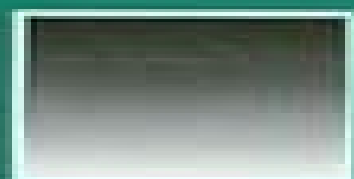
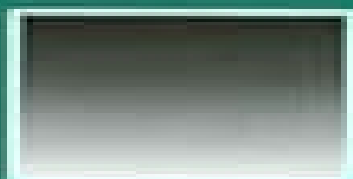
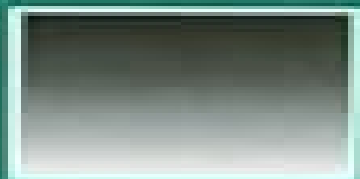
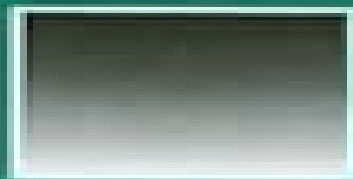


Religious Truth

*A Volume in the
Comparative Religious Ideas Project*

Edited by
Robert Cummings Neville
With a Foreword by Jonathan Z. Smith



Religious Truth The Comparative Religious Ideas Project

Robert Cummings Neville



Religious Truth The Comparative Religious Ideas Project:

Religious Truth Robert Cummings Neville, 2000-11-09 This multifaceted study compares how six traditions interpret religious truth and how it has come to be illustrated so diversely in the Chinese religion Buddhism Hinduism Judaism Christianity and Islam Philosophical essays integrate the comparisons ask what religious truth might be in terms of a contemporary defensible theory and reflect on what all this shows for the nature of religion and its study Contributors include Francis X Clooney S J Malcolm David Eckel Paul Fredriksen S Nomanul Haq Joseph Kanofsky Livia Kohn James E Miller Robert Cummings Neville Hugh Nicholson Anthony J Saldarini John Thatamanil and Wesley J Wildman **Ultimate**

Realities Robert Cummings Neville, 2000-11-09 The idea of ultimacy as a comparative category that cuts across major religious traditions and cultures is discussed in *Ultimate Realities* a multi authored collaborative work In this light Chinese religion Buddhism Hinduism Judaism Christianity and Islam are examined by distinguished specialist historians Two senses of ultimacy emerged in the Comparative Religious Ideas Project from which this volume came One is the ultimacy of ontological matters such as God the Dao or Brahman The other is the anthropological ultimacy of religious quests such as the Buddhist journey to enlightenment which does not stress any ontological ultimate and indeed in some forms considers ontological ultimates to be problematic Underneath this comparative study is a theory and method of comparison which are discussed at length and embodied in the project Contributors include John H Berthrong Francis X Clooney S J Malcolm David Eckel Paula Fredriksen S Nomanul Haq Joseph Kanofsky Livia Kohn James E Miller Robert Cummings Neville Hugh Nicholson Anthony J Saldarini Tina Shepardson John Thatamanil and Wesley J Wildman *A Companion to Comparative Theology*, 2022-08-22 *A Companion to Comparative Theology* offers a unique survey of a rapidly developing field of modern theology in 32 chapters coordinated by five editors Its first part discusses some of the main historical developments in theology and religious studies before 1985 that are relevant for understanding contemporary approaches in comparative theology The main part of the companion traces developments in five specific areas of comparative research starting with classical approaches by Christian comparative theologians and continuing with responses by scholars from Jewish Islamic Hindu Buddhist and Chinese religious comparative perspectives The final part of the companion highlights a number of new avenues in comparative theology discussing new methods new forms of awareness new partnerships with other fields of study and finally some preliminary conclusions Contributors are Nadeen Mustafa A Alsulaimi Mar a Enid Barga Bede Benjamin Bidlack Andr van der Braak Francis X Clooney Catherine Cornille Jonathan Edelmann Marianne Farina James L Fredericks Rouyan Gu Paul Hedges Holly Hilgardner Daniel Joslyn Siemiatkoski Louis Komjathy Christian S Krokus LAI Pan chiu Kristin Johnston Largen John Makransky Jerry L Martin Vahid Mahdavi Mehr Marianne Moyaert Emmanuel Nathan Robert Cummings Neville Hugh Nicholson Jerusha Tanner Rhodes Devorah Schoenfeld Klaus von Stosch Axel Marc Oaks Takacs Pim Valkenberg Maureen L Walsh Kijin James Wu Science and Religious Anthropology Wesley J.

