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Chapter 1 : Panentheism (Stanford Encyclopedia of Philosophy)

Apophatic Bodies: Negative Theology, Incarnation, and Relationality The Infinite Found in Human Form: Intertwinings of Cosmology and Incarnation Philip Clayton.*

It also argues that writing under a pseudonym is integral to the aims of the corpus. Finally, the chapter ponders whether and how this practice of writing stands outside the purview of the celestial and ecclesiastical hierarchies and thereby leaves open the possibility that one might access deifying union with the unknown God in ways other than those permitted by the hierarchies. By reading him largely against this Neoplatonic backdrop, scholars have often characterized Dionysian Christology p. In the first and second sections, I offer a brief review of the Dionysian universe, giving special attention to the themes of body and creation. The fourth section considers how this anthropology helps explain why our author wrote under the pseudonym of a disciple of Paul and argues thereby that writing pseudonymously is integral to the aims of the corpus. Finally, in the fifth section, I ponder whether and how this practice of writing stands outside the purview of the celestial and ecclesiastical hierarchies and thereby leaves open the possibility that we might access deifying union with the unknown God in ways other than those permitted by the hierarchies. The first two treatises of the CDâ€™The Celestial Hierarchy and The Ecclesiastical Hierarchy 8 â€™concern the hierarchies, specifically the sacred order of the celestial and ecclesiastical ranks. The aim of the hierarchies is the deifying union of each rank or order with the divine source that both permeates and escapes the created hierarchies. Despite the prevalent descriptions of ascent, deification and union are achieved not by our moving closer to the divine source, or ascending the hierarchy rank by rank, but rather by allowing the source to move more fully through us. We neither ascend nor transcend creation, as if it were a great chain of being or something from which we must flee. On the contrary, we flee into creation, into our established order in the hierarchy of embodied creation. Jesus is not only our access to this activity; he is in fact that very activity, most often figured in the CD as light and love. For any rank in the hierarchy, deifying union consists in this: Once we assent in the liturgy to conduct light and love, we come to lead a split existence: This split existence reflects the split existence of God, who processes into creation and simultaneously calls that creation back to God, all the while somehow remaining in perfect repose: For just as it was through yearning that God suffered ecstasy and so brought forth all of creation, so too it is only by our yearning that we may now suffer ecstasy and thereby both sink deeper into that creation and allow to flow through us what is ultimately other to that creation. Each of these ten chapters takes up one or several related names and contemplates their many and hidden meanings. At first glance it may appear that this contemplative cycle gives short shrift to embodied creation, since priority is given to the conceptual rather than the sensory names. Several details, however, should complicate this impression. Second, the contemplative program does not merely ascend from the sensory names to the conceptual names. For such conceptual names are more likely to become idols precisely because we suppose them to be so like as to be sufficient stand-ins for the ineffable name of God. Chief among these idols, of course, is the p. In order to shake us free from such conceptual complacency and the temptation of the negation, Dionysius insists on the negation of every negation. Dionysius, however, insists on at least one significant departure from this contemplative cycle in which we affirm what is most like the divine, carry on affirming all the way to what is least like the divine, deny everything in opposite order, and then deny those denials in turn. Into this cycle Dionysius introduces something of a twist: And yet these names, however crassly kataphatic they seem, contain within them the seeds of their own denial. In fact they hover between saying and unsaying, transcendence and immanence, and resemble, in this regard, the negation of negation. If at the peak we come closest to freeing God from all affirmations and negations by negating the negation of the name most like the divine, such as the Good, in the valley we do so by holding in our mind the notion of God as a worm. This is further evidence that Dionysius would not have us flee the hierarchy of embodied creation, merely ascend from the sensory to the conceptual names, but rather find those sites in embodied creation

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which so tax us that what remains ultimately other to all creation may break through to meet us precisely in and through creation. We do not achieve this unknowing; rather we wait for it at the tense cusp between our affirmations and negations, where our perpetual saying and unsaying calls out to the God beyond being. Apophasis is, for Dionysius, a sort of asceticism, an exercise of freeing the self as well as God from the p. Bernard McGinn has written extensively on both figures and has made the connection explicit. One important conclusion of this conviction is that God is the subject in all human knowledge of God—that is, God comes to know God through humans knowing God. If the soul is united to God in its ground, then it must be as completely unknown and unknowable as God. Consequently, to know the unknown God one must know the unknown self. Ecstasy should answer ecstasy, according to Dionysius. Thus the self that would suffer union with God must learn how to yearn to such an extent that it suffers ecstasy, that it becomes literally beside itself for God. This is the same anthropology as described in *The Mystical Theology*, but from another angle. There, the process of un-selfing is figured as a stark clearing away that renders the self neither itself nor someone else. Here, that same process of un-selfing is figured as the self yearning to the point that the self splits, somehow remaining in its place and returning to its source simultaneously. And so if apophasis of the self is for Dionysius a sort of asceticism, it is equally a sort of eroticism. And lest we suppose that this single mention of ecstasy was an isolated indiscretion for the apostle, Dionysius reminds of Galatians 2: Recall that according to the two treatises on the hierarchies, Christ not only gives us access to the divine activity—the work of God—through the rite of baptism, but he himself is that activity, the light and love that cascades down and rises up through the ranks of the hierarchies. Deifying union consists in our assenting to be ecstatically displaced by this light and love. And this is the crux of Dionysian Christology: Christ is he who intrudes and interrupts the self that mistakes itself for whole. For Dionysius, Paul is the preeminent witness to this fact, for he teaches and suffers precisely this truth. One could say—although Dionysius himself does not—that each time someone assents to this divine intrusion, Christ becomes incarnate once again. Christ displaces another self and thereby takes up residence in a new body. Although Dionysius never makes precisely this claim, his description of Paul should give pause: It seems that for Dionysius, at least Paul—though perhaps not all of us—is capable of becoming a Christ p. Modern scholarship has been nearly unanimous in its explanation. With such an apostolic pedigree, the corpus could be assured a wider readership. One of the many problems with this explanation is that it pretends that Paul is entirely exterior to the content of the corpus, dismissing the countless quotations from and mentions of Paul as mere additions made after the fact to improve its chances of being read. There is, however, another, perhaps better, explanation. Paul provides our author an apostolic account of apophatic anthropology, that is, he witnesses to the apophasis of his own self as he suffers union with the divine. Our author in a sense apprentices himself to the Paul who suffers a blinding vision of Jesus on the road to Damascus Acts 9: The author does not merely p. He goes much further and literally assumes the identity of this figure from the past. Like the ecstatic God with whom he seeks to suffer union, as a writer he simultaneously remains where he is and stretches outside himself.

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Chapter 2 : Project MUSE - Apophatic Bodies

--*The metaphysics of the body / Graham Ward* --*Emptying apophasis of deception: considering a duplicitous Kierkegaardian declaration / T. Wilson Dickinson* --*Feminist theology and the sensible unsaying of mysticism / Sigrídur Gudmarsdóttir* --*The infinite found in human form: intertwinings of cosmology and incarnation / Philip Clayton* --*Love.*

