

the plain sense of things the fate of religion in an age of normal nihilism

[#religion](#) [#nihilism](#) [#fate of religion](#) [#modern philosophy](#) [#spiritual relevance](#)

This exploration delves into the challenging prospects for religious belief when confronted with the pervasive realities of 'normal nihilism.' It examines how the plain sense of things influences the ultimate fate of religion in an increasingly secular or indifferent contemporary world, prompting reflection on its relevance and resilience amidst philosophical shifts.

Educators may refer to them when designing or updating course structures.

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Plain Sense of Things

Edwards (philosophy, Furman U.) describes a religious way of living that relies on neither religion's traditional power nor the current enthusiasm for values. He first provides an historical introduction, paying special attention to Kierkegaard and the early work of Heidegger. He then analyzes Heidegger's notion of "poetic dwelling on the earth as a mortal," and shows how this notion is exemplified in Thoreau's Walden, Norman Maclean's Young Men and Fire, and Wallace Stevens' poem "The Plain Sense of Things." Paper edition (unseen), \$17.95. Annotation copyrighted by Book News, Inc., Portland, OR

A Philosophical Disease

First Published in 1999. Routledge is an imprint of Taylor & Francis, an informa company.

Above All Earthly Pow'rs

In this prophetic call to the evangelical church, Wells stresses that Christians need to confess Christ as the center in a society lacking a center, as the sovereign in a world seemingly ruled by chance, and as the one who can give meaning in a nihilistic culture.

Schleiermacher, the Study of Religion, and the Future of Theology

"This volume documents a significant meeting in the history of Schleiermacher studies at which leading scholars from Europe and North America gathered to probe key features of Schleiermacher's theological and philosophical program in light of its contested place in the study of religion. Offering fresh interpretations of Schleiermacher's theory of religion, revisionary dogmatics, and hermeneutics of culture, the book critically re-examines Schleiermacher's thought with an eye on the contemporary divide between theology and religious studies."--Publisher's website.

Richard Rorty: Outgrowing Modern Nihilism

The book makes a new contribution to the contemporary debates on nihilism and the sacred. Drawing on an original interpretation of Richard Rorty's writings, it challenges the orthodox treatment of nihilism as a malaise that human beings must overcome. Instead, nihilism should be framed as a problem for human culture to outgrow through pragmatism.

A Companion to Rorty

A groundbreaking reference work on the revolutionary philosophy and intellectual legacy of Richard Rorty. A provocative and often controversial thinker, Richard Rorty and his ideas have been the subject of renewed interest to philosophers working in epistemology, metaphysics, analytic philosophy, and the history of philosophy. Having called for philosophers to abandon representationalist accounts of knowledge and language, Rorty introduced radical and challenging concepts to modern philosophy, generating divisive debate through the new form of American pragmatism which he advocated and the renunciation of traditional epistemology which he espoused. However, while Rorty has been one of the most widely-discussed figures in modern philosophy, few volumes have dealt directly with the expansive reach of his thought or its implications for the fields of philosophy in which he worked. The Blackwell Companion to Rorty is a collection of essays by prominent scholars which provide close, and long-overdue, examination of Rorty's groundbreaking work. Divided into five parts, this volume covers the major intellectual movements of Rorty's career from his early work on consciousness and transcendental arguments, to the lasting impacts of his major writings, to his approach to pragmatism and his controversial appropriations from other philosophers, and finally to his later work in culture, politics, and ethics. Offers a comprehensive, balanced, and insightful account of Rorty's approach to philosophy. Provides an assessment of Rorty's more controversial thoughts and his standing as an "anti-philosopher's philosopher." Contains new and original exploration of Rorty's thinking from leading scholars and philosophers. Includes new perspectives on topics such as Rorty's influence in Central Europe. Despite the relevance of Rorty's work for the wider community of philosophers and for those working in fields such as international relations, legal and political theory, sociology, and feminist studies, the secondary literature surrounding Rorty's work and legacy is limited. A Companion to Rorty addresses this absence, providing a comprehensive resource for philosophers and general readers.