Wildman,2016-04-01 Science and Religious Anthropology explores the convergence of the biological sciences human sciences and humanities around a spiritually evocative naturalistic vision of human life The disciplinary contributions are at different levels of complexity from evolution of brains to existential longings and from embodied sociality to ecosystem habitat The resulting interpretation of the human condition supports some aspects of traditional theological thinking in the world s religious traditions while seriously challenging other aspects Wesley Wildman draws out these implications for philosophical and religious anthropology and argues that the modern secular interpretation of humanity is most compatible with a religious form of naturalistic humanism This book resists the reduction of meaning and value questions while taking scientific theories about human life with full seriousness It argues for a religious interpretation of human beings as bodily creatures emerging within a natural environment that permits engagement with the valuational potentials of reality This engagement promotes socially borne spiritual quests to realize and harmonize values in everything human beings do from the forging of cultures to the crafting of personal convictions

Triangulating Religion, Belief, and Faith in the Twenty-First Century Bradford

McCall,2025-01-16 This book gives the reader the ability to make new inroads to understanding how faith belief and religion not only differ but also how they can contribute to comparative theology These three topics broadly covered herein can heighten the understanding of the Sacred by those who study them As to a few preliminaries what is faith Further what is belief Which one comes first in a person s journey toward the Sacred Moreover does religion factor into these two terms and if so where and how Does Augustine s well worn line faith seeking understanding mean anything today If it does would it mean belief comes prior to faith and or religion One can argue both sides of this debate and still be considered orthodox seemingly Perhaps it is the case that belief precedes faith most of the time but not all of the time Perhaps it is the other way around What exactly is the demarcation between belief and faith Many a person believes a thing to be true in their very bones such a stance borders on what is commonly referred to as faith Is religion the combination of belief and faith together into a coherent system of thought or is it emergent from the two existing as a separate mental or spiritual entity Explore these questions and more

Ritual and Deference Robert Cummings Neville,2008-06-13 Ritual and Deference develops

Robert Cummings Neville s thesis that contemporary philosophy has much to gain by shaping itself through important themes of the Chinese philosophical traditions especially the themes of ritual and deference Neville here offers a broad and detailed interpretation of the relevance of Confucianism and Daoism to contemporary issues The discussion includes analyses of classical Confucian and Daoist texts especially those of Xunzi and Laozi and of the current scene of English speaking philosophy advancing Chinese themes The book also reflects on the nature of comparative philosophy as such and the role that comparative philosophy has in the ongoing contemporary engagement with globalization the clash of cultures and scientific transformations of the worldviews of diverse civilizations Neville stresses the importance of deferring to the integrity of cultures while still submitting them to normative analysis and criticism

Theology in Global Context Amos

Yong, Peter G. Heltzel, 2016-10-06 Robert Cummings Neville has been a consistent advocate for the necessity of global theology. Early in his career he realized that the philosophical framework of the West alone was inadequate for a truly global theology. Since then he has sought to develop theology creatively and responsibly within the world context. The original essays in this volume, written in his honour by fellow theologians, participate in and model the kind of dialogical global theology embodied in Neville's work.

Religion in Multidisciplinary Perspective F. LeRon Shults, Robert Cummings Neville, 2022-01-01 *Religion in Multidisciplinary Perspective* provides the first comprehensive treatment of the work of Wesley J. Wildman, one of the most inventive thinkers in the field of religious studies. Scholars with expertise in philosophical, theological, and scientific approaches to the study of religion offer critical and constructive engagements with Wildman's astonishingly creative and integrative oeuvre. The essays address themes that will be of interest to those concerned with the current state of scholarship on religion from a variety of disciplines, including philosophy, theology, ethics, psychology, sociology, anthropology, and others. The volume concludes with a response by Wildman.

