

THE AQUINAS LECTURE, 2001

A
SENSIBLE
METAPHYSICAL
REALISM

WILLIAM P. ALSTON

Marquette University Press
Milwaukee, Wisconsin

A Sensible Metaphysical Realism Aquinas Lecture

Randal Rauser



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A Sensible Metaphysical Realism William P. Alston, 2001 *Christian Philosophy A-Z* Daniel Hill, 2006-07-21 A handy guide to the major figures and issues in Christian philosophy from Augustine to the present This volume covers a broad historical sweep and takes into account those non Christian philosophers that have had a great impact on the Christian tradition However it concentrates on the issues that perplex Christian philosophers as they seek to think through their faith in a philosophical way and their philosophical beliefs in the light of their faith Examples of the topics discussed are the question of whether and how God knows the future whether we actually know that God exists and what Athens has to do with Jerusalem The leaders of the recent revival of Christian analytic philosophy especially Alvin Plantinga Nicholas Wolterstorff William Alston and Robert Adams are also included **Liberalism Versus Postliberalism** John Allan Knight, 2013 The book provides an original analysis of the central philosophical differences between liberal and postliberal theology Knight argues that important developments in philosophy of language reveal serious problems with the central methodological commitments of liberalism and postliberalism and suggest ways in which the divide can be bridged **Make/Believing the World(s)** Mark S. McLeod-Harrison, 2009 While it is often thought that a serious theism is largely incompatible with a radical ontological pluralism Mark McLeod Harrison defends the claim that ontological relativism not only requires theism but is consistent with traditional Christianity Building primarily on the work of Nelson Goodman and Michael Lynch McLeod Harrison spells out what is right and what is missing from contemporary pluralism Proposing a new defence he explains the need for God and shows how and why radical relativistic pluralism is consistent with traditional Christianity He also explores how pluralism can be defended against the notorious consistency challenge and analyses the relationships among noetic irrealism pluralism necessity God's nature theories of truth and idealism Philosophers working in the field of realistic antirealist metaphysics theologians struggling with how to put traditional Christian claims together with our postmodern situation and those interested in a new framework For The integration of faith and theorizing will find Make Believing the World's of great interest **The Lord Is Good** Christopher R. J. Holmes, 2018-01-30 The good that God does and that God calls us to do is anchored in the fullness of good that God is In this SCDS volume Christopher R J Holmes explores the divine attribute of God's goodness by offering a theological interpretation of the Psalter and engaging with the church's rich theological tradition especially Augustine and Aquinas **Locke on Essence and Identity** C.H. Conn, 2012-12-06 I first became interested in the relationship between Locke's anti essentialism and his theory of identity in a first year graduate course on metaphysics taught at Syracuse University by Jose Benardete I had until then approached Locke as a safe commonsense philosopher whose metaphysical agenda constrained as it was by his concept empiricism was largely geared towards upholding a scientifically enlightened broadly Christian worldview I am greatly indebted to Professor Benardete for disabusing me of this understanding of Locke's work Benardete's Locke was not the Locke that I had been exposed to as an

undergraduate not the Locke that I had found in Copleston's History of Philosophy. Rather he was a profoundly creative and audacious metaphysician who was justly perceived to be a tremendously dangerous philosopher by his more traditional contemporaries. And as much I had admired Copleston's Locke I have become positively enthralled with Benardete's. The topics of identity and essentialism have become mainstays of contemporary metaphysics and it is no understatement to say that Locke's contribution to modern debates on these matters is enormous. My early interest in Locke's work on essentialism and identity through time was motivated by two factors. First although there are a number of obvious and significant conceptual connections between these topics Locke's own theorizing about identity seems not to have been informed by his critique of essentialism or vice versa.

Naturalism Defeated? James K. Beilby, 2002. Plantinga's argument is aimed at metaphysical naturalism or roughly the view that no supernatural beings exist. Naturalism is typically conjoined with evolution as an explanation of the existence and diversity of life. Plantinga's claim is that one who holds to the truth of both naturalism and evolution is irrational in doing so. More specifically because the probability that unguided evolution would have produced reliable cognitive faculties is either low or inscrutable one who holds both naturalism and evolution acquires a defeater for every belief he/she holds including the beliefs associated with naturalism and evolution.

Perspectives on the Philosophy of William P. Alston Heather D. Battaly, Michael P. Lynch, 2005-04-06. One of the most influential analytic philosophers of the late twentieth century William P. Alston is a leading light in epistemology, philosophy of religion and the philosophy of language. In this volume twelve leading philosophers critically discuss the central topics of his work in these areas including perception, epistemic circularity, justification, the problem of religious diversity and truth. Together with Alston's vigorous responses these articles make significant new contributions to the literature and will be of interest to a wide range of philosophers and students. In addition the volume contains a comprehensive introduction and overview of Alston's work and a complete bibliography of his publications.

Philosophia Christi, 2004. **Partakers of the Divine** Jacob Holsinger Sherman, 2014-04-01. An extended essay in contemplative philosophy the meeting of mystical and philosophical theology. Partakers of the Divine shows that Christian philosophical and contemplative practices arose together and that throughout much of Christian history philosophy, theology and contemplation remained internal to one another. Further the relation of philosophy, theology and contemplation to one another is of more than antiquarian interest for it provides theologians and philosophers of religion today with a way forward beyond many of the stalemates that have beset discussions about faith and reason, the role of religion in contemporary culture and the challenges of modernity and postmodernity.

