views of life being brought into play and confronted with each other? Or can we also have a viable form of theology that starts from a basic religious commitment, but nevertheless fully satisfies academic standards? There is a wide debate on topics like these - but seldom this debate is conducted in a way that is informed by the state of the art in the philosophy of science.

This book interrogates the contemporary Lutheran theologian Eberhard Jüngel's theological anthropology, arguing that Jüngel's thought can provide a model for theological engagement with philosophical accounts of existence. Focusing on Jüngel's theology of existence, the author explores the thought of philosophers, including Heidegger and Hegel, their influence on and application to his theology, and argues that Jüngel's account of humanity should be seen as a response to atheistic existentialist accounts of existence. In showing how Jüngel's theology is informed by and dependent on philosophical thought, this book provides a new lens on the interplay between philosophy, theology, and religion in twentieth-century German thought. It will be of particular interest to researchers in philosophy, theology, and philosophy of religion.

The Blind Watch has a twofold purpose. Firstly, it aims to expose some of the salient inadequacies and fallacies of modern atheism. Secondly, and more fundamentally, it is intended to expand our thinking about nature in general and about the meaning of nature for a Christian understanding of human beings. For systematic reasons, the book focuses on Richard Dawkins' *The Blind Watchmaker*, which has become a classic on modern atheism. In contrast to Dawkins' work, the present book describes the watch, i.e. the atheistic scientist, not the watchmaker, as "blind", insofar as the scientist calculates everything, but sees very little. By confronting the atheism of Dawkins with the philosophical (Heraclitus and the Stoics) and the theological (the Apostle Paul and Augustine) traditions, the book develops a fundamental understanding of nature as nature that leads to a definition of life quite different from that of the evolutionary biologists.

The arresting poetry of Gerard Manley Hopkins arises from philosophical engagement with the Trinity, the Incarnation, and other mysteries of Christian revelation. No previous study has explored his poetry in the light of his philosophical theology. Hopkins's thoughts on justice and language challenge today's inhuman literary theories. With explications of more than twenty-nine of Hopkins's intricate poems and difficult prose, this study traces Hopkins's engagement with his age. New, philosophically rigorous definitions of Hopkins's key poetic terms--"inscape" and "instress"--detail exactly how he discovered the possibility of multiple true concepts of things, each grounded in reality but demanding the participation of the moral will. Doubt of the possibility of historical truth drove many Victorians to scientism or vague religious sentimentalism. Hopkins asserted that humans physically can and morally must learn truth. Haunted by a sense that experience is incommunicably singular, and aware that culture and consciousness shape history, he found support in the personalist religious epistemology of John Henry Newman. On it Hopkins formed his poetics, later enriched by John Duns Scotus's communitarian theory of justice in language. Scotus deeply influenced Hopkins's idea of poetry, coloring not only his arguments and images but the metrical and verbal music of his style. Lovers of Hopkins's poetry will find a deeper understanding of his music; philosophers will find an epistemology and aesthetics worthy of respect. Students of literature will find a challenging theory of the relationship between linguistic structures and the world of experience. In today's intellectual environment, which treats the notion of truth as a cynical tool of politics, and deception as inherent in language, Hopkins's luminous vision of sacrificial love and community at the heart of poetry offers a refreshing antidote to the dry suspicions of academic literary theory. Bernadette Waterman Ward is associate professor of English at the University of Dallas. "[An] extraordinarily fine, and indeed often deeply inspiring book. . . . Ward provides dextrous and detailed readings of a number of Hopkins poems, and her discussions wonderfully integrate clarification of idea with analysis of how stylistic features (like alliteration and spring rhythm) contribute to the power of the lyrics' communications. She understands, better than many others, Hopkins' true dedication to his poetry-writing, besides recognizing his intellectual