Effing the Ineffable Wesley J. Wildman, 2018-10-01 A meditation on how religious language tries to limn the liminal, conceive the inconceivable, speak the unspeakable, and say the unsayable. In *Effing the Ineffable*, Wesley J. Wildman confronts the human obsession with ultimate reality and our desire to conceive and speak of this reality through religious language, despite the seeming impossibility of doing so. Each chapter is a meditative essay on an aspect of life that for most people is fraught with special spiritual significance: dreaming, suffering, creating, slipping, balancing, eclipsing, loneliness, intensity, and bliss. These moments can inspire religious questioning and commitment and, in extreme situations, drive us in search of ways to express what matters most to us. Drawing upon American pragmatist, Anglo-American analytic, and Continental traditions of philosophical theology, Wildman shows how, through direct description, religious symbolism and phenomenological experience, the language games of religion become a means to attempt, and in some sense to accomplish, this task. This is a fine example of Wildman's way of doing philosophy of religion. It demonstrates the importance, if not necessity, of religious philosophers working comparatively and also the benefits of multidisciplinary inquiry.

Stephen Dawson, Lynchburg College

Religion in Late Modernity Robert Cummings Neville, 2012-02-01 *Religion in Late Modernity* runs against the grain of common suppositions of contemporary theology and philosophy of religion. Against the common supposition that basic religious terms have no real reference but are mere functions of human need, the book presents a pragmatic theory of religious symbolism in terms of which the cognitive engagement of the Ultimate is of a piece with the cognitive engagement of nature and persons. Throughout this discussion, Neville develops a late modern conception of God that is defensible in a global theological public. Against the common supposition that religion is on the retreat in late modernity, except in fundamentalist forms, the author argues that religion in our time is a stimulus to religiously oriented scholarship, a civilizing force among world societies, a foundation for obligation in politics, a source for healthy social experimentation, and the most important mover of soul. Against

the common supposition that religious thinking or theology is confessional and inevitably biased in favor of the thinker's community Neville argues for the public character of theology the need for history and phenomenology of religion in philosophy of religion and the possibility of objectivity through the contextualization of philosophy contrary to the fashionable claims of neo pragmatism This vigorous analysis and program for religious thinking is straightforwardly pro late modern and anti postmodern a rousing gallop along the high road around modernism *The Cosmic Breath* Amos Yong, 2012-05-10 The interjection of pneumatology in both theologies of interreligious dialogue and in the theology and science conversation comes together in this volume The resulting Christianity Buddhism science dialogue opens up to new pneumatological perspectives on philosophical cosmology and anthropology in interdisciplinary and global context *Ultimates* Robert Cummings Neville, 2013-10-01 A new theology of ultimate realities and a new theory of religion to back it up addressed to believers unbelievers and scholars of all traditions **Comparing Religions** Thomas Athanasius Idinopulos, Brian C. Wilson, James Constantine Hanges, 2018-08-14 Given the fact that today's university students are far more culturally sophisticated than ever before *Comparing Religions Possibilities and Perils* brings together a distinguished group of professors of religion with years of teaching experience to address the central question of how comparison of religions should be pursued in today's classroom Covering topics such as recent theoretical approaches to comparison case studies of comparing religions in the classroom and the impact of postcolonialism and postmodernism on the modernist assumptions of comparativism the volume seeks to problematize and interrogate the field especially as it relates to emerging models of pedagogy at the university level *Comparing Religions* will be of especial interest to those who teach in religious studies departments or who teach courses on religion in departments of anthropology sociology and history *The Dialogical Spirit* Amos Yong, 2015-04-30 Contemporary proposals for Christian theology from post liberalism to Radical Orthodoxy and beyond have espoused their own methodological paradigms Those who have ventured into this domain of theological method however have usually had to stake their claims vis a vis trends in what may be called the contemporary post al age whether of the post modern post Christendom post Enlightenment post Western or post colonial varieties This volume is unique among offerings in this arena in suggesting a way forward that engages on each of these fronts and does so from a particularistic Christian perspective without giving up on Christian theology's traditional claims to universality This is accomplished through the articulation of a distinctive dialogical methodology informed by both Pentecostalism and Evangelicalism one rooted in the Christian salvation history narrative of Incarnation and Pentecost that is yet open to the world in its many and various cultural ethnic religious and disciplinary discourses Amos Yong here engages with twelve different interlocutors representing different ecumenical religious and disciplinary perspectives *The Dialogical Spirit* thus not only proffers a model for Christian theological method suitable for the twenty first century global context but also exemplifies this methodological approach through its interactions across the contemporary scholarly inter religious and theological landscape On the Universality of What Is Not William

