

Indiscretion Finitude And The Naming Of God Religion And Postmodernism

Revista portuguesa de filosofia Being Religious Interreligiously Parallax The Journal of Speculative Philosophy Papers Presented at the Thirteenth International Conference on Patristic Studies Held in Oxford, 1999 AAR/SBL Annual Meeting Program The Idol and Distance Heythrop Journal Strange Names of God Telos Christianity & literature Seeing Silence Givenness and God Open Secret Encyclopedia of religion Reden ohne Wissen Nothingness and the Meaning of Life American Book Publishing Record With the World at Heart American Catholic Philosophical Quarterly The Cambridge Companion to Postmodern Theology Counter-experiences A Materialism for the Masses Lingua Franca Cappadocian Writers Derrida, Myth and the Impossibility of Philosophy The University of Chicago Magazine Religion and the Human Future Externalised Texts of the Self Theology as Improvisation Religion & Literature Indiscretion Historical Dictionary of Heidegger's Philosophy A New Climate for Theology Proceedings and Addresses of the American Philosophical Association Book Review Digest Neoplatonism After Derrida Mysticism East and West Classical and Medieval Literature Criticism The Indiscrete Image

Revista portuguesa de filosofia

Being Religious Interreligiously

Parallax

The Journal of Speculative Philosophy

Includes section "Book Reviews."

Papers Presented at the Thirteenth International Conference on Patristic Studies Held in Oxford, 1999

How can one think and name an inconceivable and ineffable God? Christian mystics have approached the problem by speaking of God using "negative" language—devices such as grammatical negation and the rhetoric of "darkness" or "unknowing"—and their efforts have fascinated contemporary scholars. In this strikingly original work, Thomas A. Carlson reinterprets premodern approaches to God's ineffability and postmodern approaches to the mystery of the human subject in light of one another. The recent interest in mystical theological traditions, Carlson argues, is best understood in relation to contemporary philosophy's emphasis on the idea of human finitude and mortality. Combining both historical research in theology (from Pseudo-Dionysius to Aquinas to Eckhart) and contemporary philosophical analysis (from Hegel and Nietzsche to Heidegger, Derrida, and Marion), Indiscretion will interest philosophers, theologians, and other scholars concerned with the possibilities and limits of language surrounding both God and human subjectivity.

AAR/SBL Annual Meeting Program

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* A leading theologian's analysis of the root problems behind climate change * Proposes a relational, eco-friendly notion of what it is to be human

The Idol and Distance

Heythrop Journal

Martin Heidegger's thinking is a complex, and his terminology is as nuanced, as any thinker in the history of philosophy. As the historian of philosophy par excellence, he also exhibits both a greater appreciation and mastery of previous thinkers than any almost any other philosopher before or since. The Historical Dictionary of Heidegger's Philosophy, Third Edition addresses this dual challenge of reading, understanding, and interpreting Heidegger's vast writings. The book provides a comprehensive and detailed account of the key terms shaping Heidegger's philosophy, as well as outlining the development of his thought spanning the entirety of his career spanning almost sixty years. The Dictionary also includes a discussion of Heidegger's seminal writings, the spanning his entire Gesamtausgabe (Complete Edition) up through volume 99 (of the projected 102 volumes). This third edition of Historical Dictionary of Heidegger's Philosophy, Third Edition contains a chronology, an introduction, appendixes and an extensive bibliography. The dictionary section has over 800 cross-referenced entries that provides a clear and comprehensive exposition of the key developments in his life and his thought. This book is an excellent resource for students, researchers, and anyone wanting to know more about Martin Heidegger.

Strange Names of God

Mena'em Mendel Schneerson (1902-1994) was the seventh and seemingly last Rebbe of the Habad-Lubavitch dynasty. Marked by conflicting tendencies, Schneerson was a radical messianic visionary who promoted a conservative political agenda, a reclusive contemplative who built a hasidic sect into an international movement, and a man dedicated to the exposition of mysteries who nevertheless harbored many secrets. Schneerson astutely masked views that might be deemed heterodox by the canons of orthodoxy while engineering a fundamentalist ideology that could subvert traditional gender hierarchy, the halakhic distinction between permissible and forbidden, and the social-anthropological division between Jew and Gentile. While most literature on the Rebbe focuses on whether or not he identified with the role of Messiah, Elliot R. Wolfson, a leading scholar of Jewish mysticism and the phenomenology of religious experience, concentrates instead on Schneerson's apocalyptic sensibility and his promotion of a mystical consciousness that undermines all discrimination. For Schneerson, the ploy of secrecy is crucial to the dissemination of the messianic secret. To be enlightened messianically is to be delivered from all conceptual limitations, even the very notion of becoming emancipated from limitation. The ultimate liberation, or true and complete redemption, fuses the believer into an infinite essence beyond all duality, even the duality of being emancipated and not emancipated an emancipation, in other words, that emancipates one from the bind of emancipation. At its deepest level, Schneerson's eschatological orientation discerned that a spiritual master, if he be true, must dispose of the mask of mastery. Situating Habad's thought within the evolution of kabbalistic mysticism, the history of Western philosophy, and Mahayana Buddhism, Wolfson articulates Schneerson's rich theology and profound philosophy, concentrating on the nature of apophatic embodiment, semiotic materiality, hypernomian transvaluation, nondifferentiated alterity, and atemporal temporality.