openness to such positions as 'theistic evolutionism', and his sternly chaste (but psychologically honest) dealing with admitted personal homoerotic feelings. . . . One of the most valuable Hopkins studies ever to appear."--Jeffrey B. Loomis, *The Year's Work in Hopkins Studies*, Victorian Poetry "Ward's excellent study, as it reveals the confluence of intellectual and spiritual aspirations, whether viewed in their poetic or their philosophical manifestation, makes for stimulating reading. In this book, philosophers learn about poetry and poets learn about philosophy. . . . This book is a useful tool for advanced undergraduates, graduate students, and specialists in literature, philosophy, or theology, as well as anyone interested in the Jesuit intellectual/spiritual tradition as it appears in the poetry of Gerard Manley Hopkins." Mary Beth Ingham, *American Catholic Philosophical Quarterly* "[A] valuable contribution to research on Hopkins. Her scholarship is wide and solid. Although the focuses are not new, their fresh assembly is lucid and their application to Hopkins firmly demonstrated. The exposition of Scotus's influence is especially rich and suggestive in understanding the interactive dynamic of 'selving' in Hopkins' writings." David Anthony Downes, *Christianity and Literature* "Of the many attempts to define t

Hegel makes philosophical proposals concerning religion and Christianity that demand critical reflection from contemporary theology. *Hegel and Theology* discusses the role that an understanding of religion and Christianity play in the development of Hegel's idea of philosophy; Hegel's treatment of religious experience; the problem of the relation between the world and God and the issue of God's transcendence. These discussions provide a framework for considering Hegel's understandings of specific Christian mysteries. De Nys here considers the Hegelian conception of the Trinity, and the mysteries of Creation, Incarnation, and reconciled indwelling in connection with the persons of the Trinity. *Hegel and Theology* concludes by examining critical problems that belong in an immanent way to Hegel's essential proposals about religion and Christianity, as well as contributions that Hegel makes to contemporary theological inquiry.

The *God Articles* are a carefully curated selection of personal and philosophical articles written by author Steven Colborne between 2012 and 2020. Colborne is the author of over a dozen books in the philosophical theology genre. He is best known for his 2019 book *God's Grand Game*, a number one Amazon Bestseller in multiple categories which has been featured by BookBub and *Paradigm Explorer* magazine and widely reviewed among the philosophy and theology blogging communities. The *God Articles* is a 430+ page compilation of dialogues, discourses, prayers and poems, each of which was written by Colborne as a unique reflection or exposition related to his spiritual journey and/or philosophical perspective. Readers will find deeply personal articles portraying times of spiritual crisis and mental breakdown, as well as vivid descriptions of pivotal moments in Colborne's faith life such as water baptism, Holy Spirit baptism, and miraculous healing. The philosophical content of the book covers diverse subject matter, including reflections on free will, panentheism, sacred texts, the nature of God, Christian doctrine, suffering, and much more. The book offers an invitation for readers to journey along with Colborne through all the ups and downs of his spiritual journey and his relentless quest for philosophical truth and spiritual enlightenment.

This collection of essays on the philosophy of religion and its future brings together accomplished thinkers across several related fields, from comparative philosophy to analytic and continental philosophy of religion and beyond. Contributing authors address pressing questions including: Where does philosophy stand in relation to religion and the study of religion in the 21st century? How ought the philosophy of religion to interact with religious studies and theology to make for fruitful interdisciplinary engagement? And what does philosophy uniquely have to offer to the broad discourse on religion in the modern world? Through exploring these questions and more, the authors' goal is not that of meeting the philosophical future, but of forging it. Readers will enter a vivid conversation through engaging essays which demonstrate the importance of disciplinary openness and show that we do not need to sacrifice depth in order to achieve breadth. Modernity and postmodernity come together in a constantly evolving discussion that moves the philosophy of religion forward, while keeping an eye toward the experience accumulated in past centuries. This book will interest students of philosophy, theology, religious studies, and other fields that wonder about the place of philosophy and religion in today's world. It also has much to offer advanced scholars in these fields, through its breadth and forward thinking.

The Philosophy and Theology of Love According to St. Francis de Sales

This book offers a discussion of issues involved in evaluating welfare reforms, and applies those principles to the evaluation of reform in Wisconsin. It opens with an overview of the different types of program evaluation and summarizes the basic issues that are involved in their conduct. A discussion of general evaluation strategies for the reforms, such as the selection and use of counterfactuals, is followed by consideration of both implementation and impact evaluations of the Wisconsin program. The final section considers the specific impacts of the Wisconsin program. Barnow is interim associate director for research at the Institute for Policy Studies at Johns Hopkins University. Moffitt is a professor of economics at Johns Hopkins University. Annotation copyrighted by Book News, Inc., Portland, OR

