

God AFTER METAPHYSICS

A Theological Aesthetic



John Panteleimon Manoussakis

God After Metaphysics God After Metaphysics

Lingjun Ying



God After Metaphysics God After Metaphysics:

God after Metaphysics John Panteleimon Manoussakis, 2007-05-23 While philosophy believes it is impossible to have an experience of God without the senses theology claims that such an experience is possible though potentially idolatrous In this engagingly creative book John Panteleimon Manoussakis ends the impasse by proposing an aesthetic allowing for a sensuous experience of God that is not subordinated to imposed categories or concepts Manoussakis draws upon the theological traditions of the Eastern Church including patristic and liturgical resources to build a theological aesthetic founded on the inverted gaze of icons the augmented language of hymns and the reciprocity of touch Manoussakis explores how a relational interpretation of being develops a fuller and more meaningful view of the phenomenology of religious experience beyond metaphysics and onto theology

Bioethics after God Mark J. Cherry, 2024-08-15 Bioethics after God explores the relationship between morality and medicine in a society that has denied the existence of God Medicine and bioethics are going through profound changes in the Western world Practices that prior generations would have recognized as morally impermissible such as abortion eugenics and euthanasia are becoming central components of modern health care Bioethics after God argues that in the process of rejecting its Christian roots the Western world has upended traditional understandings of truth that are central to both scientific and moral judgment The effect is felt throughout medicine as health care professionals increasingly work without the context and guidance provided by traditional Christian ethics Cherry uses the conceptual framework of weak bioethics bioethics solely informed by the stark limits of secular morality to delve into shifting concepts of health and disease the active embrace of ethically fraught practices and technological developments such as brain transplantation and humanoid robots designed for sexual activity The implications of a bioethics after God are wide ranging and profound and Cherry challenges us to consider the repercussions of pushing forward in medicine without the support of a solid ethical foundation

Eros Crucified Matthew Clemente, 2019-11-08 Bringing contemporary philosophers theologians and psychoanalysts into dialogue with works of art and literature this work provides a fresh perspective on how humans can make sense of suffering and finitude and how our existence as sexual beings shapes our relations to one another and the divine It attempts to establish a connection between carnal bodily love and humanity's relation to the divine Relying on the works of philosophers such as Manoussakis Kearney and Marion and psychoanalysts such as Freud and Lacan this book provides a possible answer to these fundamental questions and fosters further dialogue between thinkers and scholars of these different fields The author analyzes why human sexuality implies both perversion and perfection and why it brings together humanity's baseness and beatitude Through it the author taps once more into the dark mystery of Eros and Thanatos who to paraphrase Dostoevsky forever struggle with God on the battlefield of the human heart This book is written primarily for scholars interested in the fields of philosophical psychology existential philosophy and philosophy of religion

Christ the Logos of Creation: An Essay in Analogical Metaphysics John R. Betz, 2023-09-28

The Prologue of the Gospel of John identifies Jesus Christ as the eternal Word or Logos of the Father who became flesh for the salvation of the world Yet the world that Christ saves is his world from the beginning for he is also the Logos of creation the one through whom all things were made John 1 3 This divinely revealed claim has profound implications not only for theology but also for metaphysics whose relation to Christian doctrine was undermined over the course of the twentieth century such that the Christian faith has become an increasingly private affair rather than a credible account of reality and an invitation to participate more fully in it With Christ the Logos of Creation John Betz seeks to recover a Christ centered analogical metaphysics and to establish the indispensability of such metaphysics for Christian theology and the Christian vision of reality In Part I he dispels the fog of confusion about analogical metaphysics and addresses the ecumenical issues posed by Karl Barth s famous rejection of the analogia entis Part II demonstrates how analogical metaphysics helps to explain Christian doctrine and sheds new light on the interrelationship between individual doctrines including Trinitarian theology Christology and soteriology and theological anthropology In Part III Betz explores how this analogical perspective can aid in resolving a number of theological disputes including the metaphysical relationship between nature and grace and the issue of divine humility Finally Part IV outlines further directions toward a fully Christological metaphysics that is proportionate both to the challenges of modern theology and the reality of our life in Christ the Logos God After Darwin 1E John

Haught,2021-11-28 Argues that both evolutionism and creationism rely too heavily on notions of underlying order and design Instead of focusing on the idea of novelty in human experience novelty as a necessary component of evolution and as the essence of divine Mystery In God After Darwin John Haught argues that the ongoing debate between Darwinian evolutionists and Christian apologists is fundamentally misdirected both sides persist in focusing upon an explanation of underlying design and order in the universe Haught suggests that what is lacking in both of these competing ideologies is the notion of novelty a necessary component of evolution and the essence of the unfolding of divine Mystery He argues that Darwin s disturbing picture of life instead of being hostile to religion as scientific skeptics and many believers have thought it to be actually provides a most fertile setting for mature reflection on the idea of God Solidly grounded in scholarship Haught s explanation of the relationship between theology and evolution is both accessible and engaging Auden's O Andrew W.

