

1 Paper

The Philosophy of Religion is not a subject that is easily demarcated in respect of its scope and point. That said, the Philosophy of Religion is commonly understood to be the philosophical scrutiny of the claims of religious believers and those made on behalf of religious traditions. The focus of study is principally on the three monotheistic traditions of the West: Judaism, Christianity and Islam.

Those coming to the subject for the first time need to be aware that it demands competence in many of the central areas of philosophy: metaphysics, philosophical logic, epistemology, and ethics. In this respect, the subject provides a student with an opportunity to apply their general philosophical acumen to a body of important questions concerning theism. Among the questions raised are: the existence of God; the coherence of theism; the compatibility of divine omniscience and human freedom; the problem of evil; and immortality.

2 General Reading

Anthologies

Pojman, L. ed. *Philosophy of Religion: An Anthology*.

Quinn, Philip L., and Charles Taliaferro. eds. 1997. *A Companion to the Philosophy of Religion*. Oxford: Blackwell.

Peterson, M., W. Hasker, B. Reichenbach, and D. Basinger. eds. 1996. *Philosophy of Religion: Selected Readings*. Oxford: Oxford University Press.

Cahn, Steven M., and David Shatz. eds. 1982. *Contemporary Philosophy of Religion*. Oxford: Oxford University Press.

Morris, T. V. ed. 1987. *The Concept of God*. Oxford: Oxford University Press.

Mitchell, B. ed. 1971. *The Philosophy of Religion*. Oxford: Oxford University Press.

Davies, B. ed. 2000. *Philosophy of Religion: a Guide and Anthology*. New York: Oxford University Press.

Stump, E., and M. Murray. eds. 1998. *Philosophy of Religion: The Big Questions*. Oxford: Blackwell.

Helm, Paul. ed. 1999. *Faith and Reason*. Oxford: Oxford University Press.

Davies, B. ed. 1998. *Philosophy of Religion. A Guide to the Subject*. London: Cassell.

Introductory Texts

Taliaferro, C. 1998. *Contemporary Philosophy of Religion*. Oxford: Blackwell.

Le Poidevin, R. 1996. *Arguing for Atheism: An Introduction to the Philosophy of Religion*. New York: Routledge.

Kenny, A. 1979. *The God of the Philosophers*. Oxford: Clarendon Press.

Mackie, J. L. 1982. *The Miracle of Theism: Arguments for and Against the Existence of God*. Oxford: Clarendon Press.

Swinburne, R. 1996. *Is There a God?* Oxford: Oxford University Press.

Davies, B. 1993. *An Introduction to the Philosophy of Religion*. 2nd ed. Oxford: Oxford University Press.

Peterson, M., W. Hasker, B. Reichenbach, and D. Basinger, eds. 1998. *Reason & Religious Belief: An Introduction to the Philosophy of Religion*. 2nd ed. Oxford: Oxford University Press.

Wainwright, W. J., and William L. Rowe. eds. 1973. *Philosophy of Religion: Selected Readings*. New York: Harcourt Brace Jovanovich.

Smart, J. J. C., and J. S. Haldane. 1996. *Atheism and Theism*. Oxford: Blackwell.

Davis, Stephen T. 1997. *God, Reason and Theistic Proofs*. Edinburgh: Edinburgh University Press.

Morris, Thomas V. 1991. *Our Idea of God: An Introduction to Philosophical Theology*. Notre Dame: University of Notre Dame Press.

Stone, M. W. F. 1998. 'Philosophy of Religion'. In A. C. Grayling ed., *Philosophy 2: Further through the subject*. Oxford: Oxford University Press.

You should also consult the following journals

Religious Studies.

Faith & Philosophy.

International Journal for the Philosophy of Religion.

Philosophia.

