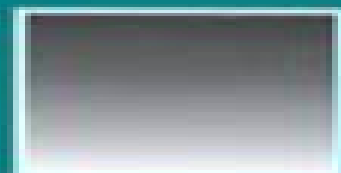
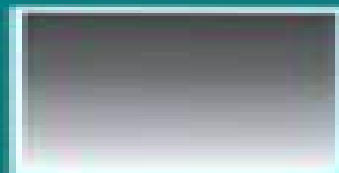
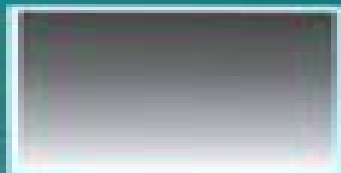
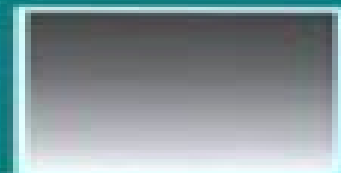


Religious Truth

*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

**F. LeRon Shults, 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 **Effing the Ineffable** Wesley J. Wildman, 2018-10-09 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 **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

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

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

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

Why Philosophy Matters for the Study of Religion—and Vice Versa Thomas A. Lewis, 2015-12-18 Work in philosophy of religion is still strongly marked by an excessive focus on Christianity and to a lesser extent Judaism almost to the exclusion of other religious traditions Moreover in many cases it has been confined to a narrow set of intellectual problems without embedding these in their larger social historical and practical contexts Why Philosophy Matters for the Study of Religion and Vice Versa addresses this situation through a series of interventions intended to work against the gap that exists between much scholarship in philosophy of religion and important recent developments that speak to religious

studies as a whole This volume takes up what in recent years has often been seen as a fundamental reason for excluding religious ethics and philosophy of religion from religious studies their explicit normativity Against this presupposition Thomas A Lewis argues that normativity is pervasive not unique to ethics and philosophy of religion and therefore not a reason to exclude them from religious studies Lewis bridges more philosophical and historical subfields by arguing for the importance of history to the philosophy of religion He considers the future of religious ethics explaining that the field as whole should learn from the methodological developments associated with recent work in comparative religious ethics and comparative religious ethics should no longer be conceived as a distinct subfield The concluding chapter engages broader post 9 11 arguments about the importance of studying religion arguing that prominent contemporary notions of religious literacy actually hinder our ability to grasp religion s significance and impact in the world today *Expanding Process* John H. Berthrong, 2008-10-23 *Expanding Process* explores how comparative philosophy expands our understanding of the critical themes of process change and transformation John H Berthrong examines how notions of process manifest and shape the classical Confucianism of Xunzi the early medieval Daoism of the Liezi and Zhu Xi s Song Dynasty daoism Teaching of The Way Berthrong links these various Chinese views of process and transformation to contemporary debates in the American process pragmatic and naturalist philosophical movements Stressing how our pluralistic world calls for comparing and even appropriating insights from diverse cultural traditions Berthrong contends that comparative philosophy and theology can broaden the intellectual frontiers and foundations of any serious student of contemporary global thought 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 Pneumatology and the Christian-Buddhist Dialogue Amos Yong, 2012-07-26 This project at the interface of Buddhist Christian studies comparative theology and

Christian systematic theology proceeds by way of exploring questions related to the presence and activity of the Holy Spirit in a 21st century world of many faiths

