

CONTENTS

1	Reason: The Multi-Coloured Chameleon	1
1	<i>The Vision and Mission of Fides et Ratio</i>	2
1.1	<i>Pope Benedict XVI: Missionary of a Rationally Engaged Faith</i>	2
1.2	<i>A Vision for Future</i>	4
1.3	<i>Terms: Natural and Cultural</i>	5
2	<i>Role of Culture in Relating Faith and Reason</i>	6
2.1	<i>The First Twelve Centuries: Theology as Philosophy</i>	6
2.2	<i>Thomas Aquinas: Philosophy as a Bridge to Culture</i>	7
2.3	<i>Neo-Thomism: Philosophy as a Shield Against Culture</i>	9
2.4	<i>Impact of the Modern View of Reason</i>	16
2.5	<i>Vatican II: Dissolution of Philosophy and Its Aftermath</i>	18
3	<i>Aquinas as 'Exemplar'</i>	22
3.1	<i>Obligating Reasons?</i>	22
3.2	<i>Exercising Officium Sapientis Today</i>	25
3.3	<i>Faith and Reason in Non-Roman Catholic Christian Traditions</i>	26
4	<i>The Structure and the Argument of the Book</i>	28
4.1	<i>Part I Science and Religion</i>	30
4.2	<i>Part II Existential Reasons: Conviction, Communication, and Truth</i>	32
4.3	<i>Part III Reasoning About Faith: Fundamental Theology</i>	35

Part I	Science and Religion	37
2	Religious Diversity and Theology	45
1	<i>Pluralists and Their Argument</i>	47
2	<i>Examining the Argument</i>	51
2.1	<i>Ptolemaic Theology and Conceptual Isolation</i>	52
2.2	<i>Data as Facts Interpreted in a Certain Way</i>	55
2.3	<i>Interim Conclusion</i>	58
3	<i>Tracing the Source of 'Ptolemaic' Theology</i>	58
3.1	<i>Superiority and Subjectivity</i>	59
3.2	<i>Theology as Existential</i>	64
3.3	<i>Implications</i>	68
3.4	<i>Towards a New Map</i>	71
4	<i>Conclusion</i>	74
3	Science and Religion: Some Parables and Models	75
1	<i>Theology and Falsification</i>	76
1.1	<i>Hare: Religion Is Not Science</i>	78
1.2	<i>Mitchell: Religion Does Not Violate Logic</i>	80
1.3	<i>The Task of Fundamental Theology: An Initial Statement</i>	83
2	<i>Science and Religion: The Prevalent Views</i>	84
2.1	<i>Science Versus Religion: The Conflict or Warfare Model</i>	85
2.2	<i>Science Is Religious: Holy Science Model</i>	88
2.3	<i>Naïve Metaphysical Realism (NMR): The Common Ground</i>	90
2.4	<i>Religion Is Not Science: The Autonomy Model</i>	93
2.5	<i>Science and Religion: The Experiential Model</i>	94
3	<i>Rejecting the Traditional Models</i>	95
3.1	<i>Contrary to Facts</i>	96
3.2	<i>Religious Ambiguity of the Universe</i>	97
3.3	<i>Rejecting NMR</i>	98
3.4	<i>Religious Reasons</i>	99
4	<i>Conclusion</i>	100
4	Science and Religion: Autonomy and Conflict	103
1	<i>Autonomy Model</i>	103
1.1	<i>Wittgensteinian Language Games</i>	104
1.2	<i>Stephen Jay Gould's NOMA</i>	106

2	<i>Beyond Autonomy: Some Criticisms of the Model</i>	107
2.1	<i>Nature of the Autonomy</i>	107
2.2	<i>Intellectual Schizophrenia</i>	109
2.3	<i>Problem of Justification</i>	110
2.4	<i>Fideism?</i>	111
2.5	<i>A False Conflict?</i>	112
3	<i>Where the Conflict Really Lies</i>	114
3.1	<i>The Existential Revolution: From 'God's Eye View' to 'Being-in-the-World'</i>	115
3.2	<i>Secularism and Its Cohorts</i>	121
3.3	<i>Faith Is Not Necessarily Religious</i>	122
3.4	<i>Science and Theology: Differences</i>	125
3.5	<i>The Real Source of Conflict: AMA Theory</i>	130
4	<i>Conclusion</i>	134