Telos

Vietnamese American Peter Phan reflects on cultural diversity in spiritual life, focussing on the question of how much uniformity people will tolerate in life, liturgy, & denominational self-definition.

Christianity & literature

Humanity's creative capacity has never been more unsettling than it is at our current moment, when it has ushered us into new technological worlds that challenge the very definition of "the human." Those anxious to safeguard the human against techno-scientific threats often appeal to religious traditions to protect the place and dignity of the human. But how well do we understand both theological tradition and today's technological culture? In *The Indiscrete Image*, Thomas A. Carlson challenges our common ideas about both, arguing instead that it may be humanity's final lack of definition that first enables, and calls for, human creativity and its correlates—including technology, tradition, and their inextricable interplay within religious existence. Framed in response to Martin Heidegger's influential account of the relation between technological modernity and theological tradition, *The Indiscrete Image* builds an understanding of creativity as conditioned by insurmountable unknowing and incalculable possibility through alternative readings of Christian theological tradition and technological culture—and the surprising resonance between these two. Carlson concludes that the always ongoing work of world creation, tied essentially to human self-creation, implies neither an idol's closure nor an icon's transcendence, but the "indiscrete image" whose love makes possible—by keeping open—both the human and its world.

Seeing Silence

Among Library Journal's picks of the most important reference works of the millennium - with the *Encyclopedia Judaica* and the *New Catholic Encyclopedia* - Mircea Eliade's *Encyclopedia of Religion* won the American Library Associations' Dartmouth Medal in 1988 and is widely regarded as the standard reference work in the field. This second edition, which is intended to reflect both changes in academia and in the world since 1987, includes almost all of the 2,750 original entries - many heavily updated - as well as approximately 600 entirely new articles. Preserving the best of Eliade's cross-cultural approach, while emphasizing religion's role within everyday life and as a unique experience from culture to culture, this new edition is the definitive work in the field for the 21st century. An international team of scholars and contributors have reviewed, revised and added to every word of the classic work, making it relevant to the questions and interests of all researchers. The result is an essential purchase for libraries of all kinds.

Givenness and God

Open Secret

A select book list appears quarterly.

Encyclopedia of religion

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This introductory 2003 guide offers examples of different types of contemporary theology and Christian doctrine in relationship to postmodernity.

Reden ohne Wissen

Nothingness and the Meaning of Life

After the subject and beyond Heideggerian ontology, Marion suggests, there is the sheer givenness of phenomena without condition. In theology, this liberation means rethinking God in terms of phenomena such as love, gift, and excess. In addition to an important essay by Marion, *The Reason of the Gift*, and a dialogue between Marion and Richard Kearney, this book contains stimulating essays by ten other contributors: Lilian Alweiss, Eoin Cassidy, Mark Dooley, Brian Elliott, Ian Leask, Shane Mackinlay, Derek Morrow, John O'Donohue, Joseph S. O'Leary, and Felix ĩ½ Murchadha. After the subject and beyond Heideggerian ontology, Marion suggests, there is the givenness of phenomena without condition. In theology, this liberation means rethinking God in terms of phenomena such as love, gift, and excess. In addition to an important essay by Marion, *The Reason of the Gift*, and a dialogue between Marion and Richard Kearney, this book contains stimulating essays by ten other contributors: Lilian Alweiss, Eoin Cassidy, Mark Dooley, Brian Elliott, Ian Leask, Shane Mackinlay, Derek Morrow, John O'Donohue, Joseph S. O'Leary, and Felix ĩ½ Murchadha.

American Book Publishing Record

Mysticism is proving to be the chosen type of religion for future generations of believers in the West. As traditional institutional religion continues to decline, mystical thought is celebrated as a vital, subversive alternative. Evidence for this religious-cultural shift towards the mystical, the experiential, and indeed the creation-centered can be found in bookstores, most of which devote a large amount of shelf space to mystical themes and writers from the world religions. While this shift is not new, an increasing number of westerners are turning east because they find the fundamentally mystical thought of Asian religious traditions appealing. Furthermore, numerous westerners have actually become gurus and mystics within Eastern traditions. *Mysticisms East and West* examines the worldwide phenomenon of mystical experience across the world religions. In examining both Christian and non-Christian expressions of mysticism, this unique volume brings together a number of prominent evangelical scholars to analyze the central historical, cultural, and theological issues. Beginning in the East, these studies in mystical experience gradually move to the West and to Christian mysticism before concluding with a number of philosophically reflective essays examining the implications and nature of mysticism.