Heidegger in America

Heidegger in America explores the surprising legacy of his life and thought in the United States of America. As a critic of modern life, Heidegger often lamented the growing global influence of all things American. However, it was precisely in America where his thought inspired the work of generations of thinkers – not only philosophers but also theologians, architects, novelists, and even pundits. As a result, the reception and dissemination of Heidegger's philosophical writings transformed the intellectual and cultural history of the United States at a time when American influence was itself transforming the world. A case study in the complex and sometimes contradictory process of transnational exchange, Heidegger in America recasts the scope and methods of contemporary intellectual and cultural history in the age of globalization, challenging what we think we know about Heidegger and American ideas simultaneously.

Lost Intimacy in American Thought

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From Aberdeen to Oxford

Academic theologians, when they write, normally decide for themselves what to discuss. Admittedly, these days, they may work under pressure, to ensure tenure, to advance their prospects, or to secure funding for a departmental project. Mostly, however, they work, sometimes for years, on the books which consolidate the vision of theology that has energised their teaching. Sometimes, of course, the contingencies of being invited to review a book, or take part in a conference, lead to what for medieval theologians were 'quodlibets' - responses to 'whatever', topics raised by members of the class during open-ended discussions, sometimes unexpected, even random, treated suggestively rather than fully worked out. This volume is a miscellany of just such papers, a wide ranging collection of papers from books and journals with a strong philosophical leaning.

Prozac as a Way of Life

Prozac and its chemical cousins, Paxil, Celexa, and Zoloft, are some of the most profitable and most widely used drugs in America. Their use in the treatment of a multitude of disorders--from generalized anxiety disorder and premenstrual syndrome to eating disorders and sexual compulsions--has provoked a whirlwind of public debate. Talk shows ask, Why is Prozac so popular? What, exactly, do these drugs treat? But sustained critical discussion among bioethicists and medical humanists has been surprisingly absent. The eleven essays in *Prozac as a Way of Life* provide the groundwork for a much-needed philosophical discussion of the ethical and cultural dimensions of the popularity of SSRI antidepressants. Focusing on the increasing use of medication as a means of self-enhancement, contributors from the fields of psychiatry, psychology, bioethics, and the medical humanities address issues of identity enhancement, the elasticity of psychiatric diagnosis, and the aggressive marketing campaigns of pharmaceutical companies. They do not question the fact that these antidepressants can, in some cases, provide great benefit to alleviate real suffering. What they do question is the abundant popularity of these drugs and that popularity's relationship to American culture and ideas of selfhood. Contributors: Tod Chambers, Northwestern University Feinberg School of Medicine, Chicago David DeGrazia, George Washington University James C. Edwards, Furman University Carl Elliott, University of Minnesota Center for Bioethics David Healy, University of Wales College of Medicine Laurence J. Kirmayer, McGill University Peter D. Kramer, Brown University Erik Parens, The Hastings Center Lauren Slater, AfterCare Services, Boston Susan Squier, Pennsylvania State University Laurie Zoloth, Northwestern University Center for Genetic Medicine, Chicago

Complicated Presence

A synthetic assessment of Heidegger's entire path of thinking as a radical attempt to thematize and rethink the fundamental notions of unity dominating the Western metaphysical tradition. From its Presocratic beginnings, Western philosophy concerned itself with a quest for unity both in terms of the systematization of knowledge and as a metaphysical search for a unity of being—two trends that can be regarded as converging and culminating in Hegel's system of absolute idealism. Since Hegel, however, the philosophical quest for unity has become increasingly problematic. Jussi Backman returns to that question in this book, examining the place of the unity of being in the work of Heidegger. Backman sketches a consistent picture of Heidegger as a thinker of unity who throughout his career in different ways attempted to come to terms with both Parmenides's and Aristotle's fundamental questions concerning the singularity or multiplicity of being—attempting to do so, however, in a “postmetaphysical” manner rooted in rather than above and beyond particular, situated beings. Through his analysis, Backman offers a new way of understanding the basic continuity of Heidegger's philosophical project and the interconnectedness of such key Heideggerian concepts as ecstatic temporality, the ontological difference, the turn (Kehre), the event (Ereignis), the fourfold (Geviert), and the analysis of modern technology.

