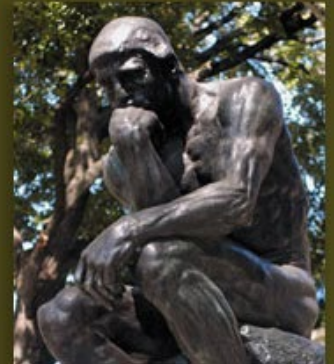


Faith, Rationality, and the Passions

11, 12, and 13 January 2010

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Contact: Mary Ann Meyers, Ph.D., *Senior Fellow*

Purpose

ABOVE: Juxtaposed are two intensely expressive works of art, Jacopo Pontormo's *Saint Anthony the Abbot* (1518-19) and *The Thinker* (1880), the bronze and marble sculpture by Auguste Rodin that depicts a man in somber meditation. The early Christian anchorite St. Anthony (c 251-356) was one of the first known ascetics to retreat into the wilderness. He lived as a hermit for some twenty years in the ruins of a Roman fort in the Egyptian desert, and, according to his biographer Athanasius of Alexandria, his followers reported that they heard him moan and weep as demons tested him. Ending that period of his solitude, Anthony devoted himself both to training and teaching the great body of monks that had grown up around him and developing his ideas on self-discipline. He then withdrew again even more deeply into the desert that lay between the Nile and the Red Sea. St. Anthony's temptations have been an oft-repeated subject in art. In portraits, he is generally depicted as an old man with a white beard, but here the last of the great Florentine painters portrays him as more youthful and vigorous.

Credits (left to right): © Alinari / Art Resource, NY and © Timothy McCarthy / Art Resource, NY.

"Faith is a rational act, and no man ever yet exercised true faith but that he sees reason why he should so do."

Jonathan Edwards

Sermon on Romans 5:6 (1735)

The charge is regularly made that religion exacerbates violent behavior and that it is essentially related to the realm of affect. It is often also assumed that religious feeling is intrinsically inimical to reason. The purpose of this symposium is to reflect closely on the relation of religious faith, rationality, and the passions, to examine how this nexus of topics has been viewed by some of the great philosophers and theologians of the classical Western tradition, and to consider how the linked trio might be creatively reconsidered, both philosophically and theologically, in the light of recent developments in neuroscience, psychology, and the philosophy of the emotions.

The eighteen scholars and scientists gathered in Cambridge have the opportunity to chart the ways that some strands of the Western tradition aim to find some sort of integration of reason and passion (via a progressive purging or cleansing of the latter), whereas others eschew such an option. Much here depends, of course, on how 'reason' (or 'rationality') is construed, and also on the particular valency of the term 'passion'. Passion is an ancient category, and attention will be paid to the nineteenth-century birth of the concept of 'emotion' as a term effectively replacing it.

The main point of this exercise of historical retrieval, however, is to reconsider the significance of the realm of affect for contemporary accounts of religious rationality. Recent developments in neuroscience would tend to indicate that feeling, far from undermining reasoned thinking, is in some respects vital for its operation. Psychology and philosophy of emotion also have a complicated, and somewhat ambiguous, tale to tell of the relation of these dimensions of human nature. Yet there remains a strongly-established cultural myth, often more assumed than argued, that human beings are essentially violent and that religion is a means both of circumscribing, and of venting, such violence. Is this so, and if not, how would one best argue to the contrary? The conversation about such questions takes place under the aegis of the John Templeton Foundation at the first Cambridge college to be established for both men and women.

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Approach

The symposium is part of the Templeton Foundation's *Humble Approach Initiative*. The goal of the initiative is to bring about the discovery of new spiritual information by furthering high-quality scientific research. The "humble approach" is inherently interdisciplinary, sensitive to nuance, and biased in favor of building linkages and connections. It assumes an openness to new ideas and a willingness to experiment. Placing high value upon patience and perseverance, it retains a sense of wondering expectation because it recognizes, in Loren Eiseley's haunting phrase, "a constant emergent novelty in nature that does not lie totally behind us, or we would not be where we are." A fundamental principle of the Foundation, in the words of its founder, is that "humility is a gateway to greater understanding and open[s] the doors to progress" in all endeavors. Sir John Templeton believed that in their quest to comprehend foundational realities, scientists, philosophers, and theologians have much to learn about and from one another. The humble approach is intended as a corrective to parochialism. It encourages discovery and seeks to accelerate its pace.

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“All affections are raised either by light in the understanding, or by some error and delusion in the understanding; for all affections do certainly arise from some apprehension in the understanding; and that apprehension must either be agreeable to truth, or else be some mistake or delusion.”

Jonathan Edwards
Some Thoughts Concerning the
Revival (1743)

A philosopher of religion and a systematic theologian, Sarah Coakley is the Norris-Hulse Professor of Divinity at Cambridge University and a fellow of Murray Edwards College. She also serves as an Anglican priest in the diocese of Ely. From 1995 to 2007, she was Mallinckrodt Professor of Divinity at Harvard Divinity School. Educated at the Blackheath High School in London, she taught English and Latin to young Africans in Mphahlele's Hoek, Lesotho, before going up to New Hall (now Murray Edwards College), Cambridge, where she took first-class honors in theology. She went on to earn a master's degree in theology at Harvard as a Harkness Fellow. Returning to England, she was appointed a junior lecturer in religious studies at the University of Lancaster in 1976 and received her doctorate in theology from Cambridge in 1982. She was named senior lecturer at Lancaster in 1990, and the next year, she became the first woman to be appointed a tutorial fellow in theology at Oriel College, Oxford. She joined the Harvard faculty as a tenured professor of Christian theology in 1993. She was ordained in the diocese of Oxford in 2001. For six years, she served, in the summers, as a curate at SS. Mary and Nicholas Church, Littlemore, Oxford, and, during the academic year, at the Church of the Good Shepherd in Waban, Massachusetts. The recipient of two Cambridge essay prizes—the Chadwick and the Hulsean, a Henry Luce III Fellowship, and a Lilly Foundation Fellowship, Dr. Coakley has been awarded honorary degrees by the University of Lund in Sweden and General Theological Seminary in New York. She has delivered numerous invited lectures in the United Kingdom and the United States, including the 2005 Hensley Henson Lectures at Oxford University. She will deliver the Gifford Lectures at the University of Aberdeen in 2011-12.