3 Topics

A. THE EXISTENCE OF GOD

Traditionally three 'proofs' for the existence of God have dominated philosophical discussion of this issue. These are *the ontological proof*, *the cosmological proof*, and *the argument from design*. A more recent addition to the list of theistic proofs are moral arguments for the existence of God.

i. The Ontological Proof

The ontological proof is an *a priori* argument which seeks to show the existence of God from our possession of a concept or idea of God or a perfect being. There are at least two different versions of this argument. The first is to be found in Anselm, *Proslogion*, 2 & 3 (this form of argument can in fact be

traced back at least as far as Diogenes of Babylon; see *Sextus Empiricus, Adversus Mathematicus*, Bk.9, ll.133-136); for a contemporary criticism of this form of argument see Aquinas, *Summa Theologiae*, 1a, 1, 2. The second form of the argument is to be found in Descartes, see *Meditations*, V (this form of the argument has antecedents in Bonaventure; see *de Mysteriorum Trinitatis*, II, ll.21-24); this is famously criticised in Kant, see *The Critique of Pure Reason*, A592/B620–A603/B631. In recent times, interest in the argument has been revived by Norman Malcolm and Alvin Plantinga. For related issues see entries on names, descriptions and existence in Logic and Metaphysics and object-dependent thought and externalism and self-knowledge in Philosophy of Mind.

Further Reading

- Malcolm, N. 1960. 'Anselm's Ontological Arguments'. *Philosophical Review* 69: 41-62. Reprinted in Alvin Plantinga, ed., *The Ontological Argument: From St. Anselm to Contemporary Philosophers*. New York: Anchor Books, 1965.
- Plantinga, A. 1974. *The Nature of Necessity*. Oxford: Clarendon Press. Ch. X.
- . 1974. *God, Freedom and Evil*. New York: Harper and Row. Pt.II, c.
- . ed. 1965. *The Ontological Argument: From St. Anselm to Contemporary Philosophers*. New York: Anchor Books.
- Oppy, G. 1996. *Ontological Arguments and the Belief in God*. Cambridge: Cambridge University Press.
- Barnes, Jonathan. 1972. *The Ontological Argument*. London: Macmillan.
- Mackie, J. L. 1982. *The Miracle of Theism: Arguments for and Against the Existence of God*. Oxford: Clarendon Press. Ch.5.
- van Inwagen, P. 1993. *Metaphysics*. Boulder: Westview Press. Ch. 5.
- Davis, S. T. 1997. *God, Reason and Theistic Proofs*. Edinburgh: Edinburgh University Press. Chs. 2 and 4.
- Craig, W. L. 1980. *The Cosmological Argument from Plato to Leibniz*. London: Macmillan.

ii. The Cosmological Argument

Most versions of the cosmological argument are *a posteriori*, but there are some versions which are *a priori*. One standard formulation of a group of cosmological arguments can be found in the *Five Ways* of Aquinas (see *Summa Theologicae*, 1a:2-5); another much discussed version of the argument is Leibniz's appeal to the Principle of Sufficient Reason (see 'The Principles of Nature and Grace', sec. 7—to be found in *Philosophical Essays*, translated by Roger Ariew, and Daniel Garber, (Indianapolis: Hackett Pub. Co., 1989).

Further Reading

- van Inwagen, P. 1993. *Metaphysics*. Boulder: Westview Press. Ch.6.
- Kenny, A. 1969. *The Five Ways: Saint Thomas Aquinas' Proofs of God's Existence*. London: Routledge and Kegan Paul.
- Taylor, R. 1983. *Metaphysics*. 4th ed. Englewood Cliffs: Prentice-Hall. pp.99-108.
- Rowe, William L. 1975. *The Cosmological Argument*. Princeton, N. J.: Princeton University Press.
- Davis, S. T. 1997. *God, Reason and Theistic Proofs*. Edinburgh: Edinburgh University Press. Ch. 4.
- Mackie, J. L. 1982. *The Miracle of Theism: Arguments for and Against the Existence of God*. Oxford: Clarendon Press. Ch. 3.
- Swinburne, R. 1991. *The Existence of God*. Oxford: Clarendon Press. Ch. 7.
- Leslie, John. 1989. *Universes*. London: Routledge.
- D. Burrill, ed., *The Cosmological Argument*.

iii. The Argument from Design

The argument from design is an *a posteriori* argument which attempts to establish the existence of a designer of the cosmos. It proceeds by first claiming that the universe is not 'gratuitous'—i.e. that it exists for no purpose—but that it exhibits an order and regularity which provides evidence of its creation by a designer who endows it with purpose. The argument can be traced back to antiquity (see Cicero, *On the Nature of the Gods*, Bk. II) but in its modern formulation, which is now the principal focus of discussion, the best early example can be found in Newton (see *General Scholium* to the *Principia*, cf. Berkeley, *Alciphron*). In this form the argument has met most its elegant and forceful rebuttal in Hume's *Dialogues on Natural Religion*.