Franke,2020-10-31 Branching out from his earlier works providing a history and a theory of apophatic thinking William Franke s newest book pursues applications across a variety of communicative media historical periods geographical regions and academic disciplines moving from the literary humanities and cultural theory and politics to more empirical fields such as historical anthropology evolutionary biology and cognitive science On the Universality of What Is Not The Apophatic Turn in Critical Thinking is an original philosophical reflection that shows how intransigent deadlocks debated in each of these arenas can be broken through thanks to the uncanny insights of apophatic vision Leveraging Franke s distinctive method of philosophical religious and literary thinking and practice On the Universality of What Is Not proposes a radically unsettling approach to answering or suspending perennial questions of philosophy and religion as well as to dealing with some of our most pressing dilemmas at present at the university and in the socio political sphere In a style of exposition that is as lucid as it is poetic deep rooted tensions between alterity and equality in all these areas are exposed and transcended **Religion**

Robert Cummings Neville,2015-01-08 Complete 3 volume set available for special price Philosophical Theology Set Volumes 1 2 and 3 The concluding volume in a trilogy advancing a systematic philosophical theology this book presents a plausible sacred worldview for religious participation Religion is the third and final volume in Robert Cummings Neville s systematic development of a new philosophical theology Unfolding through his earlier volumes Ultimates and Existence and now in Religion philosophical theology considers first order questions generally treated by religious traditions through philosophical methods while reflecting Neville s long engagement with philosophy theology and Eastern and Western religious traditions In this capstone to the trilogy Neville provides a theory of religion and presents a sacred worldview to guide religious participation His philosophical theory of value enlightens religions approaches to ethics spirituality and religious institutional living and collaboration With a detailed examination of plausibility conditions for sacred worldviews the book concludes with an exploration of religionless religion for which institutions of religion are of penultimate value Through the development of philosophical theology Neville has built a unique multidisciplinary comparative nonconfessional theological system one that addresses concerns and provides tools for scientific and humanistic scholars of religion postmodern thinkers intellectuals from both secular and religious backgrounds and those interested in the global state of religion today **Diversifying**

Philosophy of Religion Nathan R. B. Loewen,Agnieszka Rostalska,2023-06-01 Much philosophical thinking about religion in the Anglophone world has been hampered by the constraints of Eurocentrism colonialism and orientalism Addressing such limitations head on this exciting collection develops models for exploring global diversity in order to bring philosophical studies of religion into the globalized 21st century Drawing on a wide range of critical theories and methodologies and incorporating ethnographic feminist computational New Animist and cognitive science approaches an international team of contributors outline the methods and aims of global philosophy of religion From considering the importance of orality in African worldviews to interacting with Native American perspectives on the cosmos and investigating contemplative studies

in Hinduism each chapter demonstrates how expertise in different methods can be applied to various geographical regions building constructive options for philosophical reflections on religion Diversifying Philosophy of Religion raises important questions regarding who speaks for and represents religious traditions setting the agenda for a truly inclusive philosophy of religion that facilitates multiple standpoints

