ABSTRACTS

Grace M. Jantzen, 'What's the Difference? Knowledge and Gender in (Post)modern Philosophy of Religion.

Although there is a deep channel dividing British philosophy of religion from French thought associated with poststructuralism, much is to be gained from communication between the two. In this paper I explore three central areas of difference: the understanding of the subject, of language, and of God/religion. In each case I show that continental philosophy pursues these areas in ways which make issues of gender central to their understanding; and suggest that, while continental thought is neither monolithic nor beyond criticism, its understandings of difference are of great value to religious thought.

Kevin Corcoran, Is Theistic Experience Phenomenologically Possible?

In this paper I examine the phenomenological possibility of peculiarly theistic experience. I present and explicate William Forgie's very powerful arguments against the possibility of such experience and Nelson Pike's recent response to Forgie. I argue that although Pike's refutation of Forgie ultimately miscarries, there are good reasons for rejecting what is the central thesis upon which all of Forgie's arguments rest. After canvasing several of these reasons and recommending an alternative thesis, I conclude that Forgie has not succeeded in establishing the phenomenological impossibility of theistic experience.

Kelly James Clark, Trinity or Tritheism?

The focus of this paper is the social trinitarian account in Richard Swinburne's *The Christian God*. After setting out the route Swinburne follows in reaching his conclusions about the Godhead, I endeavour to show two things: (i) that his account does not avoid the charge of tritheism and thus is not faithful to key elements in the Christian creeds; (ii) the philosophical moves behind his conclusions are not compelling if, as we can, we challenge his assumptions about divine necessity. A better account of divine necessity takes us away from Swinburne's version of trinitarianism/tritheism.

N. Tidwell, Holy Argument.

'Holy argument' is the most highly commended path to God in the Jewish tradition. The article seeks to draw out the nature, form and historical development of this Jewish piety of argument and to consider how it might be thought to work as a way to God and mode of spirituality. In the process certain parallels and contrasts between Jewish argument with God (one distinctive form of holy argument, particularly in the Chasidic tradition) and the enterprise of the philosophy of religion are examined and some elements of a Process Theology in the Jewish piety of argument tradition are drawn out.

Yong Huang, God as Absolute Spirit: A Heideggerian Interpretation of Hegel's God-Talk.

Though this is not a comparative study of Hegel and Heidegger, this article brings Heidegger's thinking of Being to shed light on some ambiguous parts of Hegel's God-talk, which is fundamentally postmodern. Its main arguments are (1) as real, Hegel's God is not a metaphysical Being but an absolute activity; (2) as transcendent, Hegel's God is not beyond this world but immanent in this world to bring it beyond itself; and (3) as revealing, God is not external but internal to human knowing. Largely a textual reinterpretation of Hegel in light of Heidegger, this article has in mind a theology that can take our postmodern condition into serious account.

Victor Cosculluela, Bolstering the Argument from Non-Belief.

This article attempts to strengthen Theodore M. Drange's Argument from Non-belief for the non-existence of the evangelical Biblical Christian God. An argument is proposed for the claim that God, if construed as an omniscient, morally perfect being, does not have conflicting desires of any kind. This argument, combined with Drange's evidence, is used to support the most controversial premise of the Argument from Non-belief. Biblical evidence is also presented which seems to compel the evangelical Biblical Christian to admit God's omniscience and moral perfection, thus blocking one avenue of retreat.