Confronting Religious Judgmentalism

Come to church or go to hell. That's religious bullying. It's judgmentalism. And it's a theological distortion, a distortion insisting that shame and self-loathing are morally appropriate. In Christian humanist tradition, God is not some cosmic judge eager to smite all of us for our sinfulness. God is compassion. We are cherished by God beyond our wildest imagining. We are called to radical hospitality, not to crass judgmentalism. So where does this religious judgmentalism come from? It is the heritage of medieval theocracy: a violent, vindictive God of command and control was far more useful politically than a God of compassion, hospitality, and forgiveness. It comes from literal-minded misreading of the story of Adam and Eve and the forbidden fruit, a story about shame, not disobedience. And it comes from political success in exploiting deep-seated liabilities in the American soul: we spend our lives trying to “prove ourselves,” a hopeless task. There's an alternative. In the Christian humanist tradition, authentic moral judgment is rooted in conscience as a creative process. Morality is an art demanding both rigorous consideration of the facts and thoughtful introspection. Conscience properly understood and thoughtfully practiced is an antidote to shame, incessant self-criticism, and chronic self-doubt.

Theological Reflection and the Pursuit of Ideals

Contemporary thought is marked by heated debates about the character, purpose and form of religious thinking and its relation to a range of ideals: spiritual, moral, aesthetic, political and ecological, to name

the obvious. This book addresses the interrelation between theological thinking and the complex and diverse realms of human ideals. What are the ideals appropriate to our moment in human history, and how do these ideals derive from or relate to theological reflection in our time? In *Theological Reflection and the Pursuit of Ideals* internationally renowned scholars from a range of disciplines (physics, art, literary studies, ethics, comparative religion, history of ideas, and theology) engage with these crucial questions with the intention of articulating a new and historically appropriate vision of theological reflection and the pursuit of ideals for our global times.

Wittgenstein and Natural Religion

Gordon Graham presents a bold new account of Wittgenstein's philosophy, which argues for its relevance to the study of religion and aims to revitalize the philosophy of 'true religion'. He uses Wittgenstein's conception of philosophy to argue in favour of the idea that 'true religion' is to be understood as human participation in divine life.

Pro Ecclesia Vol 25-N1

Pro Ecclesia is a quarterly journal of theology published by the Center for Catholic and Evangelical Theology.

The Not So Outrageous Idea of a Christian Sociology

This book provides a rationale for a Christian sociology, challenging the materialist epistemology of contemporary sociology, which provides only a limited understanding of social behavior. Developing a history of the origins of sociology that recognizes the centrality of Christianity to the discipline's development, it considers the secularization thesis and questions surrounding positivism, scientism and postmodernism, as well as engaging with the work of a range of figures including Margaret Archer, Robert Bellah, Peter Berger, Hans Joas, Thomas Luckmann, David Martin, and Christian Smith. A critique of modern sociology, which argues that a Christian approach provides a better explanation than contemporary paradigms of the polarization occurring today in American society, *The Not So Outrageous Idea of a Christian Sociology* will appeal to scholars and students with interests in sociological theory, research methods and epistemology, and the sociology of religion.