It ought, therefore, to include in its scope the study of the whole material universe: But, as a matter of fact, the wide range indicated by the etymology of the word has been narrowed in the actual meaning. In our day cosmology is a branch of philosophical study, and therefore excludes from its investigation whatever forms the object of the natural sciences. While the sciences of physics and biology seek the proximate causes of corporal phenomena, the laws that govern them, and the wonderful harmony resulting therefrom, cosmology aims to discover the deeper and remoter causes which neither observation nor experiment immediately reveals. This special purpose restricts in many ways the field of cosmology. There is another limitation not less important. There is a tendency at present to restrict the field still further; and limit it to what is known as inorganic creation. Psychology being by its very definition the study of human life considered in its first principle and in the totality of its phenomena, its investigations ought to comprise, it would seem, the threefold life of man, vegetative, animal, and rational. And, indeed, the inter-dependence of these three lives in the one living human being appears to justify the enlargement demanded nowadays by many authors of note for the psychological field. Hence for those who accept this view, cosmology has nothing to do with organic life but is reduced to "a philosophical study of the inorganic world". Such, in our opinion, is the best definition that can be given. At the same time it should be remarked that many philosophers still favour a broader definition, which would include not only the mineral kingdom but also living things considered in a general way. In German-speaking countries cosmology, as a rule, is known as Naturphilosophie, i. Under this name, philosophers usually understand a study of the universe along the lines of one of the foregoing definitions. Scientists, on the other hand, give a more scientific turn to this philosophy of nature, transforming it into a sort of general physics with an occasional excursion into the realm of sensitive and intellectual life. A notable instance is the work of Prof. It was first used by Wolff when, in , he entitled one of his works "Cosmologia Generalis" Frankfurt and Leipzig. In this treatise the author studies especially the laws of motion, the relations that exist among things in nature, the contingency of the universe, the harmony of nature, the necessity of postulating a God to explain the origin of the cosmos and its manifestation of purpose. Because of the advance the natural sciences were then making, Wolff omitted from his philosophic study of nature the purely scientific portion which till then had been closely allied with it. The cosmology of the ancients and especially of Aristotle was simply a branch of physics. The "Physics" of Aristotle treats of corporeal beings in as far as they are subject to motion. The work is divided into two parts: General physics, which embraces the general principles governing corporeal being. It treats of local motion and its various kinds; the origin of substantial compounds; changes in quality; changes in quantity by increase and decrease; and changes arising from motion in place, on which Aristotle hinges our notions of the infinite, of time, and of space. Special physics which deals with the various classes of beings: It is the first part of this work that comes nearest to what we mean by cosmology. The Schoolmen of the Middle Ages, as a rule, follow the path marked out for them by Aristotle. Cosmological subjects, properly so called, have no reserved place in philosophical study, and are generally treated as a part of physics. In our own time, philosophers employ the words "cosmology" and "philosophy of nature" to designate the philosophic study of the corporeal world. It begins where they leave off, and its domain is quite distinct from theirs. The scientist determines the immediate cause of the phenomena observed in the mineral or the organic world: The cosmologist, on the other hand, seeks the ultimate causes, not of this or that class of beings or of phenomena, but of the whole material universe. He inquires into the constituent nature of corporeal beings, their destiny, and their first cause. It is clear that these larger problems are quite beyond the range and purpose of the various sciences, each of which is by its method

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confined to its own particular subject. Nevertheless, cosmology must borrow, and borrow largely, from the data of science, since the causes which it studies are not directly perceptible; they can be known only through phenomena which are their more or less faithful manifestations. It is on these that cosmology must rest in order to pass upward from cause to cause till the ultimate cause is reached. Since, then, it is the role of the natural sciences to analyze and classify the properties and phenomena of nature, cosmology is obliged to draw very freely upon those sciences and to neglect none of their definitive results. In a word, the cosmological method is essentially a posteriori. Descartes and his school followed a different, even an opposite, course. Being a mathematician above all else, he applies to cosmology the principles of mathematics, and as mathematics sets out from the simplest propositions and travels along the road of deduction to the most complex truths, so Descartes, starting from extension as the primordial and universal property of matter, in fact its very essence, ends by ascribing to all bodies in nature whatever extension implies and by eliminating from them whatever it excludes. This a priori method, being essentially deductive is anti-scientific; and is based, moreover, on a false supposition, since extension is only one of the many properties of matter, not its essence. As Leibniz pointed out, extension presupposes something extended, just as a repetition presupposes something to be repeated. Philosophers, therefore, have almost entirely abandoned this method; with the exception perhaps of the Idealistic Pantheists of whom we shall speak presently. Whence this corporeal world? Hence its three parts, concerned respectively with the primordial efficient cause of the cosmos; its actual constituent causes; its final cause. The first cause of the material universe Geology, go back as it may and as far as it may in the scientific history of the earth, must ever remain face to face with a fact that calls for explanation, viz. Now this is precisely the question cosmology asks; and in seeking the answer it has riven rise to many systems which can always be brought under one of the following headings: Pantheism identifies the world with the Divine Being. This Being is ceaselessly in process of evolution; which, however, in no wise disturbs the universal identity of things. The Pantheist is either an Idealist or a Realist according to the view he takes of the nature and character of the original substance. But if the original substance is something ideal, e. Kraus and Tiberghien support the Pantheistic view: God is in the world and the world is in God, although they are not identical. Schopenhauer devised a form of Pantheism which is known as Panthelism. According to his view the motive force of the whole universe is a single blind will. Hartmann goes a step farther and says the world is but the constant evolution of the unconscious: Lastly, according to the supporters of the Immanent Emanation theory, the Divine Being develops within itself so that it is continually identifying itself with the beings it evolves, or that come forth from it, just as the grub maintains its substantial identity throughout its transformation into chrysalis and butterfly. It is clear that such a theory hardly differs from Pantheism b Transitive Emanation In the Transitive Emanation theory all beings issue from the Divine Substance much in the same way as new fruits appear on the parent tree without changing its substance and without diminishing its productive power. The universe through its endless transformations reveals its contingency: God has, therefore, drawn all things from nothingness by the free act of His Almighty Will; in a word, He has made them out of nothing, since any other explanation, e. Emanationism, which implies a real intrinsic change in God, is incompatible with the immutability, necessity, and absolute perfection of the Divine Being. The constituent causes of the world The composition of corporeal beings is also the subject of much discussion. There are actually four systems of note, each promising to solve this delicate problem: That is to say, in this system the constituent matter of all corporeal beings is everywhere the same and is essentially homogeneous; all the forces animating it are of the same nature ; they are simply modes of local motion. Furthermore, there is no internal principle of finality; in the world everything is determined by mechanical laws. To explain all cosmic phenomena, nothing is needed but mass and motion; so that all the differences observable between corporeal beings are merely differences in the amount of matter and motion. Mechanism appeals especially to the law of the correlation of forces in nature and of the mechanical equivalent of heat. Heat, we know, does work; but it consumes itself in proportion to its own activity. In like manner mechanical causes produce heat and grow weaker in proportion to the intensity of their effect. So it is with all corporeal energy; one form may

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be substituted for another, but the quantity of the new force will be always equivalent to the quantity of the force that has disappeared. Having in this way identified mechanical force with motion, the holders of this theory felt authorized to unify all forces and reduce them to local motion; and it was then an easy step to consider substance as homogeneous since its only use is to serve as a background for phenomena. Other arguments are drawn from chemistry, especially from the facts of isomerism, polymerism, and allotropism. The mechanical theory is of ancient origin. Amongst its earliest partisans were Thales, Anaximander, and Heraclitus, whose chief concern was to prove the derivation of the world from one simple primitive substance. Empedocles, however, held out for four elements--air, earth, water, fire. But Democritus, and later Epicurus, suppressed this distinction between the elements, proclaimed the essential homogeneity of matter, and referred the variety of natural phenomena to differences of motion. After the time of Epicurus B. Restored by Descartes it soon won the favour of most scientists, and it is still dominant in scientific research. The Cartesian philosophy was a restatement of the two basic principles of the old theory, the homogeneity of nature and the reduction of all forces to terms of motion; but it got new vigour by contact with the natural sciences, especially physics and chemistry; hence the name Atomism by which it is usually known. It should, however, be noted that there are two Atomisms, the one purely chemical, the other philosophical. According to the former all simple bodies are made up of atoms, i. Atoms form groups of two or four or sometimes more; these small tenacious groups, known as chemical molecules coalesce in physical molecules, and from these in turn are built up the material bodies we see around us. The material body thus results from a progressive aggregation of molecules, and the very smallest portion of it that is endowed with the properties of the compound contains many atoms of various species, since by definition the compound results from the union of numerous elements. On this atomic theory, independent as such of all philosophical systems, was grafted during the last century that philosophical Atomism which, while ascribing to all atoms the same nature, differentiates them only by varying amounts of mass and motion. If Mechanism attributes extension to matter and complete passivity to corporeal substances, Dynamism sees in the world only simple forces, unextended, yet essentially active. There is nothing strange in the antithesis of these two systems. The Dynamism of Leibniz --it was he who propounded it--was but a reaction against the Mechanism of Descartes. To these two matrix-ideas of unextended, active forces the majority of Dynamists add the principle of *actio in distans*. They soon found out that points without extension can touch only by completely merging the one with the other, and on their own hypothesis the points in contact would amount to nothing more than a mathematical point which could never give us even the illusion of apparent extension. To avoid this pitfall, the Dynamists bethought them of considering all bodies as aggregates of force unextended indeed but separated by intervals from one another. Conceived by Leibniz, who held the monads to be dowered with all immanent activity, this system has been amended and modernized by Father Boscovich, Kant, Father Palmieri, Father Carbonelle, Hirn, and Father Leroy. On the whole it has found few supporters; scientists as a rule prefer the mechanical view. It would seem, however, that a reaction towards it has set in since the discovery of the radioactivity of matter. The property manifested by a considerable number of bodies of emitting at ordinary temperatures a seemingly inexhaustible quantity of electric rays suggests the idea that matter is a focus of energy which tends to diffuse itself in space. But in point of fact there are only two arguments in favour of Dynamism. One is drawn from the difficulties of grasping the concept of extension ; the other from the fact that all we know of matter comes to us through its action on our organs of sense; hence the inference that force is the only thing existing apart from ourselves. It was discussed during centuries in the Peripatetic and neo-Platonic schools and in the schools of Constantinople and Athens ; but from the sixth century to the twelfth, though its essential principles survived, it was an insignificant factor in philosophic thought. An exception, however, must be made in favour of Avicenna in the East and of Averroes in Spain , both famous commentators on the Aristotelean encyclopedia. In the thirteenth century, the Golden Age of Scholasticism, the system was restored, thanks to a number of Latin translations, and its long-forgotten treasures were brought to light by daring prospectors, such as Alexander of Hales, St.

