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Persons: Human and Divine

Edited by Peter van Inwagen and Dean Zimmerman

Oxford: Oxford University Press, 2007; ix + 380 pp., hb \$ 99.00, £ 58.00,
ISBN: 978-0-19-927750-6.

Persons: Human and Divine is an anthology of fifteen new papers, most of which were presented at a workshop held in Princeton, New Jersey, in 2004. The list of contributors is an all-star cast, featuring, among others, Robert Adams, John Hawthorne, Alvin Plantinga, Richard Swinburne, and the editors. The book is divided into five (unequal) parts: the first three parts are the most closely linked, since they are all explorations of the ontology of the human person. The first part consists of two essays (by Adams and Howard Robinson) defending idealism, the second, and longest, part contains five essays defending or exploring dualism, and the third part two essays (by Inwagen and Hud Hudson) defending materialism. The fourth part contains two essays exploring wherein the value of the human person might be thought to lie. Finally, the fifth part contains four essays exploring how specific Christian doctrines affect our concepts of personhood.

In his introduction Dean Zimmerman asks three introductory questions: 'Is analytic philosophical theology an oxymoron?', 'Is substance dualism incoherent?', and, whimsically, 'What's in this book, anyway?'. His answer to the first two questions, readers will not be surprised to learn, is 'No', though he supports this answer with, in the first place, some discussion of the history and essence of analytic philosophy, and, secondly, with a detailed discussion of how to define 'dualism' and its varieties.

Section 1: Idealism

Robert Adams, 'Idealism Vindicated' Adams presents a case for 'a sort of idealism', a 'mentalism' according to which 'everything that is real in the last analysis is sufficiently spiritual in character to be aptly conceived on the model of our own minds, as experienced from the inside' (35). Adams's main case rests on two assertions. First, in contrast to scholastic Aristotelian views, modern science is correct in distinguishing primary from secondary properties, such that the latter are produced by, but do not resemble, the former. Thus, qualitative properties like 'colour, sounds, tastes, smells, heat and cold' (as Hume put it, 37) are merely subjective effects produced in our consciousness by objective quantitative properties like size and shape. Secondly, even these latter types of quantitative properties, if they are to constitute the intrinsic qualities of physical objects, are in the final analysis most plausibly construed as qualities of consciousness. Construing them as

Persons Human And Divine

Heinrich Schmid

Persons Human And Divine:

Persons Peter van Inwagen, Dean Zimmerman, 2007-01-25 The nature of persons is a perennial topic of debate in philosophy. This volume brings together metaphysical debates about the nature of human persons with related debates in philosophy of religion and theology. It explores idealist, dualist and materialist views of persons.

Agape and Personhood David L. Goicoechea, 2011-06-01 Goicoechea shows how the three traits of personhood that all persons are equal in dignity, that each is unique and that all persons are interpersonal, is rooted in that love which is agape. This love between the three persons of the One God is examined existentially as mother lived it out in her love and personal growth. It is examined philosophically with Kierkegaard as he explains the logic of reconciling love which can happen when I love the other even my enemy as more important than myself. The logic of reconciling love is then examined in Paul's seven authentic letters. The history of how humans became seen as persons and how this idea developed in the West is then examined through nine moments of history.

Philosophy of theism. Gifford lectures Alexander Campbell Fraser, 1896

The Doctrinal Theology of the Evangelical Lutheran Church Heinrich Schmid, 1876

The Catechism Explained Francis Spirago, 1899

This Catechism is divided into three parts. The first part treats of faith, the second of morals, the third of the means of grace. In the first part Our Lord appears in His character of Teacher, in the second in His character of King, and in the third in His character of High Priest. And since this Catechism proposes as its primary object to answer the question for what purpose are we here upon earth, thereby emphasizing and giving prominence to man's high calling and destiny, it is especially suited to the present day when the pursuit of material interests, self-indulgence and pleasure engrosses the attention of so many. This Catechism is in fact nothing more nor less than an abstract of Our Lord's teaching and may be called a guide book for the Christian on the road to heaven.

Preface Controversy Orestes Augustus Brownson, 1884

The Four Gospels, as Interpreted by the Early Church Francis Henry Dunwell, 1876

The Monthly Anthology, and Boston Review Samuel Cooper Thacher, David Phineas Adams, William Emerson, 1895 vol 3-4 include appendix The Political cabinet

Dickinson's Theological Quarterly, 1877

The Monthly Anthology, and Boston Review, 1805

The Humanity of Christ Viewed in Relation to Theological Sentiment and Religious Life, Etc Nathan ROUSE, 1874

The discourses of Philoxenus, Bishop of Mabbôgh, A.D. 485-519: Introduction, translation, etc Philoxenus (Bishop of Hierapolis), 1894

Unitarian Principles Confirmed by Trinitarian Testimonies John Wilson, 1884

A dogmatic catechism, from the Ital., ed. by the Oblate fathers of st. Charles Giuseppe Frassinetti, 1872

The Sacred Heart: a Correspondence Between ... Archbishop Manning, D.D., and the Rev. A. Nicholson, LL.D., as it Appeared in the "Guardian" Newspaper, Sept. 17th. With Notes for English Readers ... Second Edition Henry Edward Manning, 1873

Mariale, 1949

Gregory of Nyssa, Ancient and (Post)modern Morwenna Ludlow, 2007-09-20 The fourth century Christian thinker Gregory of Nyssa has been the subject of a huge variety of interpretations over the past fifty years. Morwenna Ludlow analyses these recent

readings and asks What do they reveal about modern and postmodern interpretations of the Christian past What do they say about the nature of Gregory's writing **Systematic Theology** John Miley, 1894 **Cyclopædia of Biblical, Theological, and Ecclesiastical Literature** John McClintock, 1894 **The Monthly Anthology, and Boston Review** David Phineas Adams, William Emerson, Samuel Cooper Thacher, 1805

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