With the World at Heart

American Catholic Philosophical Quarterly

The Cambridge Companion to Postmodern Theology

“To hear silence is to find stillness in the midst of the restlessness that makes creative life

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possible and the inescapability of death acceptable.” So writes Mark C. Taylor in his latest book, a philosophy of silence for our nervous, chattering age. How do we find silence—and more importantly, how do we understand it—amid the incessant buzz of the networks that enmesh us? Have we forgotten how to listen to each other, to recognize the virtues of modesty and reticence, and to appreciate the resonance of silence? Are we less prepared than ever for the ultimate silence that awaits us all? Taylor wants us to pause long enough to hear what is not said and to attend to what remains unsayable. In his account, our way to hearing silence is, paradoxically, to see it. He explores the many variations of silence by considering the work of leading modern and postmodern visual artists, including Barnett Newman, Ad Reinhardt, James Turrell, and Anish Kapoor. Developing the insights of philosophers, theologians, writers, and composers, Taylor weaves a rich narrative modeled on the Stations of the Cross. His chapter titles suggest our positions toward silence: Without. Before. From. Beyond. Against. Within. Between. Toward. Around. With. In. Recasting Hegel’s phenomenology of spirit and Kierkegaard’s stages on life’s way, Taylor translates the traditional Via Dolorosa into a Nietzschean Via Jubilosa that affirms light in the midst of darkness. Seeing Silence is a thoughtful meditation that invites readers to linger long enough to see silence, and, in this way, perhaps to hear once again the wordless Word that once was named “God.”

Counter-experiences

In *Theology as Improvisation*, Nathan Crawford reimagines the possibilities for how theology thinks God within a postmodern world. By engaging a number of thinkers in conversation, he navigates the nature of thinking God in a postmodern world.

A Materialism for the Masses

Outlines a vision called theological humanism based on the idea that that the integrity of life provides a way to articulate the meaning of religion for the human future.

Lingua Franca

This volume deals with the relation between Derrida and Neoplatonism (ancient, patristic, medieval), presenting that relation in the form not only of the actual reading of Neoplatonism by Derrida but also of a hypothetical reading of Derrida by Neoplatonism.

Cappadocian Writers

Derrida, Myth and the Impossibility of Philosophy

What is the role of love in opening and sustaining the temporal worlds we inhabit? One of the leading scholars in philosophy and the history of religious thought, Thomas A. Carlson here traces this question through Christian theology, twentieth-century phenomenological and deconstructive philosophy, and nineteenth-century individualism. Revising Augustine’s insight that when we love a place, we dwell there in the heart, Carlson also pointedly resists lines of thought that seek to transcend loss and its grief by loving all things within the realm of the eternal. Through masterful readings of Heidegger, Derrida, Marion, Nancy, Emerson, and Nietzsche, Carlson shows that the fragility and sorrow of mortal existence in its transience do not, in fact, contradict love, but instead empower love to create a world.

The University of Chicago Magazine

Religion and the Human Future

Externalised Texts of the Self

Theology as Improvisation

Religion & Literature

Nietzsche and Freud saw Christianity as metaphysical escapism, with Nietzsche calling the religion a "Platonism for the masses" and faulting Paul the apostle for negating more immanent, material modes of thought and political solidarity. Integrating this debate with the philosophies of difference espoused by Gilles Deleuze, Michel Foucault, Jacques Derrida, Jacques Lacan, and Pier Paolo Pasolini, Ward Blanton argues that genealogical interventions into the political economies of Western cultural memory do not go far enough in relation to the imagined founder of Christianity. Blanton challenges the idea of Paulinism as a pop Platonic worldview or form of social control. He unearths in Pauline legacies otherwise repressed resources for new materialist spiritualities and new forms of radical political solidarity, liberating "religion" from inherited interpretive assumptions so philosophical thought can manifest in risky, radical freedom.

Indiscretion

Historical Dictionary of Heidegger's Philosophy

In Derrida, Myth and the Impossibility of Philosophy, Anais N. Spitzer shows that philosophy cannot separate itself from myth since myth is an inevitable condition of the possibility of philosophy. Bombarded by narratives that terrorize and repress, we may often consider myth to be constrictive dogma or, at best, something to be readily disregarded as unphilosophical and irrelevant. However, such dismissals miss a crucial aspect of myth. Harnessing the insights of Jacques Derrida's deconstruction and Mark C. Taylor's philosophical reading of complexity theory, Derrida, Myth and the Impossibility of Philosophy provocatively reframes the pivotal relation of myth to thinking and to philosophy, demonstrating that myth's inherent ambiguity engenders vital and inescapable deconstructive propensities. Exploring myth's disruptive presence, Spitzer shows that philosophy cannot separate itself from myth. Instead, myth is an inevitable condition of the possibility of philosophy. This study provides a nuanced account of myth in the postmodern era, not only laying out the deconstructive underpinnings of myth in philosophy and religion, but establishing the very necessity of myth in the study of ideas.