From 2005 to 2008, she co-directed (with Martin Nowak) a research project, funded by the John Templeton Foundation (JTF), on “Evolution and the Theology of Cooperation.” She has served as a member of the National Advisory Board of the Christian Scholars' Program and is currently a member of the JTF board of advisors, as well as on the editorial boards of *Modern Theology*, *The Harvard Theological Review*, *Theology Today*, *Ecclesiology*, and *Spiritus*. In addition to contributing articles to academic journals and essays to volumes of collected works, she is the editor (with David A. Pailin) of *The Making and Remaking of Christian Doctrine* (1993), *Religion and the Body* (1997 and 2000), *Rethinking Gregory of Nyssa* (2003), (with Sam Wells) *Praying for England: Priestly Presence in Contemporary Culture* (2008), and three recent collaborative volumes specifically on the interface of science and religion: (with Kay Shelemay) *Pain and Its Transformations* (2007), *Spiritual Healing: Science, Meaning and Discernment* (forthcoming from Wm. B. Eerdmans), and (with Martin A. Nowak) *Evolution, Games and God: The Principle of Cooperation* (forthcoming from Harvard University Press). Dr. Coakley is the author of *Christ without Absolutes: A Study of the Christology of Ernst Troeltsch* (1988 and 1994) and *Powers and Submissions: Spirituality, Philosophy and Gender* (2002), a collection of her essays, which combines analytic philosophy of religion and theology while reflecting her deep interest in spiritual practice and feminist thought. She is at work on a four-volume systematic

theology to be published by Cambridge University Press. The first volume will appear in 2010 as *God, Sexuality and the Self: An Essay 'On the Trinity'*.

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A professor of theology at the University of St. Thomas (UST) in St. Paul, Minnesota, **William T. Cavanaugh** has written about liturgy as politics and challenged the conventional wisdom that religion is prone to promoting violence. He is a graduate of the University of Notre Dame, where he earned a baccalaureate degree with highest honors and was elected to Phi Beta Kappa. Dr. Cavanaugh received a M.A. in theology and religious studies from Cambridge University, where he won the St. Edmund's College Prize. He then became a member of a base Christian community in Santiago, Chile, and served as a coordinator of a cooperative housing project there. Returning to the United States, he was a research fellow at the Notre Dame Law School's Center for Civil and Human Rights and went on to study at Duke University, where he held both a Julian Price Graduate Fellowship and a H.F. Guggenheim Foundation Dissertation Fellowship and was awarded a Ph.D. in religion in 1996. He had joined the St. Thomas faculty as an instructor the previous year and was named a full professor in 2008. UST has awarded him several grants, and he has held a visiting fellowship at Notre Dame's Kellogg Institute for International Studies. Co-editor of *Modern Theology*, associate editor of *Pro Ecclesia: A Journal of Catholic Thought and Evangelical Theology*, and a member of the editorial council of *Theology Today*, Dr. Cavanaugh is a series consultant to Westminster John Knox Press and co-editor (with David Cunningham) of the Brazos Press series *The Christian Practice of Everyday Life*. He is the author of more than forty papers published in academic journals or in volumes of collected works and the co-editor (with Peter Scott) of *The Blackwell Companion to Political Theology* (2003) and (with Jeffrey Bailey and Craig Hovey) of *The Eerdmans Reader in Contemporary Political Theology* (forthcoming). His books include *Torture and the Eucharist: Theology, Politics, and the Body of Christ* (1998), *Theopolitical Imagination: Discovering the Liturgy as a Political Act in the Age of Global Consumerism* (2002), *Being Consumed: Economics and Christian Desire* (2008), which was named an Englewood Honor Book, and, most recently, *The Myth of Religious Violence: Secular Ideology and the Roots of Modern Conflict*, which was published by Oxford University Press last year.

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Gerald L. Clore, Commonwealth Professor of Psychology at the University of Virginia (U.Va.), studies affective influences on judgment, thinking, and memory. His research over more than four decades has involved pioneering investigations of the unconscious and landmark studies of the interplay of heart and head. He developed the first computationally tractable account of the cognitive factors that elicit emotions and govern their intensity. A graduate of Southern Methodist University, Dr. Clore earned a Ph.D. in psychology from the University of Texas at Austin in 1966. He then joined the faculty of the University of Illinois as an assistant professor of psychology and was promoted to full professor in 1975. He was named Alumni Professor of Psychology in 2000, the same year he accepted his present position at U.Va. He has been an appointed fellow of the Illinois Center for Advanced Study, of The Rockefeller Foundation Study Center in Bellagio, Italy, and of both Division 8 and Division 9 of the American Psychological Association, as well as a National Institute of Mental Health (NIMH) postdoctoral fellow at Stanford University and a fellow at the Center for the Study of Behavioral Sciences there. He has been a member of the NIMH Consortium on Emotions at the University of California, Berkeley, and the University of Wisconsin. A former visiting professor at Harvard University, he also has been a visiting scholar at Harvard, Oxford University, and New York University. Dr. Clore's research is supported by the NIMH and the National Science Foundation. He is a fellow of the Association for Psychological Science. A former member of the editorial boards of four professional journals, he is the author of more than one hundred papers published in scientific journals and in volumes of collected works. He is the co-editor (with L.L. Martin) of *Theories of Mood and Cognition: A User's Guidebook* (2001) and the co-author of three other books: (with J.S. Wiggins, K.E. Renner, and R.J. Rose) *The Psychology of Personality* (1971) and *Principles of Personality* (1976) and (with Andre Ortony and Allen Collins) *The Cognitive Structure of Emotions*, which was published by Cambridge University Press in 1988 and reprinted in 1999.