Further Reading

- Paley, William. 1802. *Natural Theology: or, Evidences of the Existence and Attributes of the Deity, collected from the appearances of nature*. New ed. London: W. Mason, 1817. Famous for the watchmaker analogy.
- Swinburne, R. 1991. *The Existence of God*. Oxford: Clarendon Press. Ch.8.
- Mackie, J. L. 1982. *The Miracle of Theism: Arguments for and Against the Existence of God*. Oxford: Clarendon Press. Ch.8.

- Dawkins, R. 1986. *The Blind Watchmaker*. Harlow: Longman.
- Hurlbutt, Robert. 1965. *Hume, Newton and the Design Argument*. Lincoln: University of Nebraska Press.
- Gaskin, J. C. A. 1978. *Hume & the Philosophy of Religion*. London: Macmillan.
- Olding, A. 1990. *Modern Biology & Natural Theology*. London: Routledge.
- Gerson, L. P. 1990. *God and Greek Philosophy: Studies in the Early History of Natural Theology*. London: Routledge. Ch.2, secs. on Stoic Design Arguments.
- Davis, S. T. 1997. *God, Reason and Theistic Proofs*. Edinburgh: Edinburgh University Press. Ch.6.
- Wynn, Mark. 1999. *God and Goodness: A Natural Theological Perspective*. London: Routledge.

iv. Moral Arguments

Moral arguments for the existence of God tend to reflect a dissatisfaction with one or all of the traditional proofs of the existence of God. The *locus classicus* of this variety of theistic arguments is to be found in Kant's *Critique of Pure Reason* (The Transcendental Doctrine of Method, Ch. II, A797/B823 onwards), see also *Religion within the Bounds of Reason Alone* (a recent translation can be found in the Cambridge Edition of the Works of Immanuel Kant, see the volume *Religion & Rational Theology*, edd. and trans. A. Wood & G. DiGiovanni).

Further Reading

- Mackie, J. L. 1982. *The Miracle of Theism: Arguments for and Against the Existence of God*. Oxford: Clarendon Press. Ch.6.
- Adams, R. M. 1987. *The Virtue of Faith and Other Essays in Philosophical Theology*. Oxford: Oxford University Press. Pt.3.
- Byrne, P. 1998. *The Moral Interpretation of Religion*. Edinburgh: Edinburgh University Press.
- Swinburne, R. 1991. *The Existence of God*. Oxford: Clarendon Press. Ch.9.

v. Rationality and Faith

Within the history of philosophy there has been a resistance to the attempt to prove the existence of a god on rational grounds alone. This is represented by the fideistic tradition. Fideism has been associated with various forms of scepticism, or a suspicion of reason, or else from a desire not to underplay the role of faith or revelation in the explanation of a belief in God. For a discussion of the history of this dispute see T. Penelhum, *God and Scepticism: a Study in Scepticism and Fideism*, (Dordrecht: Reidel, 1983), and R. H. Popkin, *The History of Scepticism from Erasmus to Spinoza*, (Rev. ed. Berkeley: University of California Press, 1979).

Further Reading

- Helm, Paul. 1997. *Faith and Understanding*. Edinburgh: Edinburgh University Press.
- Kenny, A. 1992. *What is Faith?: Essays in the Philosophy of Religion*. Oxford: Oxford University Press.
- Sessions, W. L. 1994. *The Concept of Faith: a Philosophical Investigation*. Ithaca: Cornell University Press.
- Kretzmann, N. 1990. 'Faith Seeks, Understanding Finds'. In Thomas P. Flint, ed., *Christian Philosophy*. Notre Dame: University of Notre Dame Press.
- Swinburne, R. 1994. *The Christian God*. Oxford: Clarendon Press. Chs. 1-3.
- . 1981. *Faith and Reason*. Oxford: Oxford University Press.
- Plantinga, A., and N. Wolterstorff, eds. 1983. *Faith and Rationality: Reason and Belief in God*. Notre Dame: University of Notre Dame Press.
- Helm, P. 2000. *Faith with Reason*. Oxford: Clarendon Press.
- Plantinga, A. 2000. *Warranted Christian Belief*. New York: Oxford University Press.