Beauty, Art, and the Polis

Introduction by Ralph McInerny The essays in this volume, indebted in great part to Jacques Maritain and to other Neo-Thomists, represent a contribution to an understanding of beauty and the arts within the Aristotelian-Thomistic tradition. As such they constitute a different voice in present-day discussions on beauty and aesthetics, a voice which nonetheless shares with many of its contemporaries concern over questions such as the relationship between beauty and morality, public funding of the arts and their educational role, objective and universal standards of what is beautiful. In the tradition in which the contributors of this volume reflect, beauty manifests itself in the order of the universe, an order that provides human reason with a window onto the transcendent. For Aristotle and Aquinas the natural order grounds both art and morality, and yet it is this very order which has been called into question by modern science and philosophy. Instead of pointing us to a suprahuman order, the beautiful then points to the order of human freedom and creativity. Reflection on the beautiful since the modern philosopher Immanuel Kant has thus often taken a subjectivistic turn. Because of the importance of beauty and art in human existence, in man's education and life as a moral and political being, an alternative should be sought to any reduction of the beautiful to a purely subjective experience or cultural construct. The Aristotelian-Thomistic tradition, in dialogue with modern and contemporary conceptions of the beautiful, provides us with just that alternative, and thus the essays herein represent a decisive step in the "journey for Thomistic aesthetics." THE CONTRIBUTORS: In addition to the editor, the contributors to the volume are: Brian J. Braman, Matthew Cuddeback, Christopher M. Cullen, S.J., Patrick Downey, Desmond J. FitzGerald, Donald Haggerty, Wayne H. Harter, Jeanne M. Heffernan, Thomas S. Hibbs, Gregory J. Kerr, Joseph W. Koterski, S.J., Daniel McInerny, Ralph McInerny, James P. Mesa, John F. Morris, Ralph Nelson, Katherine Anne Osenga, Carrie Rehak, Stephen Schloesser, S.J., Francis Slade, John G. Trapani, Jr., and Henk E. S. Woldring. ABOUT THE EDITOR: Alice Ramos is associate professor of philosophy at St. John's University.

The Future of Theology

This is a print on demand book and is therefore non- returnable. Perhaps no other theologian of the second half of this century has shaped theology so profoundly as has Jürgen Moltmann. He appeared on the world theological scene with his *Theology of Hope* (1964) and took most of its capitals by storm. His subsequent works have kept him at the forefront of the modern theological enterprise, and the power of his vision and the originality of his method have inspired a host of new theologians. In terms of fecundity, Moltmann's opus remains unmatched among his generation of theologians. More than 130 dissertations written so far on his thought -- most of them in the past decade -- testify eloquently to its continued attractiveness. In honor of Moltmann's 70th birthday, twenty-six of the world's leading theologians -- his friends, colleagues, interlocutors, and former students -- have contributed to this volume on the future of theology. Moltmann himself has always sought to be both contemporary and future-oriented: his theology can be viewed as an exercise not only from the perspective of God's future but also toward a new human future. Thus, a book on the future of theology takes up an aspect of "his" theme and "his" concern. Yet this volume also makes a significant contribution to theology in its own right, seeking as it does to address the present crisis of theology. As Miroslav Volf writes in his introduction, "On the threshold of the third millennium, the presumed queen of sciences has grown old and feeble, unable to see that what she thinks is her throne is just an ordinary chair, uncertain about what her territories are, and confused about how to rule in the realms she thinks are hers, seeking advice from a quarrelsome chorus of counselors each of whom thinks himself the king, and ending up with a divided, even schizophrenic, mind." The essays in this volume attempt to revitalize theology as it confronts a difficult future. Despite the formidable obstacles that threaten the very survival of theology in the next century -- religious and cultural plurality; the marginalization of theology in public discourse; increasing abstraction in the practice of theology; pressing issues of gender, race, poverty, and ecology; the seemingly archaic voice of theology in post- Christian societies -- the contributors to this volume all believe in the future of theology as a vibrant discipline. The *Future of Theology* is organized in three parts. "Challenges" deals with the external or internal problems that theology is facing. "Perspectives" offers proposals on how to meet the challenges. "Themes" concentrates on various issues that need special attention today. Together, these essays succeed in setting the theological agenda for the future of theology, and thereby serve as a fitting tribute to this volume's esteemed honoree. Contributors: Stanley Hauerwas Elisabeth Moltmann-Wendel John B. Cobb Jr. James H. Cone D. Lyle Dabney Ingolf U. Dalferth Gustavo Gutiérrez Douglas John Hall Ellen T. Charry M. Douglas Meeks Johann Baptist Metz Konrad Raiser Wolfhart Pannenberg Paul Ricoeur John Howard Yoder Dietrich Ritschl Dorothee Sölle Jon Sobrino Elsa Tamez Geoffrey Wainwright Rosemary Radford Ruether Miroslav Volf Michael Welker Nicholas Wolterstorff Catherine Keller Huns Küng

Healthy Conflict in Contemporary American Society

Develops an approach to contemporary religious, moral, and political conflicts in which conflict may be constructively reframed and creatively engaged toward productive democratic practice, rather than viewed mainly as a source of aversion that needs to be rooted out or resolved once and for all.