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Chapter 3 : Panentheism- your thoughts? | Christian Forums

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FREE Catholic Classes Latin contingere , to happen Aside from its secondary and more obvious meaning as, for instance, its qualification of the predicable accident, of a class of modal propositions, and so on , the primary and technically philosophical use of the term is for one of the supreme divisions of being, that is, contingent being, as distinguished from necessary being. In this connexion the meaning of the term may be considered objectively, and the genesis of the idea subjectively. Objectively Objectively ontologically the contingent may be viewed: It is thus coextensive with possible being and is called the absolutely contingent. This is called relatively contingent and the term is usually employed in this sense. Every finite existent being is thus contingent, though likewise hypothetically necessary, in that having existence it cannot at the same time and under the same aspect not have it; inasmuch, too, as it is determined by proximately, and hence relatively, necessitated antecedents. This argument from contingent to the necessary being is not, as Kant maintained, the well-known ontological argument formulated by St. Anselm and others to prove the existence of God. The latter argument passes illogically from the ideal concept of the infinite to the objective actual existence of the infinite, while the argument from contingent finite to the necessary infinite being, proceeds from the objective actual contingent dependent, conditioned to the existence of an adequate cause thereof. The inference is based on an objective application of the principle of causality and involves no leap from a subjective phenomenon idea to an objective realized content. The argument supposes, it is true, the real existence of contingent being and that existence is denied by many thinkers, notably by pantheists. Kant reduces both contingency and necessity to mere mental forms or categories under which the mind views the world of phenomena but which it has no means of knowing to be objective. Subjectively Like every other concept, that of the contingent is originally derived from external and internal experience. Adverting to the changes occurring in the world of sensuous phenomena and to the interdependencies thereof, the intellect easily, almost intuitively, discerns that, while the given events are the necessitated consequences of similarly necessitated antecedents, each number of the series, by the very fact of its being thus conditioned, does not contain within itself the adequate ground of its existence. The intellect having spontaneously abstracted this note of dependence and ontologically reflecting thereon sees its application to every finite subject not only existent but likewise possible; sees, at least by an easy process of reasoning, that no such subject contains within itself the reason why it exists, under the precise limitations of substance and accidents which it actually possesses. However, to assure this concept and to discern precisely and explicitly the contingency of the finite and the consequent indifference of its essence to exist or not to exist, the sciences, physical and biological, are called to testify; and each declares the dependence and conditionality of its respective object-sphere and attests that all things observed and searched into have a borrowed existence. This idea of contingency is then further assured by the witness of consciousness to the conditioned, and hence contingent, character of its own states, a testimony which is reconfirmed by the facts of birth and death. Against this statement of the genesis of the contingency-concept it may be objected that experience does not extend beyond the field of sensuous phenomena. On the other hand, however, the intellect, motivated by the principle of sufficient reason, discerns the underlying noumenon, or essence of things material, Kant to the contrary notwithstanding, at least sufficiently to pronounce with certitude on their essential conditionateness and contingency. But it is urged by materialistic monists that the underlying substrate of the sensuous world is one homogeneous, eternal, necessary being, essentially involving existence. To this objection it may be answered that no finite thing, much less a finite material being, can contain the ultimate reason of its existence. The definite limitations, spatial, integral, positional, etc. It should, however, be noted that the argument from contingent to necessary being does not explicitly prove the existence of God. A further analysis of the objective concept is necessarily required in order to show that the latter concept includes that of underivedness aseitas and that this in turn

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includes completeness, absence of any potentiality for further perfection actus purus , hence infinitude. The failure to note this limitation of the argument seems to have led Kant to deny its validity.

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Chapter 4 : Project MUSE - Divine Multiplicity

Philip Clayton, Claremont School of Theology The Infinite Found in Human Form: Intertwinings of Cosmology and Incarnation Respondent: John Thatamanil, Vanderbilt Divinity School.

During the final third of the twentieth century an interdisciplinary field arose that claims the name science and religion. By science it refers to natural sciences such as physics, cosmology, evolutionary biology, genetics, and the neurosciences; and it includes supporting disciplines such as history of science and philosophy of science. Although on occasion scholars in this field will dip into one or another social science, for the most part the field limits itself to the natural sciences. By religion it refers to two regions of religious thought. The first is generically spiritual, wherein research scientists are asked to explore ways in which their understandings of nature emit evidence or lack of evidence of transcendence. Science and religion is a field of academic study that invites contributions from a variety of sciences and a variety of religious commitments; it is not itself a religious tradition or homogeneous school of thought. The science that is relevant here is primarily modern science. Contemporary heirs to ancient religious traditions face upsetting challenges from the revolutionary spirit of the modern world, and science marches as the vanguard of modernity. Its ruthless dedication to empirically derived truth renders science brutal in its disregard for previous beliefs, even sacred beliefs. No appeal to traditional religious authority can stand in the face of repudiation by modern scientific theory or its companion, technology. Awareness of this threat occasionally precipitates defensive religious reactions. Such reactions are frequently temporary, however, and eventually most religious leaders find ways to make peace with the new apprehension of reality heralded by science. Ancient Asia Science as the world knows it today was born in western Europe in the sixteenth century and has migrated around the globe challenging traditional societies with a materialistic and humanistic view of reality. However, ancestral examples of quizzing nature to learn its secrets and of ingenious technological innovation can be found in many parts of ancient Asia. For example, the decimal system, including place notation using zero, first appeared in ancient India. As knowledge traveled to central Asia, algebra developed, advancing to second degree equations. The Chinese were gifted with social organization and, like other ancients, developed sophisticated weapons for war. Other Chinese craft achievements included the compass, gunpowder, ceramics, block printing, and the stirrup. Renaissance Europe imported East Asian porcelain, and even today westerners call their dishes "china. Science, it was thought, could do what the previous philosophical and religious traditions had failed to do, namely, restore China to its proper place on the world stage and provide liberation from poverty and backwardness. Buddhism retains its ancient roots and is showing buds that could flower in contemporary discussions with science. Buddhism is open to three types of relationship with science. First, a supportive relationship is possible where existing science and technology can be employed to support Buddhist projects, such as employment of engineering to construct shrines and statues. Second, a more integral relationship can be found in the five fields of monastic knowledge: This opens Buddhism to integration with physical causality as science investigates it. Third, a consequential relationship obtains when Buddhists, who believe in reincarnation, find themselves fascinated with such sciences as embryology. If an extensive dialogue with science develops among Buddhists, it can be expected to look different from the dialogue between science and Western theists Richard Payne, "Buddhism and the Sciences," in Peters and Bennett, , pp. Ancient Greece and Ancient Israel It is widely assumed that for science as a method of discovery to arise three things must be affirmed. First, the natural world must be structured rationally if not mathematically. Second, the rational structure of the human mind must correspond to the structure of nature itself. That is, human beings need the capacity to understand the world of nature. Third, the natural world must be contingent, not eternal or divine or capricious. It must be the case that the world as it is known is not necessary—it could have been different than it is. Hence, the pursuit of knowledge of this world must follow a specific course of research based upon observation of specific phenomena in order to discern specific causal