B. PHILOSOPHICAL THEOLOGY

Philosophical theology is concerned with the nature and coherence of the concept of God. Traditionally this subject is closely allied to metaphysics and philosophical logic. Its central topics include the Divine Attributes and Divine Action.

i. Divine Attributes

Are attributes traditionally ascribed to God, such as omniscience, omnipotence and benevolence, individually coherent and mutually consistent? What is involved in the idea of divine perfection? Can God do the impossible? What is God's relation to time and change, and to moral goodness? Is God's omniscience compatible with human free will? Is God impassible, or vulnerable from the effects of human action?

Anselm, *Monologion*.

Aquinas, *Summa Theologiae*, 1a, qq.1-13.

Ockham, *Philosophical Writings: a Selection*. Translated by Philotheus Boehner. Indianapolis: Hackett, 1990. Chs. 8-

10.

- Duns Scotus, *Philosophical Writings: a Selection*. Translated by Allan Wolter. 2nd ed. Indianapolis: Hackett, 1987. Chs. 2-4.
- Molins, *On Divine Foreknowledge*. Translated by Alfred J. Freddoso. Ithaca, N. Y.: Cornell University Press, 1988. Augustine, *Confessions*, Book XI.
- Hughes, Gerard J. 1995. *The Nature of God*. London: Routledge.
- Gale, R. M. 1991. *On the Nature & Existence of God*. Cambridge: Cambridge University Press.
- Hasker, W. 1989. *God, Time and Knowledge*. Ithaca, N. Y.: Cornell University Press.
- Rice, Hugh. 2000. *God and Goodness*. Oxford: Clarendon Press.
- Wenady, Thomas G. 2000. *Does God Suffer?* Edinburgh: T & T Clark.
- Lucas, J. R. 1989. 'The Vulnerability of God'. In *The Future: an Essay on God, Temporality and Truth*. Oxford: Basil Blackwell.
- Swinburne, R. 1993. *The Coherence of Theism*. Rev. ed. Oxford: Clarendon Press.
- Wierenga, Edward R. 1989. *The Nature of God: an Inquiry into Divine Attributes*. Ithaca, N. Y.: Cornell University Press.
- Alston, William P. 1989. *Divine Nature and Human Language: Essays in Philosophical Theology*. Ithaca, N. Y.: Cornell University Press.
- Kenny, A. 1979. *The God of the Philosophers*. Oxford: Clarendon Press.
- van Inwagen, P. 1995. *God, Knowledge and Mystery: Essays in Philosophical Theology*. Ithaca, N. Y.: Cornell University Press.
- Helm, P. 1997. *Eternal God: A Study of God without Time*. Oxford: Clarendon Press.
- Morris, T. V. ed. 1987. *The Concept of God*. Oxford: Oxford University Press.
- . ed. 1988. *Divine and Human Action: Essays in the Metaphysics of Theism*. Ithaca, N. Y.: Cornell University Press.
- Ross, J. 1969. *Philosophical Theology*. Indianapolis, Ind.: Hackett.
- Leftow, B. 1991. *Time and Eternity*. Ithaca, N. Y.: Cornell University Press.
- Foscher, John Martin. ed. 1989. *God, Foreknowledge and Freedom*. Stanford, Calif.: Stanford University Press.
- Craig, William Lane. 1991. *Divine Foreknowledge and Human Freedom: the Coherence of Theism: Omniscience*. Leiden: Brill.
- Craig, William Lane. 1988. *The Problem of Divine Foreknowledge and Future Contingents from Aristotle to Suarez*. Leiden: Brill.
- Rogers, Katherine A. 2000. *Perfect Being Theology*. Edinburgh: Edinburgh University Press.
- Hasker, William, David Basinger, and Eef Dekker. eds. 2000. *Middle Knowledge: Theory and Applications*. New York: Peter Lang.

ii. *Divine Action*

This group of topics concerns itself with the following set of questions: What sense can be made of divine action in the world, the idea of divine creation, and of God's sustaining of the universe? Could this be the best of all possible worlds? What is a miracle? What would count as good evidence that a miracle had occurred? Can God answer prayer?