New Testament Theology in a Secular World Peter Lampe, 2012-01-26

New Testament Theology in a Secular World is an important and original new work in Christian apologetics It is the first book to apply constructivist theory to biblical studies Biblical Studies scholar Peter Lampe tackles head on such questions as What do we understand by reality How does this relate to what theology calls the reality of God or the reality of resurrection How can we account for the concept of revelation Lampe argues that in talking about reality theologians must make an effort to engage with the concept of reality as it is discussed in the fields of philosophical epistemology and sociology of knowledge However as Lampe shows Theology has so far hardly or only reluctantly participated in this dialogue

God and Passion in Kierkegaard's Climacus Johannes Corrodi Katzenstein, 2007 Johannes Corrodi Katzenstein offers a contribution to the current debate on Kierkegaard mostly concerning the rationality of religious belief and the presumed religious neutrality autonomy of philosophical and scientific thought More specifically his book is an attempt to relate Kierkegaard's theory of the stages of life aesthetic ethical religious to issues that have been of utmost concern to Anglo American analytical philosophy such as the nature of truth rational knowledge objectivity etc From this angle Kierkegaard turns out to be not the irrationalist he has often been made into but rather the outspoken witness of a passion that guides all thinking i e the passion to think what cannot be thought An attempt is made to show that for Kierkegaard anticipating some of the arguments of contemporary postsecular philosophy the ideal of pure or autonomous reason inevitably has its basis in a pre rational often tacit commitment to an origin whose primary home is in religious faith Rather than precluding dialogue awareness of these deeper forces and starting points of our various philosophical and scientific outlooks is a critical requirement for mutual understanding between secularist and religious perspectives and traditions competing for cultural and political dominance

New Testament Theology in a Secular World, 2012-01-26 The first book to apply constructivist theory to biblical studies

Unveiling the Energy of Verbal Art: An Psychological Sojourn through **Religious Truth The Comparative Religious Ideas Project**

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Table of Contents Religious Truth The Comparative Religious Ideas Project

1. Understanding the eBook Religious Truth The Comparative Religious Ideas Project
 - The Rise of Digital Reading Religious Truth The Comparative Religious Ideas Project
 - Advantages of eBooks Over Traditional Books
2. Identifying Religious Truth The Comparative Religious Ideas Project
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Religious Truth The Comparative Religious Ideas Project
 - User-Friendly Interface

4. Exploring eBook Recommendations from Religious Truth The Comparative Religious Ideas Project
 - Personalized Recommendations
 - Religious Truth The Comparative Religious Ideas Project User Reviews and Ratings
 - Religious Truth The Comparative Religious Ideas Project and Bestseller Lists
5. Accessing Religious Truth The Comparative Religious Ideas Project Free and Paid eBooks
 - Religious Truth The Comparative Religious Ideas Project Public Domain eBooks
 - Religious Truth The Comparative Religious Ideas Project eBook Subscription Services
 - Religious Truth The Comparative Religious Ideas Project Budget-Friendly Options
6. Navigating Religious Truth The Comparative Religious Ideas Project eBook Formats
 - ePub, PDF, MOBI, and More
 - Religious Truth The Comparative Religious Ideas Project Compatibility with Devices
 - Religious Truth The Comparative Religious Ideas Project Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Religious Truth The Comparative Religious Ideas Project
 - Highlighting and Note-Taking Religious Truth The Comparative Religious Ideas Project
 - Interactive Elements Religious Truth The Comparative Religious Ideas Project
8. Staying Engaged with Religious Truth The Comparative Religious Ideas Project
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Religious Truth The Comparative Religious Ideas Project
9. Balancing eBooks and Physical Books Religious Truth The Comparative Religious Ideas Project
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Religious Truth The Comparative Religious Ideas Project
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Religious Truth The Comparative Religious Ideas Project
 - Setting Reading Goals Religious Truth The Comparative Religious Ideas Project
 - Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Religious Truth The Comparative Religious Ideas Project
 - Fact-Checking eBook Content of Religious Truth The Comparative Religious Ideas Project
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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






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

























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