Hass,2013-11-01 Explores the rise of the idea of nothing in Western modernity and how its figuration is transforming and offering new possibilities In this groundbreaking interdisciplinary history of ideas Andrew W Hass explores the ascendancy of the concept of nothing into late modernity He argues that the rise of the reality of nothing in religion philosophy and literature has taken place only against the decline of the concept of One a shift from a sovereign understanding of the One unity universality toward the figure of the O a cipher figure that as nonentity is nevertheless determinant of other realities The figuring of this O culminates in a proliferation of literary expressions of nothingness void and absence from 1940 to 1960 but by century s end this movement has shifted from linear progression to mutation whereby religion theology philosophy

literature and other critical modes of thought such as feminism merge into a shared circular activity The writer W H Auden lends his name to this O his long poetic work The Sea and the Mirror an exemplary manifestation of its implications Hass examines this work along with that of a host of writers philosophers and theologians to trace the revolutionary hermeneutics and creative space of the O and to provide the reasoning of why nothing is now such a powerful force in the imagination of the twenty first century and of how it might move us through and beyond our turbulent times A Heart of Flesh Steven E. Knepper,2023-11-09 The Irish philosopher William Desmond is one of the most compelling and adventurous Christian thinkers of our time The essays gathered here undertake a journey through the Bible with Desmond that ranges across biblical theology philosophy of religion metaphysics ethics aesthetics political theory and literary studies Some of the essays examine the place of the Bible in Desmond s thought considering his readings of the creation the Abraham cycle and the Beatitudes Other essays bring Desmond s ideas to bear on broad questions that emerge from the Bible about philosophy and revelation exegesis theopoetics eschatology and tyranny Still others bring Desmond into conversation with influential philosophers who engage or conspicuously do not engage the Bible such as Hegel Schopenhauer Kierkegaard Heidegger and Tillich Together these essays show the rich possibilities of approaching the Bible with Desmond All take their bearings from Desmond s metaxological approach which does not seek to claim the final word which attends to the text rather than simply imposing on it and which allows for an ongoing dialogue Contributors Ryan G Duns SJ Caitlin Smith Gilson Joseph K Gordon William Christian Hackett Steven E Knepper Renee Kohler Ryan Andrew Kuiper Brendan Thomas Sammon Terence Sweeney Ethan Vanderleek Erik van Versendaal Robert Wyllie **Socio-Historical Examination of Religion and Ministry, Volume 1, Issue 2** Darren M. Slade,2019-09-11 Socio Historical Examination of Religion and Ministry SHERM journal is a biannual not for profit free peer reviewed academic journal that publishes the latest social scientific historiographic and ecclesiastic research on religious institutions and their ministerial practices SHERM is dedicated to the critical and scholarly inquiry of historical and contemporary religious phenomena both from within particular religious traditions and across cultural boundaries so as to inform the broader socio historical analysis of religion and its related fields of study The purpose of SHERM is to provide a scholarly medium for the social scientific study of religion where specialists can publish advanced studies on religious trends theologies rituals philosophies socio political influences or experimental and applied ministry research in the hopes of generating enthusiasm for the vocational and academic study of religion while fostering collegiality among religious specialists Its mission is to provide academics professionals and nonspecialists with critical reflections and evidence based insights into the socio historical study of religion and where appropriate its implications for ministry and expressions of religiosity **Apologetics after Lindbeck** Jeremiah Gibbs,2015-11-04 Postmodern challenges to the reliability of Christian belief have left many pastors and theologians wondering whether Christian belief should be rationally defended at all Gibbs investigates this possibility by a case study of postmodern theologian George Lindbeck Lindbeck s

modern classic *The Nature of Doctrine* is a prime example of theology that is both faithful to the church and highly critical of modern conceptions of faith and reason Gibbs's careful analysis of Lindbeck shows a way forward that embraces Christian apologetics while transforming it to answer postmodern criticisms of modern apologetics The result is a sure confidence that the truth of Christian belief is reasonable even if not able to be proven Not only is Christian truth shown reliable Gibbs argues that apologists can and should defend the reliability of the Christian narrative as the most beautiful and good account of the world as well Apologetics after Lindbeck is a transformation of apologetics that calls the church to faithfully form Christians who can tell a beautiful good and true story of the grace of Jesus Christ