- Geach, Peter. 1969. 'Praying for Things to Happen'. In *God & the Soul*. London: Routledge and Kegan Paul.
- Houston, J. 1994. *Reported Miracles: a Critique of Hume*. Cambridge: Cambridge University Press.
- Hume, David. 'Of Miracles'. In *An Enquiry Concerning Human Understanding*. Sec.IX.
- Leibniz, G. W. *Theodicy: Essays on the Goodness of God, the Freedom of Man, and the Origin of Evil*. Edited by Austin Farrer. La Salle, Ill.: Open Court, 1985.
- Morris, T. V. ed. 1988. *Divine and Human Action: Essays in the Metaphysics of Theism*. Ithaca, N. Y.: Cornell University Press.
- Swinburne, R. 1970. *The Concept of Miracle*. London: Macmillan.
- Ward, Keith. 1990. *Divine Action*. London: Collins.
- Stump, Eleanore. ed. 1993. *Reasoned Faith*. Ithaca, N. Y.: Cornell University Press.
- Hughes, C., and R. M. Adams. 1992. 'Miracles, Laws of Nature, and Causation'. *Proceedings of the Aristotelian Society Supplementary Volume* 66: 179-205, 207-224.
- Swinburne, R. 1989. ed., *Miracles*. London: Collier Macmillan.

iii. *The Problem of Evil*

The problem of evil represents an enduring challenge to philosophical theology as it issues from the seeming incompatibility of two of God's attributes, namely His perfect goodness and His omnipotence. The problem is generated by the idea that a perfectly good god ought not to allow the extent and degree of evil that exists in the actual world.

- Augustine, *On the Freedom of Choice*, Bks.2 and 3.
- Aquinas, *On Evil and Commentary on the Book of Job*.
- Leibniz, *Theodicy*.

- Adams, M. M., and R. M. Adams, eds. 1990. *The Problem of Evil*. Oxford: Oxford University Press.
- Howard-Snyder, D. ed. 1996. *The Evidential Argument from Evil*. Bloomington, Ind.: Indiana University Press.
- Helm, P. 1993. *The Providence of God*. Leicester: Inter-Varsity Press.
- Hick, John. 1977. *Evil and the God of Love*. 2nd ed. Basingstoke: Macmillan.
- Peterson, Michael L. ed. 1992. *The Problem of Evil: Selected Readings*. Notre Dame, Ind.: University of Notre Dame Press.
- Plantinga, Alvin. 1974. *God, Freedom and Evil*. New York: Harper and Row.
- Phillips, D. Z. 1965. *The Concept of Prayer*. London: Routledge and Kegan Paul.
- Adams, R. 1987. 'Must God Create the Best?'. In T. V. Morris, ed., *The Concept of God*. Oxford: Oxford University Press.
- Adams, M. M. 1999. *Horrendous Evils and the Goodness of God*. Ithaca, N. Y.: Cornell University Press.

C. RELIGIOUS EPISTEMOLOGY

Religious epistemology is dominated by the question how, if at all, can belief in a god be justified? Within contemporary discussion there are five approaches to the question: a) natural theology—the attempt to find evidence for the existence of God in the world of nature; b) reformed epistemology—a position which argues that belief in God does not need to be justified evidentially; c) prudentialist arguments—justification arising from expected benefits accruing to belief in God, the two standard forms being Pascal's 'Wager' and William James's 'Will to Believe' argument; d) fideism—an attempt to justify theistic belief by appeal to faith rather than to reason; e) *experientia* arguments—arguments which assert the existence of a god on the basis of religious experience.

Essential Reading

- Penelhum, T. 1995. *Reason and Religious Faith*. Boulder, Col.: Westview Press.
- Givett, R. Douglas, and Brendan Sweetman. eds. 1992. *Contemporary Perspectives on Religious Epistemology*. Oxford: Oxford University Press.
- Senor, Thomas D. ed. 1995. *The Rationality of Belief and the Plurality of Faith: Essays in Honor of William P. Alston*. Ithaca, N. Y.: Cornell University Press.
- Jordan, J., and D. Howard-Snyder, eds. 1996. *Faith, Freedom and Rationality: Philosophy of Religion Today*. Lanham, Md.: Rowman & Littlefield.
- Sennett, James F. 1998. *The Analytic Theist. An Alvin Plantinga Reader*. Grand Rapids, Michigan: W. B. Eerdmans.