A New Climate for Theology

Jean-Luc Marion is a leading figure in French phenomenology as well as one of the

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proponents of the so-called 'theological turn' in European philosophy. In this text, a stellar group of philosophers and theologians examine Marion's work, especially his later work, from a variety of perspectives.

Proceedings and Addresses of the American Philosophical Association

List of members in v. 1- .

Book Review Digest

What is the meaning of life? Does anything really matter? In the past few decades these questions, perennially associated with philosophy in the popular consciousness, have rightly retaken their place as central topics in the academy. In this major contribution, Nicholas Waghorn provides a sustained and rigorous elucidation of what it would take for lives to have significance. Bracketing issues about ways our lives could have more or less meaning, the focus is rather on the idea of ultimate meaning, the issue of whether a life can attain meaning that cannot be called into question. Waghorn sheds light on this most fundamental of existential problems through a detailed yet comprehensive examination of the notion of nothing, embracing classic and cutting-edge literature from both the analytic and Continental traditions. Central figures such as Heidegger, Carnap, Wittgenstein, Nozick and Nagel are drawn upon to anchor the discussion in some of the most influential discussion of recent philosophical history. In the process of relating our ideas concerning nothing to the problem of life's meaning, Waghorn's book touches upon a number of fundamental themes, including reflexivity and its relation to our conceptual limits, whether religion has any role to play in the question of life's meaning, and the nature and constraints of philosophical methodology. A number of major philosophical traditions are addressed, including phenomenology, poststructuralism, and classical and paraconsistent logics. In addition to providing the most thorough current discussion of ultimate meaning, it will serve to introduce readers to philosophical debates concerning the notion of nothing, and the appendix engaging religion will be of value to both philosophers and theologians.

Neoplatonism After Derrida

Marked sharply by its time and place (Paris in the 1970s), this early theological text by Jean-Luc Marion nevertheless maintains a strikingly deep resonance with his most recent, groundbreaking, and ever more widely discussed phenomenology. And while Marion will want to insist on a clear distinction between the theological and phenomenological projects, to read each in light of the other can prove illuminating for both the theological and the philosophical reader - and perhaps above all for the reader who wants to read in both directions at once, the reader concerned with those points of interplay and undecidability where theology and philosophy inform, provoke, and challenge one another in endlessly complex ways." "In both his theological and his phenomenological projects Marion's central effort to free the absolute or unconditional (be it theology's God or phenomenology's phenomenon) from the various limits and preconditions of human thought and language will imply a thoroughgoing critique of all metaphysics, and above all of the modern metaphysics centered on the active, spontaneous subject who occupies modern philosophy from Descartes through Hegel and Nietzsche.

Mysticisms East and West

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Papers presented at the Thirteenth International Conference on Patristic Studies held in Oxford 1999 (see also *Studia Patristica* 34, 35, 36 and 38). The successive sets of *Studia Patristica* contain papers delivered at the International Conferences on Patristic Studies, which meet for a week once every four years in Oxford; they are held under the aegis of the Theology Faculty of the University. Members of these conferences come from all over the world and most offer papers. These range over the whole field, both East and West, from the second century to a section on the *Nachleben* of the Fathers. The majority are short papers dealing with some small and manageable point; they raise and sometimes resolve questions about the authenticity of documents, dates of events, and such like, and some unveil new texts. The smaller number of longer papers put such matters into context and indicate wider trends. The whole reflects the state of Patristic scholarship and demonstrates the vigour and popularity of the subject.

Classical and Medieval Literature Criticism

The Indiscrete Image

One of the most precarious and daunting tasks for sixteenth-century European missionaries in the cross-cultural mission frontiers was translating the name of «God» (*Deus*) into the local language. When the Italian Jesuit Matteo Ricci (1552-1610) introduced the Chinese term *Shangti* as the semantic equivalent of *Deus*, he made one of the most innovative cross-cultural missionary translations. Ricci's employment of *Shangti* was neither a simple rewording of a Chinese term nor the use of a loan-word, but was indeed a risk-taking «identification» of the Christian God with the Confucian Most-High, *Shangti*. *Strange Names of God* investigates the historical progress of the semantic configuration of *Shangti* as the divine name of the Christian God in China by focusing on Chinese intellectuals' reaction to the strangely translated Chinese name of God.

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