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Professor of philosophy emeritus at the University of Reading, **John Cottingham** has written extensively on Descartes. He is the author of five books on the seventeenth-century French philosopher and mathematician, who is often regarded as the father of modern philosophy, and is co-editor and translator (with Robert Stoothoff and Dugald Murdoch) of the standard three-volume Cambridge University Press edition of *The Philosophical Writings of Descartes* (1985-91). He has also published widely on moral philosophy and the philosophy of religion. Educated at Merchant Taylors' School in Northwood and at St John's College, Oxford, where he took double first-class honors in Latin and Greek languages and literature and in philosophy and ancient history, Dr. Cottingham received his D.Phil. in philosophy from Oxford University in 1973. He taught at the University of Washington in Seattle and at Exeter College, Oxford, before joining the Reading faculty as a lecturer in philosophy in 1971. He was appointed a reader in 1987 and named a full professor three years later. He held the chair in philosophy for fifteen years before his retirement in 2007. Dr. Cottingham is currently a professorial research fellow at Heythrop College, University of London. He has held a Fulbright Fellowship and a Radcliffe Research Fellowship in Philosophy and has been an Erskine Fellow and visiting professor of philosophy at the University of Canterbury in Christchurch, New Zealand, a visiting scholar in residence at Rhodes University, and Stanton Lecturer in the Philosophy of Religion at Cambridge University. An elected honorary fellow of St. John's College, Oxford, he has served as chairman of the British Society for the History of Philosophy, president of the British Society for the Philosophy of Religion, the Aristotelian Society, and the Mind Association, and secretary of the organizing committee for the 1989 World Congress of the International Association for Philosophy of Law and Social Philosophy as well as of the UK Association for Legal and Social Philosophy. Dr. Cottingham is currently editor of *Ratio* and a member of the editorial board of the *British Journal for the History of Philosophy* and of the advisory panel of the *European Journal of Philosophy*. In addition to more than eighty papers on early modern philosophy, ethics, and the philosophy of religion published in academic journals or as chapters in volumes of collected works, he is the general editor of two series, Oxford Philosophical Texts and (with Daniel Garber) Cambridge Philosophical Texts in Context, and the editor of *Western Philosophy: An Anthology* (1997 and 2007), as well as the editor and translator of three additional volumes of Descartes' works in addition to the three-volume edition of *The Philosophical Writings*. He is the author of eleven books, including *Rationalism* (1984 and 1997), *Descartes* (1986), *The Rationalists* (1988 and 1997), *Descartes Dictionary* (1993), *Descartes: Descartes' Philosophy of Mind* (1997), *Philosophy and the Good Life: Reason and the Passions in Greek, Cartesian and Psychoanalytic Ethics* (1998), *On the Meaning of Life* (2003), *The Spiritual Dimension: Religion, Philosophy and Human Values* (2005), *How to Read Descartes* (2008), *Cartesian Reflections: Essays on Descartes' Philosophy* (2008), and, most recently, *Why Believe?*, a consideration of the human impulses and aspirations that the author argues can only be satisfied by religious belief, which was published by Continuum last year.

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Thomas Dixon is senior lecturer in history and director of the Centre for the History of the Emotions at Queen Mary, University of London. His research and writing have focused on the history of passions and emotions, the history of debates about altruism, especially in Victorian Britain, and, more generally, the history of the relationship between science and religion. A graduate of Cambridge University, where he studied at King's College and took first-class honors in theology and religious studies, he received a master's degree with distinction in the history and philosophy of science at Imperial College, London, and earned a Ph.D. in divinity at Cambridge in 2000. He taught at University College and at Birkbeck College, London, before returning to Cambridge as an affiliated lecturer and postdoctoral fellow in the Faculty of Divinity and an affiliated research scholar in the department of history and philosophy of science. He held both a junior research fellowship at Churchill College, Cambridge, and a British Academy Postdoctoral Fellowship. Appointed a lecturer in history at Lancaster University in 2004, Dr. Dixon moved on to Queen Mary, University of London, as a lecturer in history three years later and was named to his present position in 2008. He is the recipient of a European Society for the Study of Science and Theology Prize, a Center for the Study of Theology and the Natural Sciences (Berkeley) course award, an academic writer's award given by the John Templeton Foundation, and a University of Lancaster research prize, as well as grants from the British Academy, the Wellcome Trust, and the Templeton Foundation. He is an elected fellow of the Royal Historical Society and an elected member of the International Society for Science and Religion. In addition to serving on the editorial boards of the *Journal of Victorian Culture* and of *Nineteenth Century Studies* and contributing papers to academic journals and volumes of collected works, Dr. Dixon is the editor of *The Life and Collected Works of Thomas Brown* (2003) and *Thomas Brown Selected Philosophical Writings* (forthcoming from Imprint Academic later this year) and the co-editor (with Stephen Pumfrey and Geoffrey Cantor) of *Science and Religion: New Historical Perspectives* (forthcoming from Cambridge University Press later this year). He is the author of *From Passions to Emotions: The Creation of a Secular Psychological Category* (2003), *How to Get a First: The Essential Guide to Academic Success* (2004), and, most recently, two books published by Oxford University Press in 2008—*Science and Religion: A Very Short Introduction*, winner of the Dingle Prize awarded by the British Society for the History of Science, and *The Invention of Altruism: Making Moral Meanings in Victorian Britain*.

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Samuel Hall Chair in Philosophy at the University of Manchester, **Peter Goldie** works in philosophy of mind, ethics, and aesthetics, particularly questions concerning value and how the mind engages with value. A book he published to wide acclaim a decade ago, *The Emotions: A Philosophical Exploration* (2000), was an early foray into the field of philosophy of emotion in which he argued that emotional rationality is not reducible to the rationality of beliefs or desires—and called for understanding the crucial component of feelings in affective states. Educated at the Felsted School in Essex, Dr. Goldie spent twenty-five years in business in the City of London before turning to philosophy. He earned a first-class honors degree at University College London before going on to Oxford University, where he studied at Balliol College and earned a B.Phil. with distinction. He received his D.Phil. from Oxford in 1997 under the supervision of the moral philosopher Bernard Williams. He began his teaching career as a lecturer in philosophy at Magdalen College, Oxford, and in 1998 joined the philosophy faculty at King's College, London. He was promoted to reader in 2003 and accepted his present position at Manchester in 2005. Dr. Goldie has been a visiting lecturer at Rhodes University in South Africa. In addition to publishing more than fifty papers in academic journals or as chapters in volumes of collected works, he is the editor of *Understanding Emotions: Mind and Morals* (2002), (with Elisabeth Schellekens) of *Philosophy and Conceptual Art* (2006), and (with Amy Coplan) of *Empathy: Philosophical and Psychological Perspectives*, which is forthcoming from Oxford University Press (OUP). His other books, besides *The Emotions*, include *On Personality* (2004) and, most recently, (with Elisabeth Schellekens) *Who's Afraid of Conceptual Art?*, which was published by Routledge last year. He is editing two works forthcoming from OUP in 2010, *The Oxford Handbook of Philosophy of Emotion* and (with Elisabeth Schellekens) *Philosophical Aesthetics and Aesthetic Psychology*, and he is also writing a monograph for OUP on narrative thinking.