i. Natural Theology

- Kretzmann, Norman. 1999. *The Metaphysics of Creation: Aquinas's natural theology in Summa contra gentiles II*. Oxford: Oxford University Press.
- Kretzmann, Norman. 1997. *The Metaphysics of Theism: Aquinas's natural theology in Summa contra gentiles I*. Oxford: Clarendon Press.
- Smart, J. J. C., and J. S. Haldane. 1996. *Atheism and Theism*. Oxford: Blackwell.
- Forrest, P. 1996. *God without the Supernatural: a Defense of Scientific Theism*. Ithaca, N. Y.: Cornell University Press.
- Swinburne, R. 1991. *The Existence of God*. Oxford: Clarendon Press.

ii. Reformed Epistemology

- Plantinga, A., and N. Wolterstorff. eds. 1983. *Faith & Rationality: Reason and Belief in God*. Notre Dame : University of Notre Dame Press.
- McLeod, Mark S. 1993. *Rationality & Theistic Belief: an Essay on Reformed Epistemology*. Ithaca, N. Y.: Cornell University Press.
- Zagzebski, Linda. ed. 1993. *Rational Faith: Catholic Responses to Reformed Epistemology*. Notre Dame, Ind.: University of Notre Dame Press.
- Hoitenga, Dewey J. 1991. *Faith and Reason From Plato to Plantinga: an Introduction to Reformed Epistemology*. Albany, N. Y.: State University of New York Press.
- Helm, P. 1994. *Belief Policies*. Cambridge: Cambridge University Press.
- Plantinga, A. 2000. *Warranted Christian Belief*. New York: Oxford University Press.
- Helm, P. 2000. *Faith with Reason*. Oxford: Clarendon Press.

iii. Prudentialist Arguments

- Pascal, P. *Pensées*, 343.
- James, W. 'The Will to Believe'. In *The Will to Believe and other Essays in Popular Philosophy*. The Works of William James Vol. 6. Cambridge, Mass.: Harvard University Press, 1979.
- . 'The Sentiment of Rationality'.
- Jordan, J. ed. 1994. *Gambling on God: Essays on Pascal's Wager*. Lanham, Md.: Rowman & Littlefield.
- Hacking, I. 1994. 'The Logic of Pascal's Wager'. In Jordan, ed., *Gambling on God*.
- Madden, P. 1979. Introduction to the Harvard edition of W. James, *Will to Believe and Other Essays in Popular Philosophy*. Cambridge, Mass.: Harvard University Press, 1979.

Wainwright, William J. 1995. *Reason and the Heart: a Prolegomenon to a Critique of Passional Reason*. Ithaca: Cornell University Press. Ch.3.

iv. *Fideism*

Kierkegaard, Søren. *Concluding Unscientific Postscript to "Philosophical Fragments"*. Edited by Robert L. Perkins. Macon, Georgia: Mercer University Press, 1997.

Wittgenstein, L. 1966. *Lectures & Conversations : on Aesthetics, Psychology and Religious Belief*. Edited by Cyril Barrett. Oxford: Blackwell.

Barrett, C. 1991. *Wittgenstein on Ethics and Religious Belief*. Oxford: Blackwell.

Nielsen, K. 1992. 'Wittgensteinian Fideism'. In R. Douglas Givett, and Brendan Sweetman. eds., *Contemporary Perspectives on Religious Epistemology*. Oxford: Oxford University Press.

Phillips, D. Z. 1988. *Faith after Foundationalism*. London: Routledge.

Stephen Evans, C. 1998. *Faith Beyond Reason*. Edinburgh: Edinburgh University Press.

v. *Experientia Arguments*

Gelman, Jerome I. 1997. *Experience of God and the Rationality of Theistic Belief*. Ithaca, N. Y.: Cornell University Press.

Pike, N. 1992. *Mystic Union: an Essay in the Phenomenology of Mysticism*. Ithaca, N.Y.: Cornell University Press.

Martin, C. B. 1959. *Religious Belief*. Ithaca, N. Y.: Cornell University Press. See chapter on religious experience.

Alston, W. P. 1991. *Perceiving God: the Epistemology of Religious Experience*. Ithaca, N. Y.: Cornell University Press.