A Better Hope

A leading theologian reflects on the challenges of the American church and explores how it can faithfully survive in a peculiarly American Christian ethical system.

Divine Discontent

Jonathon Kahn offers a fresh and controversial reading of W.E.B. Du Bois, showing how Du Bois consciously marshals religious rhetoric, concepts, typologies, narratives, virtues, and moods in order to challenge the traditional Christian worldview.

The Blackwell Companion to Postmodern Theology

This Companion provides a definitive collection of essays on postmodern theology, drawing on the work of those individuals who have made a distinctive contribution to the field, and whose work will be significant for the theologies written in the new millennium. The definitive collection of essays on postmodern theology, drawing on the work of those individuals who have made a distinctive contribution to the field. Each essay is introduced with a short account of the writer's previous work, enabling the reader to view it in context. Discusses the following disciplines: Aesthetics, Ethics, Gender, Hermeneutics, Phenomenology, Heideggerians, and Derrideans. Edited by Graham Ward, one of the most outstanding and original theologians working in the field today.

A Companion to Heidegger

The Blackwell Companion to Heidegger is a complete guide to the work and thought of Martin Heidegger, one of the most influential philosophers of the twentieth century. Considers the most important elements of Heidegger's intellectual biography, including his notorious involvement with National Socialism Provides a systematic and comprehensive exploration of Heidegger's work One of the few books on Heidegger to cover his later work as well as *Being and Time* Includes key critical responses to Heidegger's philosophy Contributors include many of the leading interpreters of, and commentators on, the work of Heidegger

Melancholic Freedom

Publisher description

The Search for Meaning

In *The Search for Meaning: A Short History*, Dennis Ford explores eight approaches human beings have pursued over time to invest life with meaning and to infuse order into a seemingly chaotic universe. These include myth, philosophy, science, postmodernism, pragmatism, archetypal psychology, metaphysics, and naturalism. In engaging, companionable prose, Ford boils down these systems to their bare essentials, showing the difference between viewing the world from a religious point of view and that of a naturalist, and comparing a scientific worldview to a philosophical one. Ford investigates the contributions of the Greeks, Kant, and William James, and brings the discussion up to date with contemporary thinkers. He proffers the refreshing idea that in today's world, the answers provided by traditional religions to increasingly difficult questions have lost their currency for many and that the reductive or rationalist answers provided by science and postmodernism are themselves rife with unexamined assumptions.

Experiencing the Apocalypse at the Limits of Alterity

Making use of postclassical narratology this book proposes a reading experience of the Apocalypse that underlines the role of the reader or listener for meaning creation and interpretation, based on their own life experiences and the imagistic quality of the text.

Gratitude for the Wild

Nathaniel Van Yperen offers an original argument for how wilderness can evoke a vision of a good life in which creaturely limits are accepted in gratitude, even in the face of ambiguity and mystery. Through the theme of gratitude, the book refocuses attention on the role of affection and testimony in ecological ethics and Christian ethics.

The Priority of the Other

The Priority of the Other provides radical reorientation of our most basic ways of making sense of the human condition. By thinking and being Otherwise, he suggests, we can become better attuned to both the world beyond us and the world within.

Christmas

"In a fascinating, concise tour through history, the book tells the story of Christmas—from its pre-Christian roots, through the birth of Jesus, to the holiday's spread across Europe into the Americas and beyond, and to its mind-boggling transformation through modern consumer culture."--Page 2 of cover.