Winner of a 2004 ECPA Gold Medallion Award! Winner of an Award of Excellence in the 2003 Chicago Book Clinic! What is real? What is truth? What can we know? What should we believe? What should we do and why? Is there a God? Can we know him? Do Christian doctrines make sense? Can we believe in God in the face of evil? These are fundamental questions that any thinking person wants answers to. These are questions that philosophy addresses. And the answers we give to these kinds of questions serve as the the foundation stones for constructing any kind of worldview. In *Philosophical Foundations for a Christian Worldview* J.P. Moreland and William Lane Craig offer a comprehensive introduction to philosophy from a Christian perspective. In their broad sweep they seek to introduce readers to the principal subdisciplines of philosophy, including epistemology, metaphysics, philosophy of science, ethics and philosophy of religion. They do so with characteristic clarity and incisiveness. Arguments are clearly outlined, and rival theories are presented with fairness and accuracy. Philosophy, they contend, aids Christians in the tasks of apologetics, polemics and systematic theology. It reflects our having been made in the image of God, helps us to extend biblical teaching into areas not expressly addressed in Scripture, facilitates the spiritual discipline of study, enhances the boldness and self-image of the Christian community, and is requisite to the essential task of integrating faith and learning. Here is a lively and thorough introduction to philosophy for all who want to know reality.

'Dit boek gaat over het idee van god. Het gaat erover hoe het concept van een actieve, geëngageerde, goddelijke aanwezigheid als fundament van de schepping, opkwam in de menselijke geschiedenis. Hoe dit abstracte denkbeeld geleidelijk persoonlijker werd, menselijke trekken en emoties kreeg, en talloze verschillende verschijningsvormen. En ten slotte hoe deze oervoorstelling, na vele eeuwen en met grote moeite, transformeerde tot de enkelvoudige God die wij vandaag kennen onder namen als Jahweh, Vader en Allah.' In *De zelloot verruilde* bestsellerauteur Reza Aslan het overbekende beeld van Jezus van Nazareth voor een verrassende, nieuwe voorstelling van de man in al zijn tegenstellingen. In dit boek richt hij zich op een nog groter onderwerp: God, met een hoofdletter. Of we ons daarvan bewust zijn of niet, en of we zelf gelovig zijn of niet, als wij ons een beeld van God vormen, zien we in overgrote meerderheid een goddelijke versie van onszelf. En dan niet alleen met onze goede eigenschappen - mededogen, liefde, rechtvaardigheid - maar ook met alles wat minder goed is: hebzucht, jaloezie, gewelddadigheid. Al deze eigenschappen spelen een rol in elke religie en in elke cultuur. In *God ontrafelt* Aslan op meesterlijke wijze de diepgewortelde behoefte het goddelijke te vermensen. Zijn oproep tot een beter godsbegrip en een diepere spiritualiteit stemt tot nadenken, of je nu gelooft in een God, vele goden of helemaal geen god.

A phenomenological account of religious life

D. Z. Phillips is a leading figure in advocating a Wittgensteinian approach to the philosophical study of religion. His writings exert an important influence on contemporary philosophy of religion, giving a new direction to the philosophical discussion of religious belief and practice. Although his work has prompted much - often critical - comment, a thorough investigation has not been forthcoming. *Grammars of Faith* fills that gap. The book pays close attention to Wittgenstein's own remarks on religious belief, arranging them against the background of his

broader philosophical methodology, as well as to the efforts of the early Wittgensteinians at providing a more comprehensive Wittgensteinian philosophy of religion. Central to this study are Phillips's understanding of philosophical enquiry as a form of contemplation, and his descriptive accounts of religious belief. By means of a careful and methodical examination of Phillips's oeuvre, the study seeks to present a fair assessment of Phillips's position, showing not only its weaknesses, but also its strength.

The Hiddenness of God addresses the problem of divine hiddenness which concerns the ambiguity of evidence for God's existence, the elusiveness of God's comforting presence, the palpable and devastating experience of divine absence and abandonment, and more; phenomena which are hard to reconcile with the idea, central to the Jewish and Christian scriptures, that there exists a God who is deeply and lovingly concerned with the lives of humans. Michael C. Rea argues that divine hiddenness is not a problem to be explained away but rather a consequence of the nature of God himself. He shows that it rests on unwarranted assumptions and expectations about God's love for human beings. Rea explains how scripture and tradition bear testimony not only to God's love, but to God's transcendence. He shows that God's transcendence should be understood as implying that all of God's intrinsic attributes—divine love included—elude our grasp in significant ways.