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Paul J. Griffiths is Warren Chair of Catholic Theology at Duke University Divinity School. His current academic focus is philosophical theology and philosophy of religion, but his wide-ranging intellectual interests also include Indian Buddhist thought and inter-religious dialogue. A graduate of Oxford University where he studied at Trinity College and took first-class honors in theology, Dr. Griffiths received an M.Phil. in classical Indian religion and Sanskrit from Oxford in 1980 and a Ph.D. in Buddhist studies from the University of Wisconsin in 1983. After teaching South Asian studies for a year at Wisconsin, he was appointed assistant professor of South Asian languages and civilization at the University of Chicago in 1984, joined the University of Notre Dame faculty as an assistant professor of theology in 1986, and returned to Chicago in 1990 as associate professor of the philosophy of religions in The Divinity School and in the university's South Asian languages and civilizations department. He was named a full professor in 1997 and, three years later, moved on to the University of Illinois at Chicago as Arthur J. Schmitt Professor of Catholic Studies. He accepted his present position in 2008. Dr. Griffiths has been the Alan F. Richardson Fellow at the University of Durham and the recipient of an American Academy of Religion research grant and a Luce Fellowship. An elected member of the American Society for the Study of Religion, the American Theological Society, and the Academy of Catholic Theology (ACT), he currently serves on the governing board of ACT. He is a member of the board of advisors of the English edition of *Nova et Vetera* and on the editorial boards of *Pro Ecclesia* and of the Peeters Press series Christian Commentaries on Non-Christian Classics. The author or co-author of some fifty papers published in academic journals or as chapters in volumes of collected works, he is the editor or co-editor of six books, including the *Christianity through Non-Christian Eyes* (1990), which has been reprinted nine times, and, (with Reinhard Hütter) *Reason and the Reasons of Faith* (2005). Dr. Griffiths is also the co-author of one book and the author of eight others, including two early works that established him as an incisive interpreter of Yogācāra Buddhist philosophy, *On Being Mindless: Buddhist Meditation and the Mind-Body Problem* (1986) and *On Being Buddha: The Classical Doctrine of Buddhahood* (1994). His *Religious Reading: The Place of Reading in the Practice of Religion* (1999), an account of sacred texts in religious life, has been hailed as a landmark in religious studies. His philosophical contributions to the relations among religions include *An Apology for Apologetics: A Study in the Logic of Interreligious Dialogue* (1991) and *Problems in Religious Diversity* (2001). Three recent works in philosophical theology are *Lying: An Augustinian Theology of Duplicity* (2004), *The Vice of Curiosity: An Essay on Intellectual Appetite* (2006), and *Intellectual Appetite: A Theological Grammar*, which was published by the Catholic University Press of America in 2009. He is completing a commentary on the Song of Songs for the Brazos Theological Commentary on Scripture and has begun a book on the delights of Christian skepticism.

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A British-born classicist and ethicist, **John E. Hare**, is the Noah Porter Professor of Philosophical Theology at Yale University. He is the author of *The Moral Gap: Kantian Ethics, Human Limits, and God's Assistance* (1996), a prize-winning book in which he develops an account of the need for God's help in meeting the moral demands of which God is the source. Educated at Balliol College, Oxford, where he took first class honors, Dr. Hare studied at Princeton University on a Watkins Fellowship and earned his Ph.D. in classical philosophy in 1975. Before going up to university, he had taught for a year at a high school in Kashmir, and he began his collegiate teaching career at Lehigh University as a lecturer in philosophy in 1974. Named a full professor in 1987, he moved on to Calvin College as a professor of philosophy in 1989, a position he held until appointed to his Yale chair in 2003. He also has been a visiting member of the University of Michigan philosophy faculty, a visiting fellow in the humanities at the Medical College of Pennsylvania, an American Philosophical Association Congressional Fellow, and a staff associate on the Foreign Affairs Committee of the U.S. House of Representatives. Elected an honorary member of Phi Beta Kappa, Dr. Hare is the recipient of a Lindback Award for Distinguished Teaching, a Pew Evangelical Fellowship, and a senior fellowship awarded by the Center for Philosophy of Religion and Erasmus Institute at the University of Notre Dame. He delivered the Stob Lecture at Calvin College, the first lecture in the college's Calvin Lecture series, one of four 2005 Gifford Lectures at the University of Glasgow, and the Plantinga Lecture at the University of Notre Dame in 2008. The author of some sixty articles published in scholarly journals, he is also the author or co-author of six books. In addition to *The Moral Gap*, which won the Institute for Advanced Christian Studies Book Prize, they include early works on *Plato's Euthyphro* (1981) and (with Carey B. Joynt) *Ethics and International Affairs* (1982), as well as *God's Call* (2001), a discussion of the divine command theory of morality, *Why Bother Being Good?* (2002), a non-technical apologetic for Christian beliefs, which argues that morality cannot be adequately grounded in reason alone but needs a firm basis in faith (or something that will do theology's work), and *God and Morality: A Philosophical History*, which was published in 2007 by Blackwell and evaluates the ethical theories of Aristotle, Duns Scotus, Kant, and the author's father, the utilitarian philosopher R.M. Hare, with close attention to the similarities among the philosophers and the relationship of their work to theism. Dr. Hare also has published liturgical compositions for choir and organ. He is currently writing a book comparing divine command theory and natural law theory in Christianity and Islam, with reference to some current work in evolutionary psychology.

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Douglas Hedley is a reader in hermeneutics and metaphysics at Cambridge University where he is also a fellow at Clare College. A graduate of Keble College, Oxford, he earned a Ph.D. in philosophy at Ludwig Maximilians University, Munich, in 1992. He was awarded a German Academy postdoctoral fellowship to continue studies there on seventeenth-century theology and the Cambridge Platonists. He was appointed lecturer in philosophy of religion at Nottingham University in 1995 and, the next year, named a lecturer in philosophy of religion at Cambridge. He became a university senior lecturer in 2002 and was appointed to his present position last year. Dr. Hedley has been a visiting scholar at the Centre National de la Recherche Scientifique in Paris, a visiting lecturer at the Panthéon Sorbonne, Université Paris I, a visiting professor at the École Pratique des Hautes Études, Sorbonne, and an Alan Richardson Fellow at Durham University. He gave the Cambridge Teape Lectures in India in 2006 and is the recipient of two AHRC (Arts and Humanities Research Council) research leave awards. A past president of the European Society for the Philosophy of Religion and a past secretary of the British Society for the Philosophy of Religion, he serves as co-editor (with Lieven Boeve and Willem Drees) of the Studies in Philosophical Theology series published by Peeters in Leuven and is a member of the editorial advisory council of *Dionysius*. In addition to publishing more than thirty papers in academic journals or as chapters in volumes of collected works, he is the co-editor of three books, (with Wayne Hankey) *Deconstructing Radical Orthodoxy* (2005), (with Brian Hebblethwaite) *The Human Person in God's World* (2006), and (with Sarah Hutton) *Platonism at the Origins of Modernity*, which was published by Springer in 2008. Dr. Hedley is also the author of *Coleridge, Philosophy and Religion: Aids to Reflection and the Mirror of the Spirit* (2000), a discussion of Samuel Taylor Coleridge's philosophical theology as related to both British and German philosophical traditions, and *Living Forms of the Imagination* (T&T Clark, 2008), an apologia for the importance of the imagination in Christian life that attempts to recapture the work of the romantic poets and painters of the sublime for Christian theology in a learned challenge to contemporary reductive naturalism.