Yandel, K. 1993. *The Epistemology of Religious Experience*. Cambridge: Cambridge University Press.

Kretzmann, N. 1994. 'St. Theresa, William Alston and the Broad-Minded Atheists'. In A. Padgett, ed., *Reason and the Christian Religion: Essays for Richard Swinburne*. Oxford: Clarendon Press.

D. RELIGIOUS LANGUAGE

Are all attempts to make theological statements cognitively meaningless? Are the criteria of meaningfulness to be found within religion? Can God be spoken of literally and positively, or only negatively, or metaphorically?

Alston, W. P. 1989. *Divine Nature and Human Language: Essays in Philosophical Theology*. Ithaca, N. Y.: Cornell University Press.

Ayer, A. J. 1946. *Language, Truth and Logic*. 2nd ed. London: Gollancz. Ch.VI.

Aquinas, *Summa Theologiae*, 1a, 13.

Heimbeck, R. S. 1969. *Theology & Meaning: a Critique of Metatheological Scepticism*. London: Allen & Unwin.

Hughes, G. ed. 1987. *The Philosophical Assessment of Theology: Essays in Honour of Frederick C. Copleston*. Tunbridge Wells: Search Press.

Phillips, D. Z. 1976. *Religion Without Explanation*. Oxford: Blackwell.

Soskice, Janet. 1985. *Metaphor and Religious Language*. Oxford: Clarendon Press.

Swinburne, R. 1993. *The Coherence of Theism*. Rev. ed. Oxford: Clarendon Press. Chs. 4 and 5.

Wolterstorff, N. 1995. *Divine Discourse: Philosophical Reflections on the Claim that God Speaks*. Cambridge: Cambridge University Press.

Ross, J. F. 1981. *Portraying Analogy*. Cambridge: Cambridge University Press.

McInerny, Ralph. 1996 *Aquinas on Analogy*. Washington, DC: Catholic University of America Press.

E. THE SOUL AND IMMORTALITY

A principal concern within the three monotheistic traditions of the West has been continued existence of the soul after corporeal death. This is one area in which the Philosophy of Religion is heavily reliant on more general philosophical discussions in Metaphysics and Philosophy of Mind.

Essential Reading

Plato, *Phaedo*, and *Republic*, Bk.X.

Aristotle, *de Anima*, Bks.2 and 3.

Aquinas, *Disputed Questions on the Soul*, q, 14.

Edwards, Paul. ed. 1992. *Immortality*. New York: Macmillan.

Dales, Richard C. 1995. *The Problem of the Rational Soul in the Thirteenth Century*. Leiden: E. J. Brill.

Perry, J. ed. 1975. *Personal Identity*. Berkeley: University of California Press. Selections from Descartes, Locke, Hume.

Further Reading

Geach, Peter. 1969. *God & the Soul*. London: Routledge and Kegan Paul.

Swinburne, R. 1997. *The Evolution of the Soul*. 2nd ed. Oxford: Clarendon Press.

Taliaferro, C. 1994. *Consciousness and the Mind of God*. Cambridge: Cambridge University Press.

Penelhum, T. 1970. *Survival and Disembodied Existence*. London: Routledge and Kegan Paul.

Helm, P. 1978. 'Disembodied Survival'. *Religious Studies* 14.

See also the special edition of *Faith & Philosophy*, on the general topic of resurrection, 1996.

Penelhum, T. 1982. 'Life After Death'. In Steven M Cahn, and David Shatz., eds., *Contemporary Philosophy of Religion*. Oxford: Oxford University Press.

Mavrodes, G. 1982. 'Life Everlasting and the Bodily Criterion of Identity'. In the same volume.

van Inwagen, P. 1978. 'The Possibility of Resurrection'. *International Journal of the Philosophy of Religion* 9: 114-121.

Lewis, Hywel D. 1978. *Persons and Life After Death: Essays*. London: Macmillan.

Phillips, D. Z. 1970. *Death and Immortality*. London: Macmillan.

Hasker, W. 1999. *The Emergent Self*. Ithaca, N. Y.: Cornell University Press.

Other topics normally studied include the relation of religion to science; and beliefs specific to a particular religious tradition (for example in Christianity, the concept of incarnation, in Judaism, the concept of idolatry). For references to these other topics see the three anthologies listed under general reading.