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connections. The correspondence between the rational structure of the world and that of the human mind was discerned in ancient Greece. From the Greek logos we derive our concepts of logic and terms ending in logy, meaning "study of." Pythagoras saw the physical world organized according to number. Hipparchos discovered the precession of equinoxes. Archimedes analyzed the lever. Aristotle set the stage for biology, physics, and metaphysics, all celebrating human rational capacity. What ancient Israel contributed was reflection on its experience with contingency. The world created by its covenanting God could have been different, but this world exists because the God of Israel freely decided to make it this way. Contingency could be combined with Greek reason. God has "arranged all things by measure and number and weight" Wis. The God of eternity and power can be "understood and seen through the things he has made," says Saint Paul Rom. Many scholars believe that the fertilization of reason by contingency provided the embryonic beginning of what would eventually gestate into modern Western science. Jaki theorizes that the role of the incarnation in Christian theology was decisive. Because the incarnation of God in Jesus Christ is a one-time-only event, the created world in general is rendered nondivine. As a result, understanding the world requires direct physical examination rather than indirect idealist speculation. This leads to a posteriori rather than a priori reasoning and, hence, the experimental method of research. The early Abbasid rulers in the late eighth and early ninth centuries vigorously promoted the rational and pre-Islamic sciences. In addition to reading Ptolemy, Muslim scientists engaged in solar and stellar observations and created astronomical tables. Some proponents of religious law insisted that it should govern all spheres of life, including personal and public conduct; they also argued that religious law should set the parameters for what science can and cannot do. Causal agency is restricted to God. This doctrine, sometimes called occasionalism, has the consequence of eliminating reliance upon efficient causation in the physical realm. Without assuming the world to be consistent due to unbreakable causal efficacy or to reliable consistency in divine action, science has nothing to investigate. Turning to medieval Europe, long before the advent of Islam, Christian theologians had been wrestling with Greek knowledge in the form of natural philosophy. Although Tertullian "had exclaimed rhetorically, "what has Athens to do with Jerusalem?!" This affirming attitude prevailed through the Middle Ages with the development of the Two Books doctrine, according to which the book of nature reveals God as creator and the book of Scripture reveals God as redeemer. Medieval Christians read both books, for the scientists and the theologians were typically the same people. One of the central theological tasks of the early Middle Ages was to reconcile Platonic philosophy, especially the Timaeus, with biblical pictures of creation. This task changed sharply in the eleventh and twelfth centuries when, with Islam as the conduit, new translations appeared of the entire corpus of ancient Greek learning. The exhaustive scope of the causal nexus and sense of determinism seemed to preclude miracles Peters, Iqbal, and Haq, , pp. Initial attempts to exclude Aristotelian philosophy eventually gave way to embrace and intellectual celebration, however, culminating in the synthetic achievements of Albert the Great "and Thomas Aquinas " The historian David C. Lindberg reports that "the late-medieval scholar rarely experienced the coercive power of the church and would have regarded himself as free particularly in the natural sciences to follow reason and observation wherever they led. There was no warfare between science and the church" Ferngren, , p. On the other hand, permanent reliance upon this synthesis rendered Christian thought vulnerable to the challenges of what would later become modern science, which replaced much of the Aristotelian cosmology with empirically derived knowledge. The Copernican Revolution and the Protestant Reformation The Copernican revolution and the Protestant Reformation were siblings, sharing the same century and exhibiting together a momentary youthful rebellion within the Western Latin church. Nicolaus Copernicus " , who was a cathedral canon in Cracow, Poland, surmised that the worldview he had inherited, namely the Ptolemaic worldview of ancient Greece, needed revision. The Ptolemaic or geocentric understanding held that the earth is immovable and that the sun and the other planets orbit the earth. Copernicus, relying upon his own observations without a telescope , plus his own mathematical calculations, wrote *De revolutionibus orbium coelestium* On the revolutions of the heavenly bodies in , advancing the hypothesis that the sun, not the earth, stood at the center of the universe. The

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Copernican heliocentric view held that the earth "like the other planets" revolves around the sun. The evidence Copernicus raised was not decisive, yet it did provide a hypothetical scheme for calculating what could be observed in the night sky with the unaided human eye. Copernicus was a devout Roman Catholic; his sixteenth-century counterpart was Protestantism. For the most part, Martin Luther and John Calvin paid little attention to the incipient revolution begun in natural science. Luther is said to have quipped that this would be comparable to somebody riding on a cart or in a ship and imagining that he was standing still while the earth and the trees were moving. Luther added that it was the sun that was commanded to stand still, not the earth, in the biblical description of Joshua fighting at Jericho Jos. Spoken in jest, such items ought not be interpreted as indicating any general opposition to science. While Luther was attending to the interpretation of scripture and reforming the church, his own Wittenberg Reformation colleagues, a mathematician named Georg Joachim Rheticus and a pastor named Andreas Osiander, executed an agreement with Copernicus to publish the first edition his major work, *De revolutionibus*. Twelve hundred copies appeared from a Nuremberg printing press. The anonymous preface, written by Osiander, includes the controversial line: Copernicus saw his book and the preface only on his deathbed in Owen Gingerich, "The Copernican Revolution," in Ferngren, pp. Both Luther and Calvin distinguished between astrology and astronomy, and both rejected astrology as idolatry while celebrating astronomy as science. Philip Melancthon wrote on astrology, and this annoyed Luther, who trusted the more scientific and less superstitious approach to the stars. For Calvin as well as Luther, sciences such as astronomy and medicine provide valuable knowledge of this world, while human minds are asked to rise beyond this world to appreciate the glory of the God who made it. The historical bridge figure between Copernicus and Galileo, the Lutheran astronomer Johannes Kepler, advanced heliocentrism and suggested that scripture is written for common-sense understanding and should not be taken as a textbook in science. It is frequently assumed in contemporary discussion that the so-called Copernican revolution consisted of decentering the earth and changing the place of human beings in the hierarchy of the cosmos. Historical evidence does not confirm such an interpretation. That his heliocentric view upset a prevailing religious view that allegedly relied upon earth centrism and human centrism is disputable. For the most part, the new cosmology elicited relatively little theological attention and certainly no discernable religious excitement. Although this interpretation is exaggerated, a kernel of truth in the condemnations of Galileo Galilei fuels the fire of scientific-martyr remembrance. The central issues had to do with interpretations of biblical passages such as Psalms Both the authority of the Bible and the authority of the papacy to interpret the Bible seemed to be at stake, not loyalty to Ptolemy per se. Galileo defended Copernicus against Ptolemy in his *Dialogo sopra i due massimi sistemi del mundo* Dialogue concerning the two chief world systems of, buttressing the earlier argument for heliocentrism with telescopic observations as evidence. Such a principle of interpretation would permit changes in scientific worldview while holding to biblical authority in matters of faith. During the controversies, Cardinal Cesare Baronius bequeathed to history the famous aphorism, "The Bible tells us how to go to heaven, not how the heavens go. Curiously, Jesuits in China, who had already begun to teach the Copernican cosmology, had to reverse themselves and begin teaching earth centrism, a pedagogical change that created confusion among their Asian students. The Newtonian and Einsteinian Worlds As the story of astronomy winds through Western intellectual history, the advance in Copernicanism was accompanied by a retreat of Aristotelianism, especially a retreat from the sacredness or divinity ascribed to natural objects or forces.

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Chapter 5 : Drew Transdisciplinary Theological Colloquium VI - Apophatic Bodies

Apophatic Bodies: Negative Theology, Incarnation, and Relationality. The Infinite Found in Human Form: Intertwinings of Cosmology and Incarnation Philip Clayton.

