The Rationality of Transcendence - Theodorus de Boer 1997

This volume, written by one of the leading scholars on Emmanuel Levinas, deals with Levinas' conception of Transcendence, Prophecy and Philosophy. Among the issues discussed in this volume are ontology and eschatology, Judaism and Hellenism, the relationship between transcendental and dialogical thought, the God of the Philosophers and the God of the Patriarchs. Theodore de Boer is Emeritus Professor of systematic philosophy at the Vrije Universiteit, Amsterdam.

Self-Transcendence and Virtue - Jennifer A. Frey 2018-11-06

Recent research in the humanities and social sciences suggests that individuals who understand themselves as belonging to something greater than the self—a family, community, or religious or spiritual group—often feel happier, have a deeper sense of purpose
or meaning in their lives, and have overall better life outcomes than those who do not. Some positive and personality psychologists have labeled this location of the self within a broader perspective "self-transcendence." This book presents and integrates new, interdisciplinary research into virtue, happiness, and the meaning of life by re-orienting these discussions around the concept of self-transcendence. The essays are organized around three broad themes connected to self-transcendence. First, they investigate how self-transcendence helps us to understand aspects of the moral life as it is studied within psychology, including the development of wisdom, the practice of moral praise, and psychological well-being. Second, they explore how self-transcendence is linked to virtue in different religious and spiritual traditions including Judaism, Islam, Christianity, Buddhism, and Confucianism. Finally, they ask how self-transcendence can help us theorize about Aristotelean and Thomist conceptions of virtue, like hope and piety, and how this helps us to re-conceptualize happiness and meaning in life.

**Transcendence and Phenomenology** - University of Nottingham, Centre of Theology and Philosophy. Conference 2007

Transcendence and Phenomenology presents a definitive collection of essays discussing the much debated turn to theology in philosophy, most evident in phenomenology. Arguably the most pressing debate at the interface of philosophy and theology, this collection of essays makes a significant intervention in the on-going argument, gathering together some of the finest phenomenologist’s writing today: Jean-Luc Marion, Jean-Yves Lacoste, Jean-Louis Chretien and Michel Henry. It also presents major criticisms of phenomenology in relation to theology, especially from John Milbank. This volume will provide a framework for those new to the debate. Contributors to this volume: **JEAN-LUC MARION, MICHEL HENRY, RICHARD KEARNEY, JEFF BLOECHL, RUDI VISKER, JEAN-YVES LACOSTE, LASZLO TENGELEYI, JOHN MILBANK, JEAN GREISCH, RUUD WELTEN, MAURO CARBONE.** Dr Conor Cunningham is Co Director of the Centre for Theology and Philosophy at the University of Nottingham. Dr Peter Candler is Assistant Professor of Theology.
Meaning Beyond Reason - Magnus Larsson 2019-10-31 What gives some the strength to face suffering, while others having all the means to live, find no meaning to live for? The strength of the mind and its ability to search for meaning rests upon its structure. The aim of this book is to bring one out of ignorance about the part of the mind that is better equipped to detect and understand meaning.

Subjectivity and Transcendence - Arne Grøn 2007 "The book has its origins in a conference entitled "Subjectivity and Transcendence," which was held at the Danish National Research Foundation: Center for Subjectivity Research, University of Copenhagen, Denmark, in November 2003... However, the book is not a conference proceedings volume"--Pref.