The Problem of Perception and the Experience of God Sameer Yadav, 2015-06-01. Sameer Yadav's central claim in this work is that there is a radical mistake in many contemporary accounts that require grounding a theological story of God's availability to us in experience in a prior general philosophical theory of perception. Instead it is argued that the philosophical problem of perception is a pseudoproblem. The study concludes with a new reading of Gregory of Nyssa and his theology of the spiritual

senses which is free from the bewitchment of the problem of perception **Authentic Metaphysics in an Age of Unreality, Second Edition** Leo Sweeney, William J. Carroll, John J. Furlong, 2007-03-19 In an age where appearances are often substituted for what really is deception and falsity for honesty and truth this metaphysics book takes things as they actually are and discovers that reality is actuality which as subsistent is God that philosophical knowledge in its content is caused by what is known and is objectively true It considers goodness and beauty human existents as individual relational units e g the family agents and goals chance and evil It is in contrast with Sartrean existentialism process philosophy linguistic analysis phenomenology hermeneutics and deconstructionism *International Philosophical Quarterly* ,1961

Un realismo metafisico ragionevole William P. Alston, 2018-04-18 Il dibattito filosofico costellato da analisi dei cosiddetti realismo e antirealismo La filosofia contemporanea sembra scegliere di sperimentare soprattutto le possibilità dell'antirealismo Al contrario Alston prova a progettare una versione di realismo sostenibile nella contemporaneità filosofica secondo la quale ci sono sia oggetti che esistono in sè sia oggetti che esistono in relazione alle strutture teoriche di riferimento Gli oggetti che esistono in sè per se non più numerosi sono di varietà maggiore e soprattutto di importanza maggiore La versione di realismo progettata da Alston che passa anche attraverso l'analisi dei realismi metafisici alternativi e degli antirealismi con un riferimento particolare ai modelli di Putnam e di Goodman ma anche alle posizioni classiche di Berkeley e di Kant un'occasione di riflessione qui accessibilissima attorno ai quesiti contemporanei sulla relazione tra le cose naturali e artefatti e le nostre rappresentazioni delle cose **Theology in Search of Foundations** Randal Rauser, 2009-08-20 In the history of Western thought Christian theology was once considered to be the Queen of Sciences Today it has been marginalised by a prevailing scepticism Randal Rauser confronts the problem of developing a public voice for the theologian as engaged in true theological science while not compromising the commitment to the Christian community of faith This book posits a viable account of theological rationality justification and knowledge that avoids the twin pitfalls of modern rationalism and postmodern irrationalism Theology is freshly understood as a rigorous and rational truth seeking discipline that seeks theoretical understanding of divine reality Throughout the modern era the predominant epistemological position has been classical foundationalism a position now widely rejected by philosophers and theologians alike Philosophers recognize that it fails to achieve a plausible account of rationality justification or knowledge while theologians recognize the extent to which classical foundationalist strictures have distorted Christian doctrine In its place many philosophers and theologians alike have adopted a nonfoundationalist epistemology which is in turn often associated with a problematic alethic and metaphysical antirealism Engaging with the ideas of key thinkers from Descartes Locke and Kant to Bruce Marshall and Alvin Plantinga Rauser provides an accessible and provocative survey of the theological terrain of the modern and postmodern era arguing in favour of a return to a moderate foundationalism **American Book Publishing Record** ,2001

Wird der Glaube durch Erfahrung gerechtfertigt? Andreas Hansberger, 2009 Im gegenwärtigen intellektuellen Klima

der westlichen Industrienationen sind religiöse Überzeugungen nicht mehr selbstverständlicher Bestandteil der Alltagswelt. Gläubige, die sich gegen dieses Klima nicht in sektiererischen und fundamentalistischen Gruppen abschotten, sehen sich mit den Anfragen einer zum grossen Teil säkularisierten und religionskritischen Umwelt konfrontiert. Im philosophischen Kontext richten sich diese Anfragen vor allem gegen die Behauptung, man könne rationaler Teilnehmer des gegenwärtigen intellektuellen Diskurses und zugleich gläubig sein. Ist also z. B. der Glaube, dass Gott existiert, unvernünftig, intellektuell nicht respektabel oder ungerechtfertigt? Der Autor versteht seine Untersuchung primär als Beitrag zu einer Erkenntnistheorie religiöser Überzeugungen. Sie beschäftigt sich mit den Bedingungen der Möglichkeit, unter denen sich religiöse Überzeugungen aufgrund von religiösen Erfahrungen als rational gerechtfertigt oder sogar als Wissen erweisen können.

Five Metaphysical Paradoxes Howard P. Kainz, 2006

Subject Guide to Books in Print, 1996

Twentieth-Century Philosophy of Religion Graham Oppy, N. N. Trakakis, 2014-09-11. The twentieth century saw religion challenged by the rise of science and secularism, a confrontation which resulted in an astonishingly diverse range of philosophical views about religion and religious belief. Many of the major philosophers of the twentieth century, James Bergson, Russell, Wittgenstein, Ayer, Heidegger, and Derrida, significantly engaged with religious thought. Idiosyncratic thinkers such as Whitehead, Levinas, and Weil further contributed to the extraordinary diversity of philosophical investigation of religion across the century. In their turn, leading theologians and religious philosophers, notably Buber, Tillich, and Barth, directly engaged with the philosophy of religion. Later, philosophy of religion became a distinct field of study, led by the work of Hick, Alston, Plantinga, and Swinburne. *Twentieth Century Philosophy of Religion* provides an accessible overview of the major strands in the rich tapestry of twentieth-century thought about religion and will be an indispensable resource for any interested in contemporary philosophy of religion.

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