It has been very stimulating for me to collect information and pass it on in a manageable form. I hope it has been of some service to you, to our European Society for the Study of Science And Religion, and to the scholarly reflection upon the manifold interactions between religion and science in our cultures. I invite you to cooperate actively with the new editor. Send her relevant information and reports on activities and publications in our field, especially also in non-English contexts as activities in English are covered better than other activities in other media, such as the magazine Science and Spirit. I will remain involved in the work of ESSSAT, and thus expect to see many of you in Lyon in see the final dates, now decided upon! I wish you all the best, personally and professionally, for and beyond. Yours sincerely, Willem B. Besides, various other publications in German and in English were reviewed. There is also an essay by Herman Hafner. Books Russian translations of Polkinghorne and Barbour With support of the Templeton Foundations a series of Russian translations of books on religion and science has started. The books can be ordered by e-mail via btc theology. One can also look at their website, www. Filosofische essays over de godsvraag. Looking into the Sun: Philosophical essays on the question of God. Most essays in this book are by Belgian or Dutch catholic philosophers. Various essays address the relationship between faith and culture, including science. The book ends with an autobiographical essay by Van der Veken. Derkse, and archbishop Joseph Zycinsky. Original sin and salvation history in the context of evolution, genetic technology and apocalypticism. One chapter is on the confrontation with the modern world view, while the final chapter reflects on our understanding of evil the devil in relation to original sin. Among the authors referred to most often are Drewerman, Girard, Dostoyevski and Rahner. Glaube und Denken 11 Jens Dietmar Colditz and Wolfgang Weidlich also write on the relationship between theology and science. The second half of this yearbook has various essays on genetic engineering, as presented at a symposium of the universities of Regensburg and Bratislava in June A sermon by Kai Tager, director of the anaesthetics department in Regensburg fits well with this theme. The volume has been edited by Hans Schwarz. All essays have summaries in English. Antropologie in het tijdperk van de techniek. The author, Paul van Dijk, is a theologian and ethicist who has been teaching for many years to engineering students at the University of Twente. Earlier he published on C. Dippel, a Dutch chemist and theologian of the post-war era. Gerard Dierick, Draait de aarde om de hemel? De verhouding wetenschap-geloof belicht aan de hand van eigentijdse Nederlandse en Vlaamse auteurs. The sections on dialogue and integration are much larger than those on conflict and independence – perhaps a catholic bias? Stimulus to a Theological Mathematics. St Andrews Studies in Reformation History. Too often, histories of religion and science in the 16th and 17th century are mainly about Galileo or offer apologetic arguments about the positive role of Christianity in the rise of science. The first chapter sets the scene for a study such as this one in the context of the history of science, church history and science-and-religion studies. It also introduces us to the studies of the Reformation and especially to Kepler studies. The third chapter concentrates on Philip Melanchton, who – with Luther – shaped Lutheran thought. The chapters four and five deal with the intellectual milieu in which Kepler was educated, the textbooks of professors, disputations, sermons, et cetera. Among the authors considered, aside of Kepler, Luther and Melanchton, the most prominent ones seem to be Michael Maestlin and Jacob Heerbrand. One chapter concentrates more primarily on theological themes and astrology , one more on astronomy, physics and the authority of observation. A central question in this context could be what theological understanding underlies the self-understanding of Kepler as an astronomer who is thereby a priest of the Book of Nature. And by what criteria was someone like Kepler to shift authority from Aristotle to observation when it comes to knowledge? Clayton, God and Contemporary Science. Edinburgh Studies in Constructive Theology. Edinburgh University Press, Also with Eerdmans, isbn X. The philosopher

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Philip Clayton articulates and defends a panentheistic position: Clayton seeks to understand the God-world relationship as highly analogous to the mind-body relationship in humans. Though this book is apologetic in intention, Clayton has a keen eye for difficulties involved. Clayton is critical of those whom he considers to be too far off on the liberal or naturalistic side including the current reviewer, but even more of Anglo-American philosophers of religion such as Alvin Plantinga and William Alston, and of post-liberal theologians, such as Hans Frei and George Lindbeck. According to Clayton, they conclude too easily to symmetry between a naturalistic and a theological view of phenomena. It is even more at odds with theology as traditionally understood. Despite all his respect for the sciences, Clayton argues against the competence of science when it comes to mental life, rather than exploring possibilities for theology or religious life in a naturalistic framework. They deal with the Hebrew Bible, christology, and panentheism. I wonder whether pan-en-theism is not read too much into the text by Clayton. The incompatibility perhaps, but the difference? In the next chapter the New Testament is read through the eyes of systematic theology. It is not made explicit by whom the tradition is considered to be represented best as, for instance, liberationist and feminist theologians might do at such a moment. Clayton prefers a theological reading of the Biblical texts – thus easing the transition to systematic reflections on God, the trinity, Jesus Christ, panentheism. I consider it more appropriate in science-and-theology to acknowledge the significance of secular biblical studies as they have developed over the last centuries, with insights regarding the situated character of these texts. In the second half of this chapter, Clayton writes about religious epistemology, arguing against theologians such as Hans Frei and George Lindbeck and the philosophers Alvin Plantinga, William Alston, and Nicholas Wolterstorff. We should not withdraw on the basic beliefs of particular communities. The difference between God and created beings is articulated not in terms of God being spaceless and created beings being spatial, but as the difference between the absolutely infinite and finite entities. I found the summaries on the thinkers familiar to me fair, sensitive and insightful. Clayton emphasises that the more satisfactory approaches show that some form of metaphysical discourse is needed, both as the arena for discussions and as proposals about how it will all fit together in the end. Current science does not provide support for one particular metaphysical or theological position; cosmology neither proves nor disproves a theistic explanation of reality. He surveys various options regarding the metaphysical possibility of divine action. However, this position which he ascribes to Peacocke he then considers insufficient; there needs to be more room for particular divine activity. This is done on the basis of the analogy between human and divine action. In my opinion, one very major theological problem with this way of using the analogy between a non-dualist understanding of body-mind and a panentheist relationship world-God arises when one reflects upon the question whether God is the analogon of the brain or of the mind. Clayton holds to the view, which seems a defining element of pan-en-theism, that God has ontological priority over the world; God as the creator is thought of as existing before the Big Bang. However, this primacy of God over the world makes God more analogous to the brain than to the mind. However, the purpose of the analogy is to introduce personal agency, with intentions and the like, into our understanding of the relationship between God and the world – and hence to align God with mind. However, if God is the analogon of the mind, it seems that the analogy leads one to take God as ontologically secondary to the world. The break down of the analogy seems to be covered by an appeal to metaphysical immunity. To me it seems a loss of nerve – to put first so much emphasis on the analogy, and then let the dis-analogy result in some supplementation, rather than in a more fundamental qualification of the analogy. Clayton considers emergence as the attractive *via media* between dualism and physicalism in respect to the relation between brain and mind. However, emergent properties are natural properties, even if a genuinely new type of phenomenon. Hence, that does not deliver the theological goods hoped for, for instance with respect to life after death. Clayton faces a choice. In that sense, theology can go beyond an emergentist monism which is defensible in the context of science and the limited notion of supervenience articulated in the philosophy of mind. With the help of the theological resources available to him, Clayton in the final pages argues for a transcendental human subject, as an entity which is more than a set of mental properties. In my opinion, at the

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end of this book, full of insightful remarks and guided by a particular vision, Clayton seems to have brought such a reader to a position which is more naturalistic than Clayton likes. He has argued well for the presumption of naturalism, which should make one very reluctant regarding claims about particular divine actions. The analogy from the philosophy of mind to theology has not delivered the theological goods hoped for, as in the secular philosophical discussion mind remains a natural, emergent phenomenon, whereas he seeks to argue for God as a non-emergent and non-natural being. I wonder why such naturalist conclusions in the philosophy of mind would be a problem for a pan-en-theist, which is what Clayton aspires to be. He opposes naturalism and panentheism, but it seems to me that this reflects more the dualistic heritage of theism and the associated conception of immortality as disembodied existence than the necessary consequences of panentheism. In this review, I have my agreements and disagreements with his text. This is one of the latter. This is a substantially abbreviated version of a review prepared by Willem B. Journal of Religion and Science. An Alvin Plantinga Reader. This volume offers thirteen essays by Alvin Plantinga on natural theology, reformed epistemology, the divine nature and attributes, and Christian philosophy. Plantinga gives away the real problem in a side remark: Edward Bailey, *Implicit Religion*:

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Chapter 6 : the physics of immortality | Download eBook pdf, epub, tuebl, mobi

â€œ The Infinite Found in Human Form: Intertwinings of Cosmology and Incarnation," in Catherine Keller and Laurel Schneider., eds., *Apophatic Bodies: Negative Theology, Incarnation, and Relationality*.