Educational Philosophy for a Post-secular Age David Lewin, 2016-10-04 *Educational Philosophy for a Post secular Age* reinterprets post secular insights for educational theory by recognising that the persistence of religion in contemporary life raises new questions about the place of religion in education Two common assumptions are critically examined first that the better educated a society becomes the more secular it becomes and second that religion can and should be separated from public education For too long religion has had an uneasy relationship with education being seen either as a foreign invader a problem to be solved or as a mechanism by which to reinforce particular religious cultural or national identities In order to move educational theory beyond the debates about indoctrination and competing rights between parents children and nation states the argument undercuts rationalist conceptions of religion and education that tend to frame the debates in terms of competing truth claims or worldviews Drawing on a diverse range of theological philosophical and educational sources this book demonstrates the continuing significance of the Christian mystical tradition to educational theory It proposes an exploration of democratic education that brings together two apparently irreconcilable poles the meaning of religion in education and contemporary life and the need for a deliberative democratic process that is fit for the post secular age It argues that religious literacy can be served by democratic encounters in public religious education *Educational Philosophy for a Post secular Age* will be of interest to researchers academics and postgraduate students in the fields of the philosophy of education philosophy of religion education policy politics anthropology and cultural theory It will particularly appeal to those of both secular and religious persuasions interested in the place of religion in education and public life

Rethinking Faith Antonio Cimino, Gert-Jan van der Heiden, 2018-05-31 Heidegger has often been considered as the proponent of the end of metaphysics in the post Hegelian philosophy due to his persistent attempts to overcome the onto theological framework of traditional metaphysics Yet this dismissal of metaphysical theological and religious motives is deeply ambiguous since new forms of metaphysical and religious experience re emerge in his philosophical works Heidegger shares this ambiguous relation to the notions of faith and religion with authors such as Nietzsche and Wittgenstein whose works are also marked by a critique of metaphysics and by a characteristic rethinking of the role of faith and religion In fact all three still remain among other things reference points for contemporary philosophical debates relating to the phenomenon of religion and faith *Rethinking*

Faith explores how the phenomena of religion and faith are present in the works of Heidegger Nietzsche and Wittgenstein and how these phenomena are brought into play in their discussion of the classical metaphysical motives they criticize

Thinking Faith After Christianity Martin Koci,2020-06-01 Examines theological motifs in the work of Jan Pato ka drawing out their implications for contemporary theology and philosophy of religion *Descartes and the First Cartesians* Roger Ariew,2014-11-06 Descartes and the First Cartesians adopts the perspective that we should not approach Ren Descartes as a solitary thinker but as a philosopher who constructs a dialogue with his contemporaries so as to engage them and elements of his society into his philosophical enterprise Roger Ariew argues that an important aspect of this engagement concerns the endeavor to establish Cartesian philosophy in the Schools that is to replace Aristotle as the authority there Descartes wrote the Principles of Philosophy as something of a rival to Scholastic textbooks initially conceiving the project as a comparison of his philosophy and that of the Scholastics Still what Descartes produced was inadequate for the task The topics of Scholastic textbooks ranged more broadly than those of Descartes they usually had quadripartite arrangements mirroring the structure of the collegiate curriculum divided as they typically were into logic ethics physics and metaphysics But Descartes produced at best only what could be called a general metaphysics and a partial physics These deficiencies in the Cartesian program and in its aspiration to replace Scholastic philosophy in the schools caused the Cartesians to rush in to fill the voids The attempt to publish a Cartesian textbook that would mirror what was taught in the schools began in the 1650s with Jacques Du Roure and culminated in the 1690s with Pierre Sylvain R gis and Antoine Le Grand Ariew s original account thus considers the reception of Descartes work and establishes the significance of his philosophical enterprise in relation to the textbooks of the first Cartesians and in contrast with late Scholastic textbooks **Nach der Verurteilung von 1277 / After the Condemnation of 1277** Jan A. Aertsen,Kent Emery,Andreas Speer,2013-02-06 No detailed description available for Nach der Verurteilung von 1277 After the Condemnation of 1277 **Existential Hermeneutics** Andrzej Wiercinski,2020-03-10 Existential hermeneutics is phronetic existence with the aim of cultivating practical wisdom in human life It comes from life influences life and transforms life Understanding what is happening in life requires reaching the hermeneutic truth which is the truth of understanding The experience of hermeneutic truth calls for personal commitment and existential response and thus expresses the hermeneutic moral imperative Referring to Heidegger s phenomenological analytics of Dasein Gadamer emphasizes that understanding is not only one of the human capabilities but a way of Dasein s being in the world **Luther after Derrida** Marisa Strizzi,2023-04-15 This book creatively engages Martin Luther s theology and Jacques Derrida s deconstruction in a systematic theological enterprise Guided by the general question of how to think about theology in postmodern times within a given tradition Marisa Strizzi meticulously follows deconstruction at work focusing on distinctive theological elaborations She argues that Luther s theology has a significant deconstructive drive and through the thorough reading of texts illustrates the ways in which such theology is interactive with the thought of