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

On the Scope and Truth of Theology Robert Cummings Neville, 2006-06-05 This is the first volume of Robert Cumming Neville's magnum opus Theology as Symbolic Engagement Neville is the premier American systematic theologian of our time His work is profoundly influenced by Paul Tillich Friedrich Schleiermacher and the American pragmatists John Dewey and Charles Sanders Pierce From Tillich he takes the notion of religion art and morality as symbol and the notion that religion is the substance of culture and culture the form of religion Thus theology is symbolic engagement with cultural forms and Neville explores the ways that such engagement occurs among various religious traditions One of the most important tasks in theology is to devise ways of testing correcting or affirming claims that we had been unable to question before This book will argue that system in theology is not merely correlating assertions but rather building perspectives from which we can render the various parts of theology vulnerable for assessment In fact one of the unique features of this book is its engagement with other religions Such dialogue has been a feature of Neville's work from the beginning Theology as Symbolic Engagement breaks the boundaries of systematic theology and moves away from the static character that characterizes such enterprises from Barth onward Instead Neville's book showcases the dynamic character of all theology The hallmark of this entire project is its effort to show theology to be hypothetical and to make it vulnerable to correction

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

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 Transcendence, Immanence, and Intercultural Philosophy Nahum Brown, William Franke, 2016-12-20 This book presents detailed discussions from leading intercultural philosophers arguing for and against the priority of immanence in Chinese thought and the validity of Western interpretations that attempt to import conceptions of transcendence The authors pay close attention to contemporary debates generated from critical analysis of transcendence and immanence including discussions of apophysis critical theory post secular conceptions of society phenomenological approaches to transcendence possible world models and questions of practice and application This book aims to explore alternative conceptions of transcendence that either call the tradition in the West into question or discover from within Western metaphysics a thoroughly dialectical way of thinking about immanence and transcendence **Beyond the Impasse** Amos Yong, 2014-09-25 Can Christians learn from other religions This book offers a fascinating account of the nature role and purposes of religious diversity within God s providential plan

Religious and Spiritual Experiences Wesley J. Wildman, 2011-01-06 What is the value of religious and spiritual experiences within human life Are we evolutionarily programmed to have such experiences How will emerging technologies change such experiences in the future Wesley Wildman addresses these key intellectual questions and more offering a spiritually evocative naturalist interpretation of the diverse variety of religious and spiritual experiences He describes these experiences from the common to the exceptional and offers innovative classifications for them based on their neurological features and internal qualities His account avoids reductionistic oversimplifications and instead synthesizes perspectives from many disciplines including philosophy and natural sciences into a compelling account of the meaning and value of religious and spiritual experiences in human life The resulting interpretation does not assume a supernatural worldview but incorporates religious and spiritual experiences into a positive affirmation of this worldly existence *Against a Hindu God* Parimal G. Patil, 2009-06-26 Philosophical arguments for and against the existence of God have been crucial to Euro

American and South Asian philosophers for over a millennium Critical to the history of philosophy in India were the centuries long arguments between Buddhist and Hindu philosophers about the existence of a God like being called Isvara and the religious epistemology used to support them By focusing on the work of Ratnakirti one of the last great Buddhist philosophers of India and his arguments against his Hindu opponents Parimal G Patil illuminates South Asian intellectual practices and the nature of philosophy during the final phase of Buddhism in India Based at the famous university of Vikramasila Ratnakirti brought the full range of Buddhist philosophical resources to bear on his critique of his Hindu opponents cosmological design argument At stake in his critique was nothing less than the nature of inferential reasoning the metaphysics of epistemology and the relevance of philosophy to the practice of religion In developing a proper comparative approach to the philosophy of religion Patil transcends the disciplinary boundaries of religious studies philosophy and South Asian studies and applies the remarkable work of philosophers like Ratnakirti to contemporary issues in philosophy and religion

Diamond Sutra Narratives Chiew Hui Ho, 2019-07-08 Contextualizing the sutra within a milieu of intense religious and cultural experimentation this volume unravels the sudden rise of Diamond Sutra devotion in the Tang dynasty against the backdrop of a range of social political and literary activities Through the translation and exploration of a substantial body of narratives extolling the efficacy of the sutra it explores the complex social history of lay Buddhism by focusing on how the laity might have conceived of the sutra and devoted themselves to it Corroborated by various sources it reveals the cult's effect on medieval Chinese religiosity in the activities of an empowered laity who modified and produced parasutraic texts prompting the monastic establishment to accommodate to the changes they brought about

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