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David Martin, a sociologist of religion known especially for his critique of secularization as a theory of social process and his pioneering work on Pentecostalism in Latin America, is a professor emeritus of sociology at the London School of Economics and Political Science (LSE). He is also an ordained priest in the Church of England attached as a non-stipendiary assistant to Guildford Cathedral. After completing his national service as a conscientious objector in the late 1940s, Dr. Martin attended the Westminster College of Education and spent seven years as a primary school teacher in London. During that time, he began correspondence courses in sociology at the University of London and received a first-class honors degree. He was awarded a scholarship to the LSE and took his Ph.D. in sociology in 1964. Two years earlier, after serving a year as an assistant lecturer at Sheffield University, he had been appointed to the LSE sociology faculty as a lecturer. He was promoted to reader in 1967 and named a professor in 1971, a post he held until his retirement in 1988. He had become Elizabeth Scurlock Professor of Human Values at Southern Methodist University in Dallas, Texas, in 1986 and continued to teach there until 1990. Dr. Martin has been a visiting professor at King's College, London, Lancaster University, Boston University, and Princeton Theological Seminary, as well as a visiting fellow of the Japan Society for the Promotion of Science. He has delivered invited lectures in Britain, Canada, the United States, Australia, New Zealand, Israel, Lebanon, and Finland and was awarded the Visiting Scholar's Medal and an honorary doctorate in theology from Helsinki University. A fellow of the British Academy, he is a regular reviewer for *The Times Literary Supplement*. He formerly served on the editorial advisory committee of the *Encyclopedia Britannica* and as editor for the religious studies section of the *New International Encyclopedia of the Social Sciences*. The author of numerous articles in scholarly journals, Dr. Martin is an editor or co-editor of eleven books and the author of eighteen others, including *Pacifism: An Historical and Sociological Study* (1965), *A General Theory of Secularization* (1979), *Tongues of Fire: Conservative Protestantism in Latin America* (1990), *Does Christianity Cause War?* (1997), *Pentecostalism: The World Their Parish* (2002), *On Secularization: Notes Towards a Revised General Theory* (2005), and, most recently, *Sacred History and Sacred Geography: Spiritual Journeys in Time and Space* (2008). He is completing a collection of essays entitled *The Future of Christianity*, which will be published by Ashgate later this year.

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Research professor of religion, politics, and ethics at the University of Nottingham, where he heads the Centre for Theology and Philosophy, **John Milbank** is an Anglican theologian who spearheaded the theological movement known as Radical Orthodoxy. The apparent oppositions in the name are highlighted in his claim that the epiphany of God makes a difference to everything in the world and yet everything is bound to remain, in some sense, uncertain, veiled, or fragmentary as asserted by postmodern (and quantum) theorists. Educated at Hymers College in Hull and The Queen's College, Oxford, where he took a B.A. with honors, Dr. Milbank went on to study theology with Rowan Williams, now Archbishop of Canterbury, at Westcott House, Cambridge, and earned his Ph.D. in philosophy at the University of Birmingham in 1986. Cambridge University awarded him a senior doctor of divinity degree in recognition of published work in 1998. He had begun his teaching career in 1983 as Maurice Reckitt Teaching Fellow in Modern Christian Social and Political Thought at the University of Lancaster. He moved on to Cambridge in 1991 as a university lecturer in theological ethics, became a reader in philosophical theology in 1997, and, from 1993 to 1998, he was also a supernumerary fellow of Peterhouse. He was named Frances Myers Ball Professor of Philosophical Theology at the University of Virginia in 1999 and accepted his present position in 2004. While still in Cambridge, he collaborated with Graham Ward and Catherine Pickstock to launch the radical orthodoxy network as a scholarly response to the current of nihilism in postmodern thought. The three scholars co-edit both Routledge's Radical Orthodoxy series and Blackwell's Illuminations: Theory and Religion series. They served as editors of a programmatic collection of essays, *Radical Orthodoxy: A New Theology*, which set out the movement's principle ideas and was published in 1998. But Dr. Milbank attracted international attention nearly a decade earlier with his first major work, *Theology and Social Theory: Beyond Secular Reason* (1990 and 2006), which argues that Christianity's central dynamic of unfolding divine love places it outside – and above – what he sees as the conviction of the secular social sciences that all contending world views are rooted in and sustained by violence. Among his other thirteen books are two volumes of poetry, a French translation of some of his writings, and two edited collections of essays, (with Creston Davis and Slavoj Žižek) *Theology and the Political* (2005) and (with Simon Oliver) *The Radical Orthodoxy Reader* (2009), as well as: a two-volume study, *The Religious Dimensions of Thought of Giambattista Vico* (1991 and 1992), *The Word Made Strange: Theology, Language, Culture* (1996), (with Catherine Pickstock) *Truth in Aquinas* (2001), *Being Reconciled: Ontology and Pardon* (2003), (with Graham Ward and Edith Wyschogrod), *Theological Perspectives on God and Beauty* (2003), *The Suspended Middle: Henri de Lubac and the Debate Surrounding the Supernatural* (2005), and, most recently, two titles published in 2008 by Wipf and Stock, (with Slavoj Žižek) *The Monstrosity of Christ* and *The Future of Love: Essays in Political Theology* — all of which have outlined further dimensions of radical orthodox thought. Dr. Milbank, who currently serves on the editorial boards of *Literature and Theology* and of *Modern Theology*, is working on two books for Blackwell, *The Gift Exchanged: A Theory of Donation* and *Philosophy: A Theoretical Critique*, in addition to a study,

Proposing Theology, for SCM Press and another, for Duke University Press, entitled
Geopolitical Theology.