The General Introduction contained in the present volume is drawn from Thomas Taylor's five-volume set of the complete Works of Plato, originally published in 1804. With that great task completed, Taylor became the first to translate the whole of the genuine works of Plato (his 55 dialogues and 12 epistles) into English. That work is a timeless masterpiece not solely because of the quantity of works translated or the sublimity of those works, but due also to Taylor's ability to elucidate the principles of that philosophy as no other has done in the English tongue. In his introduction Taylor gives us an overview of the fundamental principles of the philosophy and theology of Plato, guiding us on a journey transcending the mundane particulars of our sensory lives upwards to the summit of all things, the principle of principles and fountain of all that is. Through this journey, and with careful thought and consideration, the student may gather enough of an outline to begin assembling his own conception of that system, from which he may later begin his efforts towards a recollection of divine truths. Following Taylor's overview of Plato's philosophy, he provides an outline of that great philosopher's writings, from their structure and organization, down to Plato's style of writing. Lastly, Taylor introduces us to the full set of his translations, providing the reasoning used in his arrangement of the dialogues along with references to previous translations and commentaries he relied upon in his efforts. In his five-volume set, Taylor followed this Introduction with a short glossary of terms peculiar to the Platonic philosophy, which we have here reproduced along with several additional terms and definitions drawn from two of Taylor's other publications. Concluding this volume, and Taylor's introductory material for his translations, is his rendering of the biography of Plato by Olympiodorus. This biography is rather concise in itself, but provides some general sense of the life of the man. These introductory materials ought to furnish the sincere student with the necessities to begin an earnest study of philosophy, not as it is so commonly presented in our modern times, stripped of all substance in the name of ever expanding sophistry, but imbibed with the life-essence of that great wisdom that underlies the genuine Grecian system, from Orpheus to Pythagoras, Plato and beyond. To begin this study is to ask the aid of that golden chain of philosophers in the effort of seeking real knowledge of ourselves, such that we may practice and embody the highest virtue. The present volume is the first in a series of publications reproducing the Works of Plato. It is highly recommended that the student follow Taylor's arrangement of the dialogues in their initial study of the philosophy, in order that they may gain the most from such sincere efforts towards wisdom. If the student is desirous of this, the first dialogue in that arrangement is the First Alcibiades. In that dialogue, one will encounter the first, and most critical step in the life of a philosopher: that of liberation from the disease of two-fold ignorance. Only once liberated may one truly benefit from further study of Plato's sublime philosophy. It is further recommended that the sincere student open themselves to a wider study of the Grecian philosophy, theology and mythology as presented throughout the translations and original works of Thomas Taylor. From the Egyptian Mysteries, the Chaldean Oracles, the Hymns of Orpheus, to the Life of Pythagoras, and onwards through the works of Plato, Aristotle and the later Platonists (in particular, that of Proclus), Taylor's translations, as well as his introductions and copious notes, shed clear white light on this vast and sublime wisdom tradition. The study of Plato is but one thread in this divine tapestry.

'The Philosophy of Forgiveness, Volume IV: Christian Perspectives on Forgiveness' is a collection of essays that explores different Christian views on forgiveness. Each essay takes up a different topic, such as the nature of divine forgiveness, the basis for forgiving our enemies, and the limits of forgiveness. In some chapters, the views of different philosophers and theologians are explored, figures such as St. John Climacus, Bonaventure, and Nietzsche. In other chapters, the concept of forgiveness is analyzed in light of historical events, such as the Nickel Mines shooting, the Charleston shooting, and the Armenian genocide. The contributors to the volume come from different backgrounds, including philosophy, theology, and psychology. The essays are written for scholars in the humanities, social sciences, and theology, as well as graduate students and upper-division undergraduate students.

A masterful presentation of the basic themes of the philosophy of religion and the various philosophical approaches to the question of religion.