Naming Evil, Judging Evil

Is it more dangerous to call something evil or not to? This fundamental question deeply divides those who fear that the term oversimplifies grave problems and those who worry that, to effectively address such issues as terrorism and genocide, we must first acknowledge them as evil. Recognizing that the way we approach this dilemma can significantly affect both the harm we suffer and the suffering we inflict, a distinguished group of contributors engages in the debate with this series of timely and original essays. Drawing on Western conceptions of evil from the Middle Ages to the present, these pieces demonstrate that, while it may not be possible to definitively settle moral questions, we are still able—and in fact are obligated—to make moral arguments and judgments. Using a wide variety of approaches, the authors raise tough questions: Why is so much evil perpetrated in the name of good? Could evil ever be eradicated? How can liberal democratic politics help us strike a balance between the need to pass judgment and the need to remain tolerant? Their insightful answers exemplify how the sometimes rarefied worlds of political theory, philosophy, theology, and history can illuminate pressing contemporary concerns.

Upon This Rock

Nearly thirty years ago, George Lindbeck wrote his seminal and highly influential work *The Nature of Doctrine*. Since that time, there has been no serious attempt at moving beyond the problems he lays out, in particular the problem of foundationalism. *Upon This Rock* is not merely a response to George Lindbeck's important work; it is an attempt to show how theology and religious discourse can truly move past the particular problems posed by foundationalism--the assumption of and search for so-called objective and universal standards--by looking at just one important discussion within the field: the modern discussion on the nature and function of doctrine. *Upon This Rock* offers an account of doctrine--an account that includes such topics as the authority of Scripture, biblical interpretation, and the role of the Church and the nature of her doctrine, among others--that moves the Church past the problems of foundationalism and back to her one true rock: Jesus Christ, her Lord.

Hidden Fields

Author Charles Ford continues to examine the philosophy of choice in the spirit of poetry by existentialism. Many themes are included, such as alienation, God, death, love, and so on. Here the list of themes is not exhausted. The roots of these choices are grounded in the will of the individual rather than his/her reason. He/she confronts problems that are seen in the world, so by his/her actions disclose human nature and reflect his/her latent dispositions. This is where inner choices must arise, so external choices may be seen as actions per se. When these state-of-affairs are closely examined, they disclosed aspects of the human condition. Experiences that revealed that we are human beings touching various realms of reality. For our inner/external choices say something about our makeup, we are wonderfully composed, and dynamically active from moment-to-moment of our existence. In *Hidden Fields Book 3*, Charles has written lots of poems in a personal way. He invites the readers to come along, and experience reality both mentally and through their senses. Every reader will soon discover something about him/ her with respect to choices that were made that he/she is fleshly human and is real. Charles wants to share and invite the reader into his home now.

Myth, Language and Tradition

How can poetry embrace morality through focusing on metaphrasts? What is the relation between an allumette and the alpha rhythm? How come that money has turned into a metonym of goodness? And above all is it still possible to think of the human subject as a viable category in late modernity? These are some of the questions that J. H. Prynne's poetry deals with. "Levity of Design" voices a critique of the present-day society very much from within and demonstrates how Prynne has contrived to single-handedly overcome the impasse created by the legacy of poststructuralism. In a milieu of avant-garde linguistic experiment developed from modernist techniques of Pound and Olson, but also the early Eliot as well as Velimir Khlebnikov, and against the background of the writings of Heidegger and Adorno, these poems are demonstrated to seek a language in which the notion of man can be restituted.

Christian Hope among Rivals

Hope is a widespread, if not a universal, human experience. For centuries, followers of Jesus of Nazareth have ordered their lives around a central hope. How is their experience similar to or different from others who live by hope? This book seeks an answer in the idea that living by hope involves living within a peculiar story of the world--an incomplete story. The stories that shape these hopes are threatened by evil, however it may be defined. The hopeful struggle as characters caught up in plots that move toward resolution. They exercise an as-yet unverified hope that evil will not prevail. In this regard, the hope of Christians is similar to others. Yet, it is different because they wait for the God of Jesus to transform the world to match the promise he made to Abraham. To arrive at this conclusion, this book takes a detour through four model life-organizing stories. Christians and participants in other stories-of-the-world may not agree on the ultimate ground for hope. However, taking a detour into the hopeful experience of another may help uncover a place where rivals can stand together long enough to talk. "Michael Zeigler's insightful text rightly returns us to the immense power of life-organizing stories. The Christian description of reality continues to mold and shape our individual narratives, imbibing them with meaning found in the cross and empty tomb--the place where the essential conflict between God, sin, and humanity is resolved. Ever gracious, *Christian Hope Among Rivals* invites Christians into meaningful conversation with other traditions without surrendering the profound hope that is offered in Christ alone." --Joel Oesch, Associate Professor of Theology, Concordia University Irvine