Faith in Democracy - Mahmoud Masaeli 2020-01-02 This book explores the spiritual potential of faith, mysticism and transcendence in answer to the dangers of a mythologised state and the sacro-sanctification of (liberal) democracy and its rule of law. It searches for a curative for the pathological transformation of these institutions into – so called – political religions. Along this line, it explores the importance of spirituality and transcendence for political legitimacy, democratic participation and international cooperation, law and politics. There being no general agreed-upon definition of ‘spirituality’, the authors examine what may be seen as ‘spiritual’ dimensions of the political. These dimensions have in common a focus on transcendence as a vanishing point of rationality and rational justification. This vanishing point may become manifest, for example, in the path to identity, in becoming an individual person; in responding – in freedom – to the call of
theocracy; in the phenomenon of prophecy or political wisdom; in the remaining shards of formerly all-pervasive religious institutions; in tenacious hope for a democracy-to-come; in the courageous resilience and resistance of citizens of ‘non-’ or ‘un-democratic’ states; etc. The authors of this book, philosophers, theologians, psychologists, jurists and others, are more or less suspicious of the Modern theories of the social contract allegedly justifying democracy. It may turn out, however, that the inexhaustive and unfathomable dimension of ‘faith’ which comes up as an alternative is not so easy to handle as a ‘rational argument’. This ‘impracticality’ of faith and transcendence might be the irreducible yet indispensable predicament of democracy.

From Kant to Davidson-Jeff Malpas 2003-09-02 Recent philosophy has seen the idea of the transcendental, first introduced in its modern form in the work of Kant, take on a new prominence. Bringing together an international range of younger philosophers and established thinkers, this volume opens up the idea of the transcendental, examining it not merely as a mode of argument, but as naming a particular problematic and a philosophical style. With contributions engaging with both analytic and continental approaches, this book will be of essential interest to philosophers and philosophy students interested in the idea of the transcendental and the part that it plays in modern and contemporary philosophy.

The Transcendent Adventure-Robert Reilly 1985

The Transcendence of the Ego-Jean-Paul Sartre 1957 The Transcendence of the Ego may be regarded as a turning-point in the philosophical development of Jean-Paul Sartre. Prior to the writing of this essay, published...
in France in 1937, Sartre had been intimately acquainted with the phenomenological movement which originated in Germany with Edmund Husserl. It is a fundamental tenet of Husserl, the notion of a transcendent ego, which is here attacked by Sartre. This disagreement with Husserl has great importance for Sartre and facilitated the transition from phenomenology to the doctrine of Being and Nothingness.

Wisdom and Spiritual Transcendence at Corinth—Richard A. Horsley 2008-01-01 Examining each of the major sections of 1 Corinthians, Horsley probes the disagreement Paul had with those claiming special spiritual status. The conflicts over what constitute wisdom, knowledge, and spirituality cut to the core of what Paul was trying to accomplish in his communities. Horsley moves the debate from the history of religions background to the Hellenistic Jewish religiosity of the Wisdom of Solomon and Philo of Alexandria.

Rational Enchantment—Kelly Besecke 2002

Love's Transcendence and the Problem of Theodicy—Claudia Welz 2008 Since the problem of theodicy concerns all dimensions of human existence and cannot be reduced to a logical problem of consistency, it cannot be resolved by means of a theodicy, a rational defense of God before the tribunal of human reason. But how can we deal with 'the wound of negativity?' Claudia Welz explores responses that do not end up in a theodicy. Instead of asking about the origin and sense (or non-sense) of evil and suffering, she considers God's (non)phenomenality, the dialectics of God's givenness and hiddenness. Neither God nor evil is given 'as such;' rather, God and evil are determined for someone as something within specific contexts of experience. How does God appear in human life, and how is his phenomenal presence or non-presence related to the
ambiguities of our lives? In the center of the book, Kierkegaard's and Rosenzweig's answers, their reasons for having no reason to defend God and their ethics of love are discussed 'between' German idealism and French phenomenology. Both of them follow Kant's practical turn of the problem of theodicy, oppose Hegel's theodicy through history and anticipate Levinas' idea to look for the traces of God's transcendence in human movements of self-transcendence. Moreover, they have remarkable contributions to the current debates on 'metaphysics of presence' and 'onto-theology.' In dialogue with Levinas, the presence of God's love is in question, in dialogue with Derrida God's presence as a gift, and in dialogue with Marion the gift of God's presence as a so-called 'saturated' self-giving phenomenon. In conclusion to these discussions, theology is developed as semiotic phenomenology of the Invisible.