What tensions arise between philosophy of religion and theology? What strengths and weaknesses of analytical methods emerge in relation to strongly confessional philosophical theologies, or to Continental philosophies? Faith and Philosophical Analysis evaluates how well philosophy of religion serves in understanding religious faith. Figures who rarely share the space of the same book - leading exponents of analytic philosophy of religion and those who question its legacy - are drawn together in this book, with their disagreements harnessed to positive effect. Figures such as Richard Swinburne and Basil Mitchell reflect on their life-long projects from a perspective which has not previously been seen in print. A wide range of approaches found in contemporary philosophy of religion are explored, including: reformed epistemology, 'traditional' metaphysical theory building, feminist methodologies, Wittgensteinian approaches, and American pragmatism. Considering the trends in philosophy of religion as they are interacting across continents, looking particularly at philosophical influences in North America, Britain, and Continental Europe, this book will appeal to students, scholars and general readers with an interest in philosophy of religion, theology, or analytical philosophy.

A comprehensive and easy to navigate reference guide to the key terms, concepts, thinkers and major works in the philosophy of religion.

"Over the past sixty years, within the analytic tradition of philosophy, there has been a significant revival of interest in the philosophy of religion. More recently, philosophers of religion have turned in a more self-consciously interdisciplinary direction, with special focus on topics that have traditionally been the provenance of systematic theologians. The present anthology aims to bring together some of the most important essays on six central topics in recent philosophical theology. Volume 1 collects essays on three distinctively Christian doctrines: trinity, incarnation, and atonement. Volume 2 focuses on three topics that arise in all the major theistic religions: providence, resurrection, and scripture." --Book Jacket.

This landmark book--the first complete history of panentheism written in English--explores the subject through the lens of various thinkers and discusses how it has influenced liberation, feminist, and ecological theologies.

Christos Yannaras is one of the most significant Orthodox theologians of recent times. The work of Yannaras is virtually synonymous with a turn or renaissance of Orthodox philosophy and theology, initially within Greece, but as the present volume confirms, well beyond it. His work engages not only with issues of philosophy and theology, but also takes in wider questions of culture and politics. With contributions from established and new scholars, the book is divided into three sections, which correspond to the main directions that Christos Yannaras has followed – philosophy, theology, and culture – and reflects on the ways in which Yannaras has engaged and influenced thought across these

fields, in addition to themes including ecclesiology, tradition, identity, and ethics. This volume facilitates the dialogue between the thought of Yannaras, which is expressed locally yet is relevant globally, and Western Christian thinkers. It will be of great interest to scholars of Orthodox and Eastern Christian theology and philosophy, as well as theology more widely.

In various texts, Martin Heidegger speaks of god and the gods, but the question of how exactly Heidegger's thought relates to theology and religion in a broad sense--and to God in a specific sense--remains unclear and in need of careful, philosophical excavation. Ben Vedder provides the first book-length study on Heidegger's relation to the philosophy of religion, offering greater accessibility into an area that continues to fascinate philosophers, theologians, and all those interested in the philosophy of religion. Heidegger's *Philosophy of Religion: From God to the Gods* deals intimately with hotly debated topics such as Heidegger's interpretation of Saint Paul, Nietzsche and the death of God, ontotheology, and Heidegger's discussion of the "last god," taking into account the early, middle, and later texts of Heidegger. Significantly, Vedder draws heavily on Heidegger's *The Phenomenology of Religious Life*, long available in German, but only recently available to English readers. Vedder describes the tension between religion and philosophy, on the one hand, and religion and poetic expression, on the other. If we grasp religion completely from a philosophical point of view, we tend to neutralize it; but if we conceive it in a simply poetic way, we tend to be philosophically indifferent to it. Vedder demonstrates how Heidegger speaks a "poetry of religion," a description of humanity's relationship to the divine, and why Heidegger's thinking is ultimately a theological thinking. Clearly written and comprehensive in scope, Heidegger's *Philosophy of Religion: From God to the Gods* represents a major step forward in Heidegger scholarship.