Derrida Intersections echoes and mirrors allow a happy exchange in which the vital theological topics of Luther meet key deconstructive motifs Thus the cross the Deus absconditus scriptura fides gratia and Christo encounter khora critique the gift faith the messianic and autoimmune sovereignty Strizzi solidly sustains that the deconstructive reading of theological traditions proves to be a critical constructive way of honoring them

The Integral Philosophy of Aurobindo Brainerd Prince, 2017-01-20 Sri Aurobindo was an Indian nationalist philosopher yogi guru and poet This book is an enquiry into the integral philosophy of Aurobindo and its contemporary relevance It offers a reading of Aurobindo's key texts by bringing them into conversation with religious studies and the hermeneutical traditions The central argument is that Aurobindo's integral philosophy is best understood as a hermeneutical philosophy of religion Such an understanding of Aurobindo's philosophy offering both substantive and methodological insights for the academic study of religion subdivides into three interrelated aims The first is to demonstrate that the power of the Aurobindonian vision lies in its self conception as a traditionary hermeneutical enquiry into religion the second to draw substantive insights from Aurobindo's enquiry to envision a way beyond the impasse within the current religious secular debate in the academic study of religion Working out of the condition of secularism the dominant secularists demand the abandonment of the category religion and the dismantling of the academic discipline of religious studies Aurobindo's integral work on religion arising out of the Vedānta tradition critiques the condition of secularity that undergirds the religious secular debate Finally informed by the hermeneutical tradition and building on the methodological insights from Aurobindo's integral method the book explores a hermeneutical approach for the study of religion which is dialogical in nature This book will be of interest to academics studying Religious Studies Philosophy of Religion Continental Hermeneutics Modern India Modern Hinduism as well as South Asian Studies

Dalit Theology after Continental Philosophy Y.T. Vinayaraj, 2016-07-15 This book steeped in the traditions of both postcolonial theory and Continental philosophy addresses fundamental questions about God and theology in the postcolonial world Namely Y T Vinayaraj asks whether Continental philosophies of God and the other can attend to the struggles that entail human pain and suffering in the postcolonial context The volume offers a constructive proposal for a Dalit theology of immanent God or de-othering God as it emerges out of the Lokayata the Indian materialist epistemology Engaging with the post Continental philosophers of immanence such as Gilles Deleuze Giorgio Agamben Catherine Malabou and Jean Luc Nancy Vinayaraj explores the idea of a Dalit theology of God and body in the post Continental context The book investigates how there can be a Dalit theology of God without any Christian philosophical baggage of transcendentalism The study ends with a clarion call for Indian Christian Theology to take a turn toward an immanence that is political and polydoxical in content

Theology after Postmodernity Tina Beattie, 2013-10-04 Theology after Postmodernity is a ground breaking study that has the capacity to transform the relationship between psychoanalytic theory and Christian theology Reading the theology of Thomas Aquinas in close engagement with the psychoanalytic theory of Jacques Lacan Tina Beattie shows how Thomism

exerted a formative influence on Lacan and she also shows how a Lacanian approach can bring rich new insights to Thomas's theology. A growing number of English speaking scholars now recognize the extent to which twentieth century French theorists and philosophers were influenced by medieval theology and there have been several studies of Jacques Lacan's Thomism. However this is the first study published in English to bring a Lacanian feminist perspective to bear on the theology of Thomas Aquinas. Focusing on the centrality of desire in Thomas's theology and Lacan's psychoanalytic theory, Beattie follows Lacan along an overgrown and often hidden path through the changing configurations of desire, gender and knowledge from their Aristotelian formation in the medieval universities to their fragmentation in the collapse of modernity's visions and values. Beattie offers a penetrating critique of Thomas's Aristotelianism but she also excavates the mystical treasures within his theology. This enables her to show how Thomas's God remains an unconscious but potent influence in the shaping of modern western thought and to ask what transformations might be needed in order to bring about a Thomism for our times. Probing beneath the surface of Thomas's *Summa Theologiae* and other writings she brings to light the Other of Thomas's One God: an incarnate maternal Trinity who emerges when Thomas's Aristotelian ontotheology is suspended and the more neglected aspects of his doctrinal and theological insights are allowed to emerge. Lacan makes possible a renewed Thomism which offers a rich theology of creation, incarnation and redemption capable of responding to some of the most urgent and far reaching challenges that questions of gender, nature and God pose to Christian theological language in its classical and postmodern formations.

The Opus Majus of Roger Bacon Roger Bacon, 1928

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