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Stephen J. Mulhall is a professor of philosophy at Oxford University where he is also a fellow of New College. He has written on major twentieth-century philosophical figures and on topics ranging from religion to film to communitarian thought. Educated at Balliol College, Oxford, he took a congratulatory first-class honors degree. He received a master's degree in philosophy from the University of Toronto and earned a D.Phil. in philosophy at Oxford University in 1988. Two years earlier, he had been elected a Prize Fellow at All Souls College, Oxford, a position he held until joining the philosophy faculty at the University of Essex as a reader in 1991. He served as head of philosophy at Essex from 1995 to 1998 when he moved on to New College, Oxford, as a fellow and tutor in philosophy. He was named to his present university position in 2008. Dr. Mulhall has been the Findlay Visiting Professor at Boston University. Formerly editor of the Ashgate Intersections series and associate editor of Ashgate's New Critical Thinking in Philosophy series, he currently serves as an associate editor of *Philosophical Investigations* and the *European Journal of Philosophy*. He has published some sixty-five papers in academic journals or as chapters in volumes of collected works and is the editor of *The Cavell Reader* (1996) and *Martin Heidegger* (2006), a volume in the International Library of Essays in the History of Social and Political Thought. He is the author of eleven books, including six studies focused on the works of Wittgenstein and/or Heidegger: *On Being In the World: Wittgenstein and Heidegger on Seeing Aspects* (1990), *Heidegger and Being and Time* (1996 and 2005), *Inheritance and Originality: Wittgenstein, Heidegger, Kierkegaard* (2001), *Philosophical Myths of the Fall* (2005), *Wittgenstein's Private Language* (2006), and *The Conversation of Humanity* (2007), which was based on the Page-Barbour Lectures the author delivered at the University of Virginia. Amongst his other books are (with Adam Swift) *Liberals and Communitarians* (1992 and 1996), *Stanley Cavell: Philosophy's Recounting of the Ordinary* (1994), *Faith and Reason* (1994), *On Film* (2002 and 2008), and, most recently, *The Wounded Animal: J.M. Coetzee and the Difficulty of Reality in Literature and Philosophy*, a study of the relationship of philosophy and literature published last year by Princeton University Press. Dr. Mulhall is currently working on studies of Nietzsche and of Sartre.

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A reader in philosophy and theology at Cambridge University, Catherine Pickstock is also a fellow, tutor, and director of studies in theology and philosophy at Emmanuel College, Cambridge. Her research and writing are based in philosophical theology, Platonic philosophy, and medieval theology. In particular, she has applied linguistics to theories of religious language, analogy, and liturgy, looked at postmodern philosophy in relation to the reinterpretation of pre-modern theology, and undertaken a reconsideration of the Platonic tradition in interaction with biblically based faiths, especially rituals invoking divine intervention and understandings of the soul. A graduate of Cambridge University where she studied at St. Catherine's College, she received her Ph.D. in philosophical theology from Cambridge in 1995. Dr. Pickstock's first academic appointment was as a research fellow at Emmanuel College and director of studies in theology and religious studies at both Emmanuel and Christ's colleges, Cambridge. She became a British Academy Postdoctoral Fellow in the Cambridge Faculty of Divinity in 1998 and a lecturer in philosophy of religion two years later. Appointed senior lecturer in philosophical theology in 2005, she was named to her present university position in 2007. Dr. Pickstock has been a fellow at the Center of Theological Inquiry in Princeton and held a research leave award from the Arts and Humanities Research Council. She delivered the Beattie Memorial Lectures at McGill University in 1998, the annual Aquinas Lecture at Blackfriars, Oxford, in 1999, and the Horizon Public Lecture at the University of London in 2002. Co-editor (with John Milbank and Graham Ward) of both Routledge's *Radical Orthodoxy* series and Blackwell's *Illuminations: Theory and Religion* series, she serves as a member of the editorial board of *Telos: A Journal of Critical Thought*, as associate editor of *Modern Theology*, and as a member of the advisory council of *Pro Ecclesia: A Journal of Catholic and Evangelical Theology*. She is the author more than fifty papers published in academic journals or as chapters in volumes of collected works and the co-editor (with John Milbank and Graham Ward) of the groundbreaking *Radical Orthodoxy: A New Theology* (1998). She is also the author of three books. *After Writing: On the Liturgical Consummation of Philosophy* (1998 with subsequent translations into French, Spanish, Serbo-Croatian, and, forthcoming, Polish) is a significant re-thinking of Christian understandings of language and ideas of the presence of God, which includes a critical examination of doxology in the philosophy and culture of the ancient world and a close philosophical and theological analysis of the entire text of the Roman Mass. Dr. Pickstock's most recent studies, both published in 2001, are a short consideration in French of the meaning of the real presence of Christ in the Eucharist, *Thomas d'Aquin et la Quête Eucharistique* (Ad Solem), and (with John Milbank) *Truth in Aquinas* (Routledge), a succinct re-evaluation of Thomas's thought, which claims that his philosophical account of truth is also an entirely theological one. She is presently completing a study entitled *Theory, Religion, and Idiom in Platonic Philosophy* for Oxford University Press.

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Michael L. Spezio, a social neuroscientist, is an assistant professor of psychology at Scripps College in Claremont, California, and a visiting faculty member in social, cognitive, and affective neuroscience in the Brain Imaging Center at the California Institute of Technology. He is an ordained minister in the Presbyterian Church (USA) and formerly served as a chaplain at Huntington Memorial Hospital in Pasadena, California. His research includes investigations of contemplative practice and moral action, using fMRI and other imaging techniques, as well as studies of the neuroscience of political decision-making, the neuroscience of virtue, and the neuroscience of autism. Dr. Spezio's work has been supported by the National Institute of Mental Health (NIMH), the Center for Theology and the Natural Sciences (CTNS) in Berkeley, Scripps College, Claremont Graduate University, the Mind and Life Institute, and the Caltech Brain Imaging Center. A graduate of Case Western Reserve University, he received a Ph.D. in biochemistry from Cornell University in 1994, a M.Div. from Pittsburgh Theological Seminary in 1996, and a second Ph.D. in cognitive systems neuroscience from the University of Oregon in 2002. He held postdoctoral fellowships at the University of California, Davis, and at Caltech before being appointed to his current positions in 2007. Recipient of a CTNS science and religion course award and a national service research award from the NIMH, he is a former member of the board of advisors of the John Templeton Foundation. Dr. Spezio is the author of more than thirty papers published in scientific and scholarly journals or as chapters in volumes of collected works.