Part II Existential Reasons: Conviction, Communication, and Truth 137

5	Communication, Culture, and Fundamental Theology	151
1	<i>Communication</i>	152
1.1	<i>Fundamentals of Communication</i>	153
1.2	<i>The Forces at Work in Communication</i>	156
1.3	<i>Dynamics of Communication: The Hermeneutic Circle</i>	158
2	<i>Theology and Fundamental Theology</i>	160
2.1	<i>Fundamental Theology as Propaedeutic</i>	160
2.2	<i>Fundamental Theology and Apologetics</i>	167
2.3	<i>Interreligious Dialogue, Fundamental Theology, and Theology of Religions</i>	173
3	<i>Conclusion</i>	179
6	Justification: Beyond Uniformitarianism	181
1	<i>The Wittgensteinian Contextualism of Michael Williams</i>	182
2	<i>Some Chinks in the Armour of Contextualism</i>	185
2.1	<i>Contextualism and Relativism</i>	186
2.2	<i>Williams and Realism</i>	189
3	<i>Pluralistic Realism</i>	192
3.1	<i>Glock's Wittgenstein</i>	192

3.2	<i>Realism: Its Epistemological Components</i>	194
4	<i>Tapping the Internal Resources</i>	200
4.1	<i>The Natural and the Cultural</i>	200
4.2	<i>Teaching, Learning, and Justification</i>	202
4.3	<i>The Evidential Procedures</i>	205
5	<i>Conclusion</i>	210
7	Perception: Its Nature and Justification	213
1	<i>Perception: Initial Considerations</i>	214
1.1	<i>Perception: Experience, Consciousness, and Belief</i>	216
1.2	<i>Perception: Direct or Indirect?</i>	219
2	<i>Some Contemporary Theories of Perception</i>	220
2.1	<i>Causal Theory</i>	220
2.2	<i>Disjunctivism</i>	221
2.3	<i>Belief Acquisition Theories</i>	222
2.4	<i>More Contemporary Theories</i>	223
3	<i>A Grammatical Approach to Perception</i>	225
3.1	<i>Descriptions to Prescriptions: The Supervenience Principle</i>	226
3.2	<i>Identifying the Grammar of Perception</i>	228
3.3	<i>Using Grammar for Justification in the Default and Challenge Model</i>	234
4	<i>Developmental Continuity: Perception to Modern Science</i>	235
4.1	<i>Posing the Problem</i>	236
4.2	<i>Responding to the Problem</i>	237
4.3	<i>Some Implications</i>	239
5	<i>Conclusion</i>	243
	Part III Reasoning About Faith	245
8	Mysticism	257
1	<i>Walter Stace (1886–1967)</i>	258
1.1	<i>Stace on Mysticism</i>	259
1.2	<i>Some Critical Comments</i>	262
2	<i>Steven T. Katz (1944–)</i>	266
2.1	<i>Katz’s Epistemology of Mysticism</i>	266
2.2	<i>Katz in the Light of the Imperatives</i>	269
2.3	<i>Proudfoot’s Explanatory Reduction of Religion</i>	271

3	<i>Other Voices</i>	274
3.1	R.C. Zaehner (1913–1974)	274
3.2	<i>John Hick on Mysticism</i>	276
3.3	Karl Rahner (1904–1984)	278
4	<i>Concluding Observations</i>	281
9	Nature Mysticism and God	285
1	<i>Nature Mysticism: Experience and Analyses</i>	287
1.1	<i>Some Experiences</i>	288
1.2	<i>Analyses</i>	291
2	<i>Naming the Experienced Reality: Is It God?</i>	296
2.1	<i>Noetic Quality: Real</i>	297
2.2	<i>Drastic Contrast: Ineffability</i>	298
2.3	<i>Drastic Contrast: Simplicity</i>	300
2.4	<i>Positivity: Goodness</i>	301
2.5	<i>Living Presence: Consciousness</i>	303
2.6	<i>An Objection</i>	306
3	<i>More on God</i>	307
3.1	<i>God as Creator?</i>	307
3.2	<i>Immanence and Transcendence</i>	309
3.3	<i>Religious Naturalism?</i>	312
3.4	<i>Conceiving Transcendence</i>	315
4	<i>Conclusion</i>	316
10	Religious Diversity, Christian Faith, and Truth	317
1	<i>Natural Mysticism</i>	317
1.1	<i>Event Mysticism</i>	318
1.2	<i>Person-Mysticism</i>	321
1.3	<i>Implications</i>	328
2	<i>The Foundational Christian Experience</i>	329
2.1	<i>Recalling Developmental Continuity</i>	330
2.2	<i>The Jewish Milieu of the Christian Experience</i>	331
2.3	<i>The Christ-Event</i>	333
3	<i>Justification of Religious Beliefs and Practices</i>	335
3.1	<i>Need for Justification</i>	335
3.2	<i>Recalling the Justificatory Process</i>	338
3.3	<i>Is Jesus Divine?</i>	340
3.4	<i>Additional Grammatical Rule of Christian Faith</i>	342
3.5	<i>Some Complexities of Justification</i>	344
4	<i>Conclusion</i>	346

11 Pulling Together	349
1 <i>Summing Up</i>	349
2 <i>Some Hints Towards Building a Map</i>	352
2.1 <i>Resurrection</i>	353
2.2 <i>