George Herbert's Pastoral

As poet and as country parson, George Herbert engaged the pastoral in all of its varied senses. In October of 2007, many of the world's leading Herbert scholars met at Sarum College in Salisbury, England to locate Herbert's pastoral life and writings more particularly in early Stuart Wiltshire. They explored the relations between the pastoral locale of Herbert's last years (1630-1633) in nearby Bemerton and the themes, images, and tenor of his writing. How did the specific country place, time, and people shape the life and work of this especially lyrical country priest? The fourteen essays in this collection address Herbert's pastoral poetry and practice, cast new light on his actual relations with specific local personalities and places, make fresh connections to the inward biblical and liturgical spaces of his work, consider his outward links to garden and pasture, and discover fictional and theological reverberations beyond Herbert's local, pastoral world. Christopher Hodgkins is Professor of English at the University of North Carolina-Greensboro.

Reflective Landscapes of the Anglophone Countries

Too many landscapes have been reduced to silent commodities by being put into golden frames on top of our fireplaces. Too many landscapes have been reified by being considered as objects holding forth referents to an omnipotent looker-on, with his/her language ever ready to seize and transcribe. The articles gathered here, prolonging an international conference held at the University of Caen Basse-Normandie (France), 14-16 June 2007, set the landscapes loose again by engaging with their essentially relational quality. What makes this volume particularly stimulating and critically innovative is this initial acknowledgement of a landscape's reflectiveness. That is the fact that it contains unthought thought, and thus presents itself to us both passively and actively. This straightaway appraisal of the lines of flight in the seemingly static, tranquil images facing us, has opened the way to deeply critical readings bent on questioning old tracks, testing new itineraries, denying the closure of the subject. At the same time, and by way of consequence, it leads us to encounter the force in landscape.

A force like an energy, an impetus, which makes it possible OCo if not advisable! OCo to still compose, read and enjoy landscapes in the XXIst century."

Psychoanalysis at the Limit

Examines the question of science, epistemology, and unconscious experience in psychoanalytic theory and practice.

Poetry And Imagined Worlds

This book explores the deep, imaginative, and creative power of poetry as part of the human experience. How poetry provides insight into human psychology is a question at the beginning of its theoretical development, and is a constant challenge for cultural psychologists and the humanities alike. Poetry functions, in all ages and cultures, as a rite that merges the beauty, truth and the unbearable conditions of existence. Both the general and the particular can be found in its expression. Collectively the authors aim to evoke a holistic understanding of what poetry conveys about decision making and the human search for meaning. This ground-breaking collection will be indispensable to scholars of clinical and theoretical psychology, philosophy, anthropology, literature, aesthetics and sociology.

Flannery O'Connor and the Christ-Haunted South

For those looking to deepen their appreciation of Flannery O'Connor, Wood shows how this literary icon's stories, novels, and essays impinge on America's cultural and ecclesial condition.

The Souls of W.E.B. Du Bois

The Souls of W. E. B. Du Bois is a collection of articles that treat Du Bois on the subject of religion by reintroducing his life and work to an audience that may be familiar with his work generally but may never have seen analyses of his study of religion. Because the project includes articles that examine both Du Bois's personal religious life along with his examination of religion, the editors seek to add not only to our knowledge of Du Bois's scholarly contributions but also hope to shed light on his personal life and religiosity. Also, in treating the biography and career of a thinker whose work covers much of the twentieth century, the editors intend this work to address larger issues related to religion in the United States over the course of the century.