This balance is, as the opening quote suggests, increasingly important to achieve. Because there are a variety of pantheisms, we begin with some definitions, but with a full definition of what constitutes trinitarian pantheism put off until after we survey some of its key proponents, both in the West and East. Some see the roots of pantheism present within early Christian thought the Fathers and, as we will see, some even claim that the term best describes the historic stream of Eastern Orthodox thought. This presents the first challenge for this project. Developing a genealogy of trinitarian pantheism is made challenging by the fact that the roots of such a perspective in Christian theology must be sought without the aide of common terminology. Our second challenge presents itself by means of a definition. As the various essays in the book, *In Whom We Live, Move, and Have our Being*, make clear there are a variety of pantheisms, not all of which are compatible with each other or with the narrower scope of this paper, Trinitarian pantheism. Complicating matters, not only are there differing definitions of pantheism, there are differing schemes categorizing the differing definitions! Clayton presents a continuum, moving from classic theism toward pantheism. As he notes, points 1 and 7 lie outside of the scope of pantheism, point 1 being an expression of classic theism and point 7 an expression of pantheism: God created the world as a distinct substance. It is separate from God in nature and essence, although God is present to the world. God is radically immanent in the world. God is bringing the world to Godself. The world is in Godâ€™ at least metaphorically, and perhaps also in a stronger sense. The world and God are correlated contingently for some authors, necessarily for others. First, we can see a distinction between classical theism point 1 and varieties of pantheism: On the other end of the spectrum, we see the distinction between pantheism and pantheism expressed in a dualism: Pantheism, then, navigates this terrain between the claims that the world is God and that the world is not-God. Arthur Peacocke helpfully distinguishes between strong pantheism and weak pantheism. Process theology is a clear example of a strong pantheism. Weak pantheisms would deny such a necessary interdependence between God and the world, and affirm the world is contingent. Narrowing the scope of our study we will focus on those pantheisms that either self-identify or can be identified as Trinitarian. For the purposes of this study we will begin with an exploration of the theology of the early church, looking for those roots of a pantheistic theology. Then, turning our gaze from the West to the East, we will look at the theology of the Eastern Orthodox Church of which, as we will see, has traditionally been both thoroughly trinitarian and pantheistic. Not only that, the distinction between pantheism and theism would likely not been a topic of conversation in the early church. This was simply not on the cultural horizon. Rather, the distinctions in the early church were between the monotheism of Judaism on the one hand, and polytheism on the other, with gnostic sects and mystery religious scattered in between. We begin with Irenaeus of Lyons c. Irenaeus counters this world-denying theology with the world- affirming incarnation of Christ and the theology of recapitulation. The event of the incarnation has rhetorical force for pantheism in precisely the same way that it had for Irenaeus against the Gnostics. Like Irenaeus, he also develops the doctrine of the incarnation, but from the opposite end: As with the whole, so also is it with the part. Existing in a human body, to which He Himself gives life, He is still Source of life to all the universe, present in every part of it, yet outside the whole; and He is revealed both through the works of His body and through His activity in the world. God is the *Deus ex machina*. More recently, Gregersen has argued that while the Heidelberg Disputation can be understood as advocating an anti-legalist theology, it should not be understood as a anti- natural theology: This leads Larry Rasmussen to conclude that Luther was himself a sort of pantheist. Luther, drawing on his Eucharistic formula, elaborates on the *finitum capex infiniti*: For how can reason tolerate it that the Divine majesty is so small that it can be substantially present in a grain, on a grain, over a grain, through a grain,

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within and without, and that , although it is a single Majesty, it nevertheless is entirely in each grain separately, no matter how immeasurably numerous these grains be? Cited in Rasmussen, Excursus on Hegel

But first, we must make a detour on our trip through Western theology and visit a philosopher whose thought left a lasting mark on Western thought in general—especially though the work of Karl Marx—and theology in particular. The dialectic is both the concrete process by which the Spirit creates itself in reality and also is the methodology for understanding the universe. This dialectical process happens in three movements: The dialectic is, for Hegel, teleological in nature and leads toward the ultimate unification in God: So God includes that whole cosmos, and it becomes in some sense part of what God essentially is. It is only when one knows the unutterability of the name of God that one can utter the name of Jesus Christ; it is only when one loves life and the earth so much that without them everything seems to be over that one may believe in the resurrection and a new world. One cannot and must not speak the last word before the last but one. Quoted in Rasmussen, “The transcendental is not infinite and unattainable tasks, but the neighbour who is within reach in any given situation. Moltmann grew up in a non-religious family. He was training in science and mathematics, but was drafted into the German army in and quickly captured by the British forces. He was haunted by suffering that he saw and experienced as a soldier. After the war, Moltmann returned to school, this time to study theology. Moltmann is best known for his first trilogy of books: As we will see this leads Moltmann toward several momentous conclusions, including the passability of God and a trinitarian panentheism. Moltmann begins his landmark work, *Theology of Hope*, by redefining eschatology. Rather than a discipline or merely a set of beliefs about the future, Moltmann contends that all of Christianity is eschatological: It sets out from a definite reality in history and announces the future of that reality, its future possibilities and its power over the future. In some sense, God experiences death on the cross. This claim confronts the classic Christian doctrine of divine impassibility, because when God experiences death on the cross, God experiences something new. If God does not experience death on the cross, then our hopes of being saved from death are vain: Christ as the ground of the creation of all things creation-in-the-beginning ; 2. Christ as the driving power in the evolution of creation continuous creation ; and 3. Christ as the redeemer of the whole creation process the new creation. Through the monotheism of the absolute subject, God was increasingly stripped of his connection with the world, and the world was increasingly secularized. If we and to put it in temporal terms: He is not compelled to love by any outward or inward necessity. If God is love then he neither will nor can be without the one who is his beloved. Creation is necessary to complete divine love. Moltmann seemed to have found this idea in Eastern Orthodoxy: Moltmann seems to want to have his cake and eat it too: Moltmann admits as much in his discussion of *creatio continua*: His theology draws the world into the life of the Triune God in ways that offer great promise to ecotheology. Bishop Kallistos Ware articulates the mainstream of Eastern orthodox theology when he says: If the doctrine of creation is to mean anything at all, it must signify that God is on the inside of everything, not on the outside. Creation is not something on which God acts from the exterior, but something through which he expresses himself from within. Our primary image should be that of indwelling. But his energies—which are nothing else than God himself in action—God is inexhaustibly immanent, maintaining all things in being, animating them making each of them a sacrament of his dynamic presence. Palamas outlines three types of unity. The unity between the earth and God cannot be the sort of union that God experiences in the trinity: The Eastern Orthodox doctrine of theosis does not even envision that humankind would achieve the same union with God that Christ does in the hypostatic union: Palamas, especially, made pains to develop his panentheism in a way that was also thoroughly trinitarian. The Trinitarian Panentheism of Sergius Bulgakov Sergius Bulgakov — set out to become a priest and then took a detour through Marxist politics, religious skepticism, and German idealism Hegel before returning to his original path and, in his forties, finally entering the priesthood. Bulgakov sought to solve the problems of the relationship 80 Ibid. Bulgakov denied that Sophia should be identified with Christ or the Logos, even though many commentators would draw a parallel between Proverbs 3: Rather Wisdom is to be understood as the revelation of the depth of the divine being. This description makes it sound like creation is made of the same substance that God is, and

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in a sense this is true. God is both essentially free on the one hand and is also radically immanent in creation to the extent that we 92 Ibid. God himself, his own being, becomes the foundation of the world. Still further, because love is itself a kenotic activity, kenosis constitutes the inter-relationality of the Trinity. Bulgakov, *The Comforter*, 166. That is, can Bulgakov achieve much of the same theological territory without the use of Sophia? Some Concluding Thoughts Here at the end of this exploration of trinitarian panentheism we must ask the obvious and as of yet unanswered question: It will also suggest, as the analytical analysis of the term suggests, that each of the members of the trinity are involved in the world. We see this fleshed out in both Bulgakov, with his kenotic trinity, and in Moltmann. Panentheism does not only suggest that God is in the world, but that the world is in God. This dual affirmation functions as a safeguard against spirit-material dualisms. A trinitarian panentheism will insist on some continuity between the being of God and the order of creation. These things Luther and Bonhoeffer are clear about, and, although he uses difference concepts and language, it seems Bulgakov would agree.