In the ancient conversation between Western philosophy and Christian theology, powerful contemporary voices are arguing for monologue rather than dialogue. Instead of these two disciplines learning from and mutually informing each other, both philosophers and theologians are increasingly disconnected from, and thus unable to hear, what the other is saying, especially in Anglo-American scholarship. Some Christian philosophers are now found claiming methodological authority over doctrine, while some Christian theologians even deny that philosophy has its own integrity as a separate discipline. Against these trends, David Brown has argued over the past thirty years that philosophy and theology are both necessary in order to grapple with the reality of divine mystery and Christian faith. Neither discipline can be reduced to the other, and each has its own contribution to make for a full understanding of what Brown describes as 'a single vision' of God. In this volume, Brown addresses some key topics in philosophical theology, including the created order, experience and revelation, incarnation and redemption, and heaven and our communal destiny. Combining analytic clarity, doctrinal substance, and historical depth, this volume exemplifies Brown's project of truly integrating philosophy and theology. It thus provides an ideal introduction to this vital conversation for undergraduate and postgraduate students, as well as a connected argument of interest to specialists in both disciplines.

This encyclopedia is a comprehensive survey and analysis of the main philosophical, scientific (or empirical), and theological studies of mission in the 19th and 20th centuries. It deals with (1) the names, (2) the concepts, (3) the methods, and (4) the branches of missiology. Therefore, it concludes with four chapters after an introductory chapter. Since most branches of missiology only came into existence in the 19th century, most analyses, descriptions, and bibliographies do not go back beyond 1800. Both the "philosophy of mission" and the "science of mission" are dealt with in the first volume. The "theology of mission," especially the "missionary theology," is discussed in this second and final volume.

Philosophical theology aims at achieving a theoretical understanding of the nature and attributes of God and of God's relationship to the world and its inhabitants. Contains twenty-six new essays in five sections: Theological Prolegomena, Divine Attributes, God and Creation, Topics in Christian Philosophy, and Non-Christian Philosophical Theology.

Gordon Graham presents a radically innovative study of Wittgenstein's philosophy, in relation to the age-old impulse to connect ordinary human life with the transcendent reality of God. He offers an account of its relevance to the study of religion that is completely different to the standard version of 'Wittgensteinian philosophy of religion' expounded by both its adherents and critics. Graham goes on to revitalize the philosophy of 'true religion', an alternative, though not a rival, to the lively philosophical theology of Plantinga and Swinburne that currently dominates the subject. This alternative style of philosophy of religion has equally deep historical roots in the philosophical works of Spinoza, Hume, Schleiermacher, and Mill. At the same time, it is more easily connected to the psychological, sociological, and anthropological studies of William James, Emile Durkheim, Max Weber, Mircea Eliade, and Mary Douglas. Graham uses Wittgenstein's conception of philosophy to argue in favour of the idea that 'true religion' is to be understood as human participation in divine life.

The philosophical contributions of French phenomenologist, Maurice Merleau-Ponty, carry great untapped potential for theologians thinking through some of the central affirmations of the Christian faith. This exploration is structured against the background of the fundamental interrelation between three "bodies" in Merleau-Ponty's thought and in Christian theology: the material as such or "nature" (the corporeal), the human body as a living body (the corporal), and the social body (the corporate-including language and tradition). Merleau-Ponty's philosophy offers a finessed and non-reductionistic understanding of the relations between these orders of bodies. Appropriating Merleau-Ponty's thought helps one think through Christian doctrines of creation, theological anthropology, Christology, ecclesiology, and eschatology.

In dit boek, dat bovenal een oefening in levenskunst wil zijn, zet Luc Ferry verrassend eenvoudig uiteen wat filosofie behelst en wat je eraan kunt hebben. Het is bedoeld voor de volwassene die globaal wil weten wat filosofie is, en voor de jongere die wil beginnen met het lezen van de filosofen zelf. De invloedrijkste Franse filosoof van het moment slaagt er glansrijk in de lezer, ook de minst daarop voorbereide, de zin en het nut uit te leggen van de belangrijkste denkbeelden uit de geschiedenis van de filosofie. Evenals het eerste filosofische handboek dat ooit geschreven werd, het handboekje van Epictetus, tutoyeert dit boek de lezer. Alsof de auteur een hand uitsteekt naar de lezer. Om hem vervolgens mee te

nemen op een avontuurlijke, geniale reis door de wereld van de ideeën. Een reis die je denken en je blik op je eigen leven verruimt.

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