**Volume 10: Philosophy of Religion** - Guttorm Fløistad 2009-12-10 The present volume is a continuation of the series Contemporary Philosophy. As with the earlier volumes in the series, the present Chronicles purport to give a survey of significant trends in contemporary philosophy. The need for such surveys has, I believe, increased rather than decreased over the years. The philosophical scene appears, for various reasons, more complex than ever before. The continuing process of specialization in most branches, the increasing contact between philosophers from various cultures, the emergence of new schools of thought, particularly in philosophical logic and in the philosophy of language and ethics, and the increasing attention being paid to the history of philosophy in discussions of contemporary problems, are the most important contributing factors. Surveys of the present kind are a valuable source of knowledge of this complexity. The surveys may therefore help to strengthen the Socratic element of modern philosophy, the intercultural dialogue or Kommunikationsgemeinschaft. So far, nine volumes have been published in this series, viz. Philosophy of Language and Philosophical Logic (Volume 1), Philosophy of Science (Volume 2), Philosophy of Action (Volume 3), Philosophy of Mind (Volume 4), African Philosophy (Volume 5), Medieval Age Philosophy (Volumes 6/1 and 6/2), Philosophy of Religion (Volume 7), The Rationality of Transcendence: Studies in the Philosophy of Emmanuel Levinas (Amsterdam Studies In Jewish Thought, Vol. 4) (Amsterdam Studies In Jewish Thought, Vol. 4)
Encountering Transcendence - Lieven Boeve 2005

This volume consists of several contributions to a refined understanding of religious experience in view of contemporary theological epistemology. Diverse sample studies taken from the extensive field of religion, theology and religious studies reveal that 'religious experience' is today clearly a pivotal issue. More specifically, this is made evident in modern theological hermeneutics and in the anti-modern and/or post-modern reactions thereto, the theology of world religions and inter-religious dialogue, the contemporary resurgence of religiosity in Western society and culture, and the so-called turn to religion in contemporary continental philosophy. It would appear from such studies that the category of 'religious experience' is frequently called upon to clarify or explain the phenomenon of religion and religiosity on the one hand and to support and legitimise religious positions or the critique thereof on the other. Because of the loss of plausibility of tradition-bound religiosity and of foundational, so-called onto-theological schemes, 'religious experience' has come to constitute, for many, the last (or latest) point of departure and anchor for religion and religious thinking. This is certainly the case with respect to tendencies within contemporary Christian traditions and theological reflection. In a multitude of ways and from a variety of different perspectives, 'religious experience' and 'experience of transcendence' or 'of the divine' have gained a prominent place in philosophical and fundamental-theological conceptual schemes. In reaction to this, other authors have denied the very primacy given to religious experience in reflecting upon faith, pointing to the constitutive role of tradition and narrative without which there is no religious experience. From all this follows that the category of religious experience is in great need of reconceptualisation, not least from a theological point of view. On the one hand, religious experience is all too easily called upon to legitimise religious claims (often against tradition) and on the other hand, the category has become misleading in so far as it is tainted
by the modern scientific understanding of experience - in reaction to which 'tradition' is then easily invoked to protect the core of religion. Both young scholars at the preceding junior conference and senior scholars during the conference's paper sessions presented from diverse perspectives new ways to conceive of religious experience in view of today's challenges of secularisation, religious plurality, the aestheticisation of religion, etc. The selected contributions have been arranged in four thematically oriented parts: 'Approaching Religious Experience in a Postmodern Age', 'Modern (re)Thinking of Religious Experience', 'Liberating Religious Experience', and 'Challenges for Spirituality'.
scientific literature on concepts including mediumship, out-of-body and near-death experiences, telekinesis, "'apparent'" versus "'deep time','" and mind-to-mind communication, and introduce eye-opening ideas about our shared reality. The result is a revelatory tour of the "'post-materialist'" world, and a roadmap for consciousness research in the twenty-first century.

**God in France** - Peter Jonkers 2005 According to some, French philosophy has taken an obvious turn towards/into a theological context. In their work, contemporary philosophers such as Ricoeur, Levinas, Girard, Henry, and even Derrida and Lyotard in their later periods focus on issues usually associated with theological debates. For thinkers like Henry, Marion, and Lacoste, theology even plays a prominent role in their thought. Why this post-Heideggerian turn to God? This book introduces the typically French debate of the so-called ‘theological turn of French philosophy’ through a presentation of the philosophers mentioned. Why are they all interested in the quest for God and Religion? How do they understand God in a philosophical way? Thinking about these questions offers to both philosophy and theology the opportunity for a crossover which is mutually enriching. This book aims to contribute to this fascinating process.

**Beyond Psyche** - Mark Gundry 2006 This book identifies the underpinnings of such criticisms, then examines Jung's inability to respond adequately, and shows that fleshing out his theory of the transcendent function can lead to a solution. The formation of a symbol through this function orients the subject both toward unconscious depth and a transcendent horizon beyond the psyche. Finally, Beyond the Psyche: Symbol and Transcendence in C. G.
Psychology for the Other - Edwin E. Gantt 2002 This book, the first of its kind, is a systematic and broad-based attempt to bring to psychology the intriguing work of French phenomenologist, Emmanuel Levinas. Because contemporary psychology, in its adherence to the philosophical and methodological underpinnings of naturalistic science, too often abandons questions about morality and ethical obligation, Levinas's writings about the experience of the face of the Other and the ethical obligation therein become particularly relevant. In ten original essays by distinguished scholars -- some philosophers, some clinicians, and some academic psychologists -- the potential and the experiential impact of Levinas's work in the understanding of our fundamental human nature and the practice of psychotherapy are explored. Ultimately, the intention is to create a new discipline of psychology: namely, a 'science of the ethical.'

Debating Humanity - Daniel Chernilo 2017-02-23 Debating Humanity explores sociological and philosophical efforts to delineate key features of humanity that identify us as members of the human species. After challenging the normative contradictions of contemporary posthumanism, this book goes back to the foundational debate on humanism between Jean-Paul Sartre and Martin Heidegger in the 1940s and then re-assesses the implicit and explicit anthropological arguments put forward by seven leading postwar theorists: self-transcendence (Hannah Arendt), adaptation (Talcott Parsons), responsibility (Hans Jonas), language (Jrger Habermas), strong evaluations (Charles Taylor), reflexivity (Margaret Archer) and reproduction of life (Luc Boltanski). Genuinely interdisciplinary and boldly argued, Daniel Chernilo has crafted a novel philosophical sociology that defends a universalistic principle of humanity as vital to any adequate understanding of social life.
in English a text of singular historical and systematic importance for phenomenology." -- Husserl Studies "... a pivotal document in the development of phenomenology... essential reading for students of phenomenology twentieth-century thought." -- Word Trade "... an invaluable addition to the corpus of Husserl scholarship. More than simply a scholarly treatise, however, it is the result of Fink's collaboration with Husserl during the last ten years of Husserl's life.... This truly essential work in phenomenology should find a prominent place alongside Husserl's own works. For readers interested in phenomenology -- and in Husserl in particular -- it cannot be recommended highly enough." -- Choice "... a thorough critique of Husserl's transcendental phenomenology... raises many new questions.... a classic." -- J. N. Mohanty A foundational text in Husserlian phenomenology, written in 1932 and now available in English for the first time.

**Post-Secularism, Realism and Utopia**

Jolyon Agar 2013-12-04 This book explores the contribution to recent developments in post-secularism, philosophical realism and utopianism made by key thinkers in the Hegelian tradition. It challenges dominant assumptions about what the relationship between religion and our so-called "secular age" should be that have sought to reduce or even eliminate religiosity from the public sphere. It draws upon utopian thinkers within the Hegelian tradition whose work has challenged this narrow secularism. In particular it explores the importance of philosophical transcendence to Hegelian and post-Hegelian religious, social and political theorising. This includes philosophers whose thinking is sympathetic or at least compatible with transcendence (such as Hegel, Taylor, Bhaskar and Bloch) but also those who have a reputation for rejecting transcendence and instead embracing immanence and even atheism (Feuerbach, Marx and Engels). By drawing on the utopian content of these thinkers it seeks to shed new light on the importance religious ideas have played in a range of philosophical positions within the broadly Hegelian tradition from theism, idealism, materialism and atheism to new ideas, especially new research on Hegel's so-called "panentheism". The book is of interest to those working in the areas of post-secularism and utopian
studies. It should also be of interest to academics and students of the recent turn within Critical Realism to "meta-reality" and its implications for Hegelianism and Marxism.

**Nineteenth-Century Christian Thought** - Joel Rasmussen 2017-06-22 Through various realignments beginning in the Revolutionary era and continuing across the nineteenth century, Christianity not only endured as a vital intellectual tradition contributed importantly to a wide variety of significant conversations, movements, and social transformations across the diverse spheres of intellectual, cultural, and social history. The Oxford Handbook of Nineteenth-Century Christian Thought proposes new readings of the diverse sites and variegated role of the Christian intellectual tradition across what has come to be called 'the long nineteenth century'. It represents the first comprehensive examination of a picture emerging from the twin recognition of Christianity's abiding intellectual influence and its radical transformation and diversification under the influence of the forces of modernity. Part one investigates changing paradigms that determine the evolving approaches to religious matters during the nineteenth century, providing readers with a sense of the fundamental changes at the time. Section two considers human nature and the nature of religion. It explores a range of categories rising to prominence in the course of the nineteenth century, and influencing the way religion in general, and Christianity in particular, were conceived. Part three focuses on the intellectual, cultural, and social developments of the time, while part four looks at Christianity and the arts—a major area in which Christian ideas, stories, and images were used, adapted, changes, and challenged during the nineteenth century. Christianity was radically pluralized in the nineteenth century, and the fifth section is dedicated to ‘Christianity and Christianities’. The chapters sketch the major churches and confessions during the period. The final part considers doctrinal themes registering the wealth and scope through broad narrative and individual example. This authoritative reference work offers an indispensable overview of a period whose forceful ideas remain present in contemporary theology.
Technology and Transcendence: This collection of essays represents the work of fifteen scholars in four disciplines: philosophy, theology, sociology, and cultural studies. It offers an interdisciplinary reflection on the role and impact of technology in society, focusing on the

Music and Transcendence: Music and Transcendence explores the ways in which music relates to transcendence by bringing together the disciplines of musicology, philosophy, and theology, thereby uncovering congruencies between them that have often been obscured. Music has the capacity to take one outside of oneself and place one in relation to that which is ‘other’. This ‘other’ can be conceived in an ‘absolute’ sense, insofar as music can be thought to place the self in relation to a divine ‘other’ beyond the human frame of existence. However, the ‘other’ can equally well be conceived in an ‘immanent’ (or secular) sense, as music is a human activity that relates to other cultural practices. Music here places the self in relation to other people and to the world more generally, shaping how the world is understood, without any reference to a God or gods. The book examines how music has not only played a significant role in many philosophical and theological accounts of the nature of existence and the self, but also provides a valuable resource for the creation of meaning on a day-to-day basis.

Transcendent God, Rational World: Ramon Harvey revisits the Muslim theologian Abū Maṣūr al-Māturīdī (d. 333/944) from Samarqand and puts his system, and that of the Māturīdī school, into lively dialogue with modern thought to show that a contemporary Muslim philosophical theology (kalām jadīd) can provide original and constructive answers to perennial theological questions.
The Varieties of Religious Experience-William James 1902 "The Varieties of Religious Experience is certainly the most notable of all books in the field of the psychology of religion and probably destined to be the most influential [one] written on religion in the twentieth century," said Walter Houston Clark in Psychology Today. The book was an immediate bestseller upon its publication in June 1902. Reflecting the pluralistic views of psychologist-turned-philosopher William James, it posits that individual religious experiences, rather than the tenets of organized religions, form the backbone of religious life. James's discussion of conversion, repentance, mysticism, and hope of reward and fears of punishment in the hereafter--as well as his observations on the religious experiences of such diverse thinkers as Voltaire, Whitman, Emerson, Luther, Tolstoy, and others--all support his thesis. "James's characteristic humor, his ability to put down the pretentious and to be unpretentious, and his willingness to take some risks in his choices of ancedotal data or provocative theories are all apparent in the book," noted Professor Martin E. Marty. "A reader will come away with more reasons to raise new questions than to feel that old ones have been resolved."

Transnational Transcendence-Thomas J. Csordas 2009 "This innovative collection examines the transnational movements, effects, and transformations of religion in the contemporary world, offering a fresh perspective on the interrelation between globalization and religion. Taken as a whole, Transnational Transcendence challenges some widely accepted ideas about this relationship, in particular, that international contemporary religious manifestations are secondary to the primary economic phenomenon of globalization."--P. [4] of cover.

Journal of Women and Gender Studies-
Is Faith Rational? - Wessel Stoker 2006

Is faith rational? Some respond by providing proofs for God's existence. Others hold that no reasons for the Christian faith can be given. This book discusses different ways of accounting for faith, i.e. classical apologetics, the transcendental view that faith is part of human nature, and the view that argues for the rationality of faith on the basis of direct perceptions of God that appear to be objective. The author subsequently proposes a rational accounting for the Christian faith in our secularized and religiously pluralistic society. His starting point is the lasting religious experience of believers in everyday life. He also discusses the question of how this accounting for faith can function in a world of both secular worldviews and other religions. Religious experience is not subjective or arbitrary but rational. In these experiences human beings are involved with God. Religious experience can be described phenomenologically as an experience that transcends our capacities. God reveals himself to people primarily in narratives. Narratives have a rational structure and the Gospel narratives provide, in narrative form, arguments for faith. The assent to faith involves the whole person and stamps his life story and conduct. Assent to faith is thus affective, but that does not exclude its being rational. The positive reason for faith lies in experience itself. There are no reasons for faith outside the faith itself, but this does not mean that there are no points of contact in human existence for the Christian faith.
The Crisis of European Sciences and Transcendental Phenomenology- Edmund Husserl 1970 The Crisis of European Sciences and Transcendental Phenomenology, Husserl's last great work, is important both for its content and for the influence it has had on other philosophers. In this book, which remained unfinished at his death, Husserl attempts to forge a union between phenomenology and existentialism. Husserl provides not only a history of philosophy but a philosophy of history. As he says in Part I, "The genuine spiritual struggles of European humanity as such take the form of struggles between the philosophies, that is, between the skeptical philosophies--or nonphilosophies, which retain the word but not the task--and the actual and still vital philosophies. But the vitality of the latter consists in the fact that they are struggling for their true and genuine meaning and thus for the meaning of a genuine humanity."

International Studies in Philosophy- 2004

The Mathematical Intelligencer- 1990

The Rationality Of Transcendence: Studies In The Philosophy Of Emmanuel Levinas (Amsterdam Studies In Jewish Thought, Vol. 4) (Amsterdam Studies In Jewish Thought, Vol. 4)
**The Adventures of Transcendental Philosophy**-Eduardo Mendieta 2002 In The Adventures of Transcendental Philosophy, critical theory scholar Eduardo Mendieta examines the philosophical origins of discourse ethics through the prism of Apel's thought. Mendieta finds that Apel fundamentally transformed German philosophy, which had become stagnant in the years before World War II, and deeply influenced later thinkers such as Jürgen Habermas.

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