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Chapter 7 : Advaita Vedanta - Wikipedia

This work pursues the unlikely conjunction of apophasis and the body, not for the cachet of the 'cutting edge' but rather out of an ethical passion for the integrity of all creaturely bodies as they are caught up in various ideological mechanisms that threaten their dignity and material well-being.

Theological terms as understood by panentheists: Classical Theism The understanding that ultimate reality is a being which is distinct from the world and any other reality. This distinction at times develops into an ontological separation between God and the world that makes any interaction between God and the world problematic. Pantheism A type of theism that stresses the identity of God and the world ontologically. This identity is expressed in different manifestations so distinctions can be made, but the distinctions are temporary. Hegel and then Hartshorne understand transcendence as including all that is in order to avoid any reality external to God that limits God. God, then, is unaffected by the world and absent from the natural except in specific cases of intervention. Kenosis Divine self-emptying, or withdrawal, of divine attributes. Terms influenced by the German Idealism of Hegel and Schelling: Dialectic The presence of contradictory realities where the contradiction is overcome by including elements from each of the contradictory elements in a synthesis that is more than the combination of each member of the contradiction. Infinite The obvious understanding of the infinite is as a negation of any limits such as a bounded space or time. However, many panentheists, and other thinkers Williams , , understand the infinite in a positive sense as the inclusion of all that is and that might be Clayton a, Panentheists influenced by process philosophy emphasize that divine infinity deals with possibility not actuality Dombrowski , , and Keller , In the process understanding, God contains all possibilities and presents every possible response that an actual event might make to any events from the past that influence what that event becomes. Perichoresis The ontological intermingling of the divine and human natures in Christ and the members of the Trinity Otto Moltmann generalizes perichoresis to the cosmic realm by affirming the presence of God in the world and the world in God. Terms influenced by Whiteheadian process philosophy: Internal and External Relations Internal relations are relations that affect the being of the related beings. External relations do not change the basic nature or essence of a being. For panentheism, the relationship between God and the world is an internal relationship in that God affects the nature of the world and the world changes the nature of God. Dipolar Refers especially to God as having two basic aspects. Schelling identified these aspects as necessary and contingent. Whitehead understood all reality to be dipolar in that each event includes both physical and mental aspects in opposition to a mind-body dualism. Hartshorne identified these aspects as abstract and concrete. Terms related to current scientific thought: Dualism While dualism may refer to a variety of pairs of opposites, in scientific thought and process philosophy dualism refers to the position that consciousness and matter are fundamentally different substances, or kinds of stuff. Panentheists generally reject the dualism of consciousness and matter Clayton c, 3. As an alternative, panentheists tend to affirm that consciousness and matter are different manifestations of a basic ontological unity. This basic ontological unity may take the form of panpsychism, panphyschism, in which all actualities include an element of mentality. Clayton takes an alternative approach to overcome the consciousness-material dualism by advocating strong emergence in which ontologically different types of existence develop out of the basic ontological unity , Leidenhag identifies difficulties with each of these approaches Reductionism The properties of one scientific domain consists of properties of a more elementary scientific domain Kim , Modern reductionism primarily holds that all of reality can be explained by using only physical, sub-atomic, entities and denies the existence of mental realities as a separate kind of existence. Any reference to a higher type of existence results from a lack of information about the physical entities that are involved. Modern reductionism denies the existence of mental realities as a separate type of existence. Causation always moves from the bottom-up, from the basic physical entities to higher forms of organization. For example, thought is caused by the physical components of the brain. Reductionism allows for weak

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emergence but not strong emergence and top-down causation Davies , Panentheism critiques reductionism as an oversimplification of reality and the experience of reality. Supervenience Generally refers to a relation between properties. Popular usage refers to one property depending on another property such as mind being a quality that supervenes on physical structures. Analytic philosophy instead emphasizes a logical relation between classes of properties with a variety of understandings of the nature of the relationship Leuenberger and McLaughlin and Bennett Emergence Emergence, as a process involved in supervenience, occurs when a new property arises out of a combination of elements. The traditional example is that water emerges out of the combination of oxygen and hydrogen atoms in certain proportions. There are a variety of types of emergence that have been identified. In part-whole emergence, the whole is more than the total of all the parts Corning Strong emergence understands evolution to produce new and distinct levels characterized by their own laws or regularities and causal forces. Weak emergence holds that the new level follows the fundamental causal processes of physics Clayton c, 9. Strong emergence is also known as ontological emergence and weak as epistemological emergence. Many panentheists attach an emergentist sense to supervenience in which higher level properties have downward causation from the supervenient property to the underlying property Clayton a, , but see Leidenhag for a critique of attaching a strong emergence concept to supervenience. Top-Down Causation More complex levels of objects or events affect less complex elements. This contrasts with bottom-up causation where the simple is the cause of the more complex. In bottom-up causation, physical elements cause other, more complex, objects or events. Scientists heatedly debate the possibility of top-down causation Davies Entanglement In quantum theory, the correlation of two particles that originate in a single event even though separated from each other by significant distance. Entangled objects behave in ways that cannot be predicted on the basis of their individual properties. The impossibility of prediction can be understood epistemically if behavior is considered the result of an average of many similar measurements or ontologically if behavior results from the existence of the world in an indefinite state prior to measurement. However, the implications of entanglement for concepts of causality become even more complex when considering the relation between God and the world. Locative meaning Location that is included in a broader location. For example, something may be located in a certain part of a certain room. Such a meaning is problematic in reference to God because of the common understanding that God is not limited by spatial categories. If spatial categories do not apply to God in ordinary usage, to say something is located in God becomes problematic. Metaphysical basis for being Beings come into existence and continue to exist due to the presence of divine Being. Metaphysical-Epistemological basis for being Presence in God provides both identity and being. This lack of complete determination leads to an unpredictable self-organizing relation of both God and the world based on prior actualizations of each. Emergence metaphor A more complex entity comes from at least a partial source. However, various advocates and critics of panentheism find evidence of incipient or implicit forms of panentheism present in religious thought as early as BCE. Hartshorne discovers the first indication of panentheistic themes in Ikhnaton â€” BCE , the Egyptian pharaoh often considered the first monotheist. In his poetic description of the sun god, Ikhnaton avoids both the separation of God from the world that will characterize traditional theism and the identification of God with the world that will characterize pantheism Hartshorne , 29â€” Early Vedantic thought implies panentheism in non-Advaita forms that understand non-dualism as inclusive of differences. Although there are texts referring to Brahman as contracted and identical to Brahman, other texts speak of Brahman as expanded. In these texts, the perfect includes and surpasses the total of imperfect things as an appropriation of the imperfect. Although not the dominant interpretation of the Upanishads, multiple intimations of panentheism are present in the Upanishads Whittemore , 33, 41â€” Hartshorne finds additional religious concepts of God that hold the unchanging and the changing together in a way that allows for the development and significance of the non-divine in Lao-Tse fourth century BCE and in the Judeo-Christian scriptures , 32â€” Hartshorne drew a dipolar understanding of God that includes both immutability and mutability from Plato. Although he concluded that Plato never reconciled these two elements in his understanding of the divine, both aspects were present , Cooper, instead,

