

Nineteenth Century Religious Thought in the West

VOLUME III

Edited by Ninian Smart,
John Clayton, Patrick Sherry,
and Steven T. Katz

Nineteenth Century Religious Thought In The West

Young Woon Ko



Nineteenth Century Religious Thought In The West:

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intellectual mainstream came to terms with religious diversity changing ethical sensibilities and new kinds of knowledge by encouraging providential spiritualized and developmental understandings of human time A secular counter culture simultaneously disturbed this complex consensus grounding progress in appeals to scientific advances and the retreat of metaphysics God and Progress thus explores the ways in which divisions within British liberalism were fundamentally related to differences over the past present and future of religion It also demonstrates that religious debate powered the process by which historicism acquired cultural authority in Victorian national life and later began to lose it The study reconstructs the ways in which theological dynamics often relegated to the margins of nineteenth century British intellectual history effectively forged its leading patterns

The Beauty of Balance Young Woon Ko, 2009-12-22 These essays examine the significance of balance between the opposites in order to understand God and the world The author argues that opposites the subject and object mind and nature good and evil truth and falsehood are not separated from each other but interdependent in the relational paradigm Each cannot exist without the other Creative advancement is achieved by their dynamic tensions The paradoxical relationship between the opposites is not posited in the mechanistic model in which opposites are recognized as separate entities and thereby antagonists rather they are dialectical and creative in the organic model Based on this organic model the relationship between God and the world is not hierarchical but interdependent In the organic model God is not described simply as a transcendent reality in a dualistic structure of God and the world God reveals God self in harmonious order and pattern as the ultimate principle formed in the world In other words God reveals God self in the relative contexts of the opposites good and evil true and false Unlike Aristotle's Law of Contrast God is both A transcendent and A immanent which is the basic logic of the organic model In this context God is different from eternal reality such as Plato's Idea or the transcendent God developed in the Western tradition In this text the author explores how the complex of divine reality entails the dialogue of differences in a constructive way using inter religious dialogue and religion nature dialogue as examples The author also brings the theme of paradox into his discussion to connect the West with the East and explore how it can be a positive method of understanding God and the world in the organic model which can in turn be a key to the understanding of the common good

Imagination and the Playfulness of God Robin Stockitt, 2011-05-12 The human imagination is a reflection of and a participation in the divine imagination so mused the romantic poet philosopher and theologian Samuel Taylor Coleridge His thinking was intuitive dense obscure brilliant and deeply influenced by German philosophy This book explores the development of his philosophical theology with particular reference to the imagination examining the diverse streams that contributed to the originality of his thought The second section of this book extrapolates his thinking into areas into which Coleridge did not venture If God is intrinsically imaginative then how is this manifested Can we articulate a theology of the ontology of God that is framed in imaginative and creative terms Drawing on the groundbreaking work of Huizinga on play this study seeks to develop a theological understanding of God's playfulness

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