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Professor of theology and executive director of the Hill Museum and Manuscript Library (HMML) at Saint John's University (SJU) in Collegeville, Minnesota, **Columba Stewart, OSB**, writes on early Christian monasticism and monastic spirituality. He is an ordained Roman Catholic priest and a monk of Saint John's Abbey. Dr. Stewart graduated *magna cum laude* from Harvard College, where he was elected to Phi Beta Kappa, and earned a master's degree in religious studies from Yale University. After further graduate study in the School of Theology at SJU, he took a D.Phil. in theology at Oxford University in 1989. He returned to SJU as an assistant professor of theology and was appointed a full professor in 2001. As executive director of HMML since 2003, he has led a major initiative to digitize endangered Christian manuscripts in the Middle East, Ukraine, and South India. Dr. Stewart has studied at the École Biblique et Archéologique Française de Jérusalem as a National Endowment for the Humanities (NEH) Fellow and this year has been awarded a second NEH fellowship and a Dumbarton Oaks Research Library fellowship for a study of the origins and development of monastic culture in the Christian East. A member of the editorial board of *Spiritus*, he has published numerous articles in scholarly journals or in volumes of collected works and is the author of *Working the Earth of the Heart: The Messalian Controversy in History, Texts, and Language to 431* (1991) and two books published in 1998 – *Cassian the Monk* (Oxford University Press), a study of the life, writings, and spiritual theology of a founder of the Latin monastic movement, and *Prayer and Community: The Benedictine Tradition* (Darton, Longman and Todd and Orbis Books), an overview of Benedictine spirituality that focuses both on the Rule of Benedict and the lived experience of monastic communities during the ensuing centuries.

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Eleonore Stump is the Robert J. Henle Professor of Philosophy at St. Louis University. Her research and writing have been largely in the areas of medieval philosophy, philosophy of religion, and metaphysics. A graduate of Grinnell College, where she was elected to Phi Beta Kappa, Dr. Stump was awarded a Danforth Fellowship and went on to earn a master's degree in biblical studies from Harvard Divinity School and a Ph.D. in medieval studies and medieval philosophy at Cornell University in 1975. She taught philosophy at Oberlin College then returned to Cornell as a postdoctoral research and teaching fellow with awards from the Mellon Foundation and the American Association of University Women. Joining the philosophy faculty of Virginia Polytechnic Institute and State University as an assistant professor in 1978, she was appointed a full professor six years later. Dr. Stump went to the University of Notre Dame as a visiting fellow in 1988 and was named a professor of philosophy there in 1991. She accepted her present position the following year. She has been a visiting professor at Wolfgang Goethe University in Frankfurt, the Pontifical Gregorian University in Rome, and Wuhan University in China as well as a visiting fellow at Oriel College, Oxford. Among many invited lectures in the United States and Europe, she delivered the Gifford Lectures at the University of Aberdeen in 2003, the Wilde Lectures at Oxford University in 2006, the Tomas Merton Lecture at Columbia University in 2008, and the Stewart Lectures at Princeton University in 2009. Dr. Stump is the recipient of two National Endowment for the Humanities fellowships, a Notre Dame Senior Fellowship for Philosophy of Religion, a Pew Senior Fellowship, and a National Humanities Center Fellowship as well as the Robert Foster Cherry Award for Great Teaching given by Baylor University. A former president of the Society of Christian Philosophers, American Catholic Philosophical Association, and the Central Division of the American Philosophical Association, she was elected an honorary member of Alpha Sigma Nu, the Jesuit honor society, and received an honorary doctor of humane letters degree from Marquette University. She serves on the editorial boards of eight scholarly journals and is the editor of the Cambridge Translations of Later Medieval Philosophy series as well as editor-in-chief of The Yale Library of Medieval Philosophy. In addition to more than one hundred papers published in academic journals or as chapters in volumes of collected works, she is the editor of seven books, including *Reason and Faith* (1993), (with Michael Murray) *Philosophy and Religion: The Big Questions* (1999), (with Scott MacDonald) *Aquinas's Moral Theory*, and (with Norman Kretzmann) *The Cambridge Companion to Augustine* (2001). Dr. Stump is also the author of seven other books: *Boethius's De topicis differentiis* (1978 and 1989), *Hamartia: The Concept of Error in the Western Tradition* (1983), *Simon of Faversham's Quaestiones super librum elenchorum* (1984), *Boethius's In Ciceronis Topica* (1988), (with Norman Kretzmann) *The Cambridge Translations of Medieval Philosophical Texts* (1988), *Dialectic and Its Place in the Development of Medieval Logic* (1989), and, most recently, *Aquinas*, an extensive study of the medieval philosopher's thought, which was published by Routledge in 2003. Forthcoming are two new books for Oxford University Press, (edited with Brian Davies) *The Oxford Handbook on Thomas Aquinas and Wandering in Darkness: Narrative and the*

Problem of Suffering.

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A philosopher with a strong interest in the role of law in political theory and in the role of religion in society, **Charles M. Taylor** is professor of political science and philosophy emeritus at McGill University and Board of Trustees Professor of Law and Philosophy at Northwestern University. He often writes about questions of identity and is a leading thinker on questions of multiculturalism as well as of secularization. For nearly half a century, he has argued that problems such as violence and bigotry can only be solved by considering both their secular and spiritual dimensions. His most recent book, *A Secular Age*, which was published in 2007 by Harvard University Press, grapples with the meaning of religion's altered place in modern societies where it has become but one option for human beings amongst many others. The highly original work, cited as a "best book of the year" by the *Times Literary Supplement*, the *New York Times*, and other major newspapers and magazines, has been described as a "breakthrough" study because it succeeds in recasting the whole debate about secularism. Dr. Taylor is the 2007 winner of the Templeton Prize, and, in 2008, he was awarded the Koto Prize in the category of arts and philosophy. Born to a Francophone mother and an Anglophone father, he grew up thoroughly bilingual in Montreal. He was educated at McGill, where he took first class honors, and went on to Balliol College, Oxford, as a Rhoades Scholar. He also received first class honors at Balliol, where he read philosophy, politics, and economics, and continued his studies, as a fellow of All Souls College, with the philosopher and political theorist Isaiah Berlin. He received his D.Phil. in philosophy from Oxford University in 1961. Dr. Taylor returned to McGill as an assistant professor of political science. Four times in the 1960s, he ran for Parliament, most famously in 1965 against the then newcomer, and future prime minister, Pierre Elliott Trudeau. He was named a full professor of political science and of philosophy at McGill in 1973. Three years later, he became Chichele Professor of Social and Political Theory at Oxford and a fellow of All Souls, posts he held until 1981 when he again returned to Canada after a year as a member of the Social Science Faculty of the Institute for Advanced Study in Princeton. He retired from McGill in 1998. Dr. Taylor joined the Northwestern faculty in 2002 after three years as a visiting professor. He also has been a professor at the Université de Montréal and a visiting professor at Princeton University, the University of California, Berkeley, Hebrew University in Jerusalem, and the New School for Social Research in New York. Not only did he deliver the famous Massey Lectures for the Canadian Broadcast Company in 1991, he has delivered some of most distinguished lectures in academia, including the Gifford Lectures at the University of Edinburgh in 1998-99, the William James Lecture on Religious Experience at Harvard University in 1999, the Storrs Lecture at Yale University in 1998, and, in 1992, the Carlisle Lecture at Oxford, the Sproule Lecture at McGill, and the Tanner Lecture at Stanford University. A fellow of the Royal Society of Canada and of the British Academy, he is a member of the Institut International de Philosophie, the American Academy of Arts and Sciences, the Bayerische Akademie der Wissenschaften, and Vienna's Institut für Wissenschaften vom Menschen. Dr. Taylor is a Companion of the Order of Canada and a Grand Officier de l'Ordre national du Québec, as well as the

recipient of the Joseph Pieper Prize, the Université de Montréal's Grand Montréalais Award, the Gold Medal of the Social Science and Research Council of Canada, Hegel-Preis of the City of Stuttgart, the Prix Léon-Gérin awarded by the Quebec provincial government, and the Molson Prize. He has published some 175 essays in scholarly journals or volumes of collected works and is the author twenty-five books. In addition to two early studies of the philosopher long associated with the rise of modernity, *Hegel* (1975) and *Hegel and Modern Society* (1979), his most influential books include: *Sources of the Self: The Making of Modern Identity* (1989), an extensive inquiry into sources of modern selfhood that argues that modern subjectivity, in all its epistemological, aesthetic, and political ramifications, has its roots in ideas of human good; *The Malaise of Modernity* (1991 and, as *The Ethics of Authenticity*, 1992), a call for a freeze on cultural pessimism that sorts out the good from the harmful in the modern cultivation of an authentic self; *A Catholic Modernity?* (1999), an argument for the Roman Catholic Church's finding its place in the modern world by avoiding both total identification with European culture and seeing modernity as the antithesis of faith; and *Varieties of Religion Today: William James Revisited* (2002), a provocative reading of the public and cultural conditions in which questions of belief and unbelief are perceived to be individual questions, which presents the author's penetrating view of the relation between religion and social order. Dr. Taylor recently served at the invitation of the Premier of Quebec Jean Charest as co-chair of a commission on accommodation of cultural religious differences in public life.

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Merold Westphal is a Distinguished Professor of Philosophy at Fordham University. His research and writing are focused upon modern Continental philosophy with a particular emphasis on the historical development and systematic integrity of individual thinkers, their dialogue and debate with one another, and their contributions to the philosophy of religion, political philosophy, and aesthetics. A *summa cum laude* graduate of Wheaton College, Dr. Westphal was a Woodrow Wilson Fellow at Yale University where he earned a Ph.D. in philosophy in 1966. He began his teaching career at Wheaton, then joined the Yale philosophy faculty, became a fellow of Jonathan Edwards College, and was promoted to associate professor in 1972. Two years later, he moved on to SUNY (State University of New York), Purchase, as a visiting associate professor, and, in 1976, was appointed professor of philosophy at Hope College, where he chaired his department for nine years. He accepted an invitation to come to Fordham as professor of philosophy in 1987, served as the university's director of Graduate Studies for five years, and was named to his present position in 1997. He has been a visiting professor at Juniata College, Loyola College in Maryland, Villanova University, and Harvard Divinity School as well as an adjunct professor at Fuller Theological Seminary. Dr. Westphal has served as president of the Hegel Society of America and the Søren Kierkegaard Society, as executive co-director of the Society for Phenomenology and Existential Philosophy, and as a member of the national board of the American Philosophical Association. A recipient of the Aquinas Medal presented by the University of Dallas, he has lectured widely in the United States, Europe, China, and Brazil. He serves on the editorial boards of five academic journals and is general editor of the Indiana University Press series in Philosophy and Religion. In addition to publishing numerous papers in academic journals and in volumes of collected works, he has edited eight books, including *Postmodern Philosophy and Christian Thought* (1999). Dr. Westphal is the co-author (with Thomas Ludwig, David Myers, and Robin Klay) of *Inflation, Poortalk, and the Gospel* (1981) and the author of ten other books, including two studies of Hegel, *History of Truth in Hegel's Phenomenology* (1979, 1990, and 1998), an introduction to the German philosopher that shows how he set the terms for postmodernism and won a Choice Outstanding Academic Book of the Year Award, and *Hegel, Freedom, and Modernity* (1992), an examination of the methodological and theological dimensions of Hegel's politics; *God Guilt, and Death: An Existential Phenomenology of Religion* (1984 and 1987), a philosophy of religion text that deals with central problems of human existence and won an American Academy of Religion Award for Excellence; three studies of Kierkegaard, *Kierkegaard's Critique of Reason and Society* (1987 and 1991), *Becoming a Self: A Reading of Kierkegaard's Concluding Unscientific Postscript* (1996), and *Levinas and Kierkegaard in Dialogue* (2008); *Suspicion and Faith: The Religious Uses of Modern Atheism* (1996), an examination of the critiques of Christianity by Marx, Nietzsche, and Freud, which won a Critic's Choice Book Award from Christianity Today; *Overcoming Onto-Theology* (2001), a consideration of the relationship between religious faith and postmodern philosophy; *Transcendence and Self-Transcendence* (2004), a survey of the sources of post-metaphysical theology; and, most

recently, *Whose Community? Which Interpretation?: Philosophical Hermeneutics for the Church*, an exposition of current philosophical thinking related to biblical interpretation, which was published by Baker Academic last year.

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