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maintains that Plato retained an essential distinction between the Good and the other beings that Plato called gods. Cooper, Plotinus 1st CE rather than Plato provided the basis for panentheism with his description of the physical world as an emanation of being from the One making the world part of the Ultimate , 350 CE. However, Baltzly finds evidence in the Timaeus of a polytheistic view that can be identified as panentheistic. From Plato to Schelling 18th CE , various theologians and philosophers developed ideas that are similar to themes in contemporary panentheism. These ideas developed as expressions of traditional theism. Proclus 5th CE and Pseudo-Dionysius late Fifth to early Sixth century drawing upon Plotinus developed perspectives in which the world came from God and understood the relationship between God and the world as a dialectical relationship in which the world came from God and returned to God. Although accused of pantheism by their contemporaries, their systems can be identified as panentheistic because they understood God in various ways as including the world rather than being the world and because they used a dialectical method. The dialectical method involved the generation of opposites and then the reconciliation of the opposition in God. During the early modern period, Bruno 16th CE and Spinoza 17th CE responded to the dualism of traditional theism by emphasizing the relationship between God and the world to the point that the nature of any ontological distinction between God and the world became problematic. Although they did not stress the ontological distinction between God and the world, they did emphasize the responsive relationship that humans have to God. Human responsiveness assumed some degree of human initiative if not freedom, which indicates some distinction between God and humans. The awareness of panentheism as an alternative to theism and pantheism developed out of a complex of approaches. Philosophical idealism and philosophical adaptation of the scientific concept of evolution provided the basic sources of the explicit position of panentheism. Hegel 18th and Schelling 18th sought to retain the close relationship between God and the world that Spinoza proposed without identifying God with the world. Their concept of God as developing in and through the world provided the means for accomplishing this. Prior to this time, God had been understood as unchanging and the world as changing while existing in God. This relationship resulted in vitality and on-going development. Hartshorne classified this as a dipolar understanding of God in that God is both necessary and developing , Hegel found Schelling inadequate and sought a greater unity for the diversity. God as well as nature is characterized by dialectical development. In his rejection of pantheism, Hegel understood the infinite as including the finite by absorbing the finite into its own fuller nature. This retained divine transcendence in the sense of the divine surpassing its parts although not separate from the parts Whittemore , 19th The divine transcendence provided unity through the development of the Absolute through history.

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Chapter 8 : Truthbomb Apologetics: Free Apologetics E-Book Library

See Philip Clayton, *"The Infinite Found in Human Form: Intertwinings of Cosmology and Incarnation,"* in *Apophatic Bodies: Negative Theology, Incarnation, and Rela-*

Uncivil Worship and Witness: Following the Lamb into the New Creation For centuries the story of Adam and Eve has resonated richly through the corridors of art, literature and theology. But for most moderns, taking it at face value is incongruous. How can Christians of good faith move forward? Who were the historical Adam and Eve? In what cultural context was this couple, this garden, this tree, this serpent portrayed? Genesis describes the creation of the functions and functionaries of the cosmos, organization of the cosmos, rest, temple and rule, not its material structure. Consider *tohu* as unproductive rather than descriptive of something without physical shape or form and *bohu* as a perceived adversarial role rather than chaos. Mythology, function is a consequence of the purpose of the gods, was the window to ancient eastern culture, just as Science *logos* is the window to western culture, where our keen interest is in material structure and natural causality that inclines us to look in scripture for information on its physical makeup and laws. Not a covert reference to the Big Bang, formational history, or the proof of *creatio ex nihilo* out of nothing. The spirit of failure is a domain of power. The spirit of his team in another domain of power. The spirit of failure entangles with the spiritual domain of his team. Their eye lock and something happened. Descartes' "Mind Body Dualism: The immaterial mind and the material body, while being ontologically distinct substances, causally interact. Process subjectivity runs all the way down to the quark level. The doctrine that all knowledge is derived from sensations. Process pretension feeling deeply Newton's "Deterministic Mechanism: The belief that natural wholes principally living things are like complicated machines or artifacts, composed of parts lacking any intrinsic relationship to each other. Reality is not made up of material substances that endure through time, but serially-ordered events, which are experiential in nature. The universe is characterized by process and change carried out by the agents of free will. Self-determination characterizes everything in the universe, not just human beings. God cannot force anything to happen, but rather only influence the exercise of this universal free will by offering possibilities. The Dipolar theism aspects of God are: Abstract essence outside the bubble is eternal absolute independent unchangeable the omniscient means of God knowing that which is knowable at that time. Concrete actuality inside the bubble is dependent upon the decisions made by worldly actualities of new unforeseen happenings only now becoming knowable. Outside the bubble the cosmos is preordained, wired, for love and optimism. Thus all our choices have a preordained consequence in that we reap what we sow. Because God contains a changing universe, God is changeable that is to say, God is affected by the actions that take place in the universe over the course of time. However, the abstract elements of God goodness, wisdom, etc. Dipolar theism or the idea that our idea of a perfect God cannot be limited to a particular set of characteristics, because perfection can be embodied in opposite characteristics. For instance, for God to be perfect, he cannot have absolute control over all beings, because then he would not be as good as a being who moved by persuasion, rather than brute force. Thus, for God to be perfect, he must be both powerful and leave other beings some power to resist his persuasion. Apart from God the world would be, according to the 2nd law of thermodynamics entropy, in a repetition of survival thinking lapsing from ordered behavior to more random. God, the divine Eros, confronts the world with new heights of unrealized opportunities opening up space for self-creativity; establishing what-is-not as relevant to what-is and lures the world toward new forms of realization. God uses his power in a way that brings people about wilfully not forcing anyone to do anything. God is not about control. Everything, in the every now moment, has a degree of say so from quanta to atoms to molecules to objects: From the discovery of the Higgs Boson science concludes the only material in the universe are quarks. Everything else is photons of intelligent energy domains of power driving every facet of existence with the survival of the fittest being geared in the direction of love and optimism. At a given point in time God breathed his spirit into the first priests of a

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cosmic temple garden. They became the liberating image, the Imago Dei in Genesis 1 co-regents in moving all creation from, up until that point, survival mode forward to new unrealized opportunities of creativity. God seeks to persuade each occasion toward that possibility for its existence which would be best for it given its concrete situation but God will not coercively control the infinitude of finite occasions of self-actualization. Everything with a say so may actualize the present divine Eros aim or choose other real possibilities open to it. Each occasion is a selective incarnation of a multitude of influence of the past however each has a now moment influence that becomes objectively immortal moving forward to future occasions. From all our input God creates the next now moment that entangles all things decreasing and increasing all the spiritual realms of power. However though God is the creator of each new now moment it is not always his will, he is not coercive we are, so at times our say might be the final straw, as in the chaos theory butterfly effect, that unleashes devastations in the world. These possibilities emerge from all actual relationships with other things, subjectivity all the way down to the quark level, from all our previous now moments that God alone can put together. A question in debate is are all these possibilities preordained outside the bubble of time or does God put them together in each new now moment as a reflection on the path, up or down, we are traveling and the implications that path has on all the actualities, specific to us, up to this current now moment? This is ongoing, thus Process, that can move forward or backward in each of our lives and so entangles everything. However God is always there with the next now new moment best concrete actuality inside the bubble. There are two modes love and self-preoccupation.

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Chapter 9 : Cosmology - Encyclopedia Volume - Catholic Encyclopedia - Catholic Online

Enough has already been said in praise of the Unsayable that I will not add my voice to the chorus-not that my silence on the merits of the Ineffable reflects any lack of conviction on the topic.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: For an excellent summary, see Paul O. Yale University Press, Catherine Keller and Laurel Schneider, eds. *Theology of Multiplicity and Relation* New York: I made the epistemic case in a previous essay for the Drew series. *Negative Theology, Incarnation, and Relationality*, ed. Fordham University Press, John Rawls, *A Theory of Justice*, 2nd ed. Columbia University Press, ; idem, *Justice as Fairness: A Restatement* Cambridge, Mass.: Harvard University Press, Among innumerable publications see esp. Thomas McCarthy, 2 vols. The debate on coherence theories in Anglo-American philosophy goes back to W. Rhodes and Marco F. Routledge, ; idem, *The Irigaray Reader*, ed. Margaret Whitford Cambridge, Mass.: *Towards an Analytic Pragmatism* Oxford: Oxford University Press, When analytic philosophers move in this direction, one usually finds contemporary Continental philosophy or feminist theory among the causes. For a great example in the analytic tradition, see Karen Warren, *Ecofeminist Philosophy*: Rowman and Littlefield, Princeton University Press, ; John R. Clarendon Press; New York: Oxford University Press, ; Martha C. Nussbaum, *The Fragility of Goodness*: Cambridge University Press, Halo Notre Dame, Ind.: Schocken Books, ; and more controversially Martin Buber, e. Olga Marx New York: Fackenheim, *To Mend the World*: Indiana University Press, In particular, the Kabbalistic narrative of bringing together the divine sparks from the En Soph through human community, observance, and the quest for justice combined F You are not currently authenticated. View freely available titles: