



Heism Versus Meism

Sean Creaven



Heism Versus Meism:

Analogy Considered as a Guide to Truth and Applied as an Aid to Faith James Buchanan, 1864 *The Cambridge Companion to Constant* Helena Rosenblatt, 2009-04-13 Benjamin Constant is widely regarded as a founding father of modern liberalism. The Cambridge Companion to Constant presents a collection of interpretive essays on the major aspects of his life and work by a panel of international scholars offering a necessary overview for anyone who wants to better understand this important thinker. Separate sections are devoted to Constant as a political theorist and actor, his work as a social analyst and literary critic, and his accomplishments as a historian of religion. Themes covered range from Constant's views on modern liberty, progress, terror, and individualism to his ideas on slavery and empire, literature, women, and the nature and importance of religion. The Cambridge Companion to Constant is a convenient and accessible guide to Constant and the most up-to-date scholarship on him.

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Bibliotheca Sacra and Theological Review, 1867 *Metaphysics and God* Kevin Timpe, 2009-05-07 This volume focuses on contemporary issues in the philosophy of religion through an engagement with Eleonore Stump's seminal work in the field. Topics covered include the metaphysics of the divine nature, e.g., divine simplicity and eternity; the nature of love and God's relation to human happiness; and the issue of human agency, e.g., the nature of the human soul and hell.

Speculative Grace Adam S. Miller, 2013-04-09 This book offers a novel account of grace framed in terms of Bruno Latour's principle of irreduction. It thus models an object-oriented approach to grace, experimentally moving a traditional Christian understanding of grace out of a top-down theistic ontology and into an agent-based object-oriented ontology. In the process, it also provides a systematic and original account of Latour's overall project. The account of grace offered here redistributes the tasks assigned to science and religion. Where now the work of science is to bring into focus objects that are too distant, too resistant, and too transcendent to be visible, the business of religion is to bring into focus objects that are too near, too available, and too immanent to be visible. Where science reveals transcendent objects by correcting for our nearsightedness, religion reveals immanent objects by correcting for our farsightedness. Speculative Grace remaps the meaning of grace and examines the kinds of religious instruments and practices that, as a result, take center stage.

The Overland Monthly, 1885 **Overland Monthly**, 1885 **Alphabet of Natural Theology, for the Use of Beginners** James Rennie, 1834 **CHRISTIAN APOLOGETICS** A. B. Bruce, 2022-05-31 Even Jesus' disciples at times gave way to doubt. By means of the Bible, God provides the answers we need to remove our doubts. Do not let doubts destroy your faith. Explore responses to doubts about the Christian faith. Alexander Balmain Bruce, A. B. Bruce.

went through an extreme crisis of faith during his college days After overcoming his doubts and going into the ministry he gave others a reasonable and rational basis for Christian beliefs Written for Christians facing similar struggles CHRISTIAN APOLOGETICS reflects Bruce s view of apologetics as an aid to faith against doubts **The Relational Power of God** Eleanor O'Donnell,2023-01-23 When we find the courage to allow our rebel voice to speak many of us question traditional Christian beliefs about God s power and how it is exercised in the world and in the church We ask What if God is not in omnipotent control of everything What if God s exercise of power is relational and noncoercive instead What if it is the quality rather than the quantity of God s power that really matters This book focuses on the theology of power that emerges when we ask such questions It draws on the social Trinitarian theology of J rgen Moltmann and the process thought of Charles Hartshorne to image God as a Social Trinity in process This vision of God understands the Holy Trinity to be fully relational and thoroughly with us and all creation To think of God and God s power this way ensures freedom for creature and creation and enables a viable response to the problem of evil and suffering It also leads to the conclusion that human relationships in the world and in the church are best modeled on the power sharing solidarity of the Triune God **The Jewish Religion** Michael Friedländer,1891 **The Jewish Quarterly Review** ,1892 **Meillassoux Dictionary** Peter Gratton,2014-11-04 Fully cross referenced A Z entries define French philosopher Quentin Meillassoux s 75 most important concepts and the key figures who have influenced him **The Dublin Review** Nicholas Patrick Wiseman,1870

Wiseman Review ,1870 **A Deist's Love of God and His Natural World** Richard Comstock Lewis,2010-12-15 There is no available information at this time **Against the Spiritual Turn** Sean Creaven,2014-04-08 The argument presented in this book is that the recent spiritual trajectory of Roy Bhaskar s work upon which he first embarked with the publication of his From East to West undermines the fundamental achievements of his earlier work The problem with Bhaskar s new philosophical system Transcendental Dialectical Critical Realism or simply Meta Reality from the critical realist Marxist perspective endorsed here is that it marks both a departure from and a negation of the earlier concerns of Bhaskar to develop a realist philosophy of science and under labour for an emancipatory materialist socio historical science The end result is a meta philosophy which is irrealist speculative under theorized internally self contradictory and which cannot provide philosophical guidance to liberatory social practices In opposition to theist ontological logics more generally including the rather more rational theism presented by Margaret Archer Andrew Collier and Doug Porpora the argument of this book is that the earth bound materialist dialectics of the classical Marxist tradition and the naturalistic humanism these dialectics under labour on the terrain of socio historical being offer a much more promising way forward for critical realist theory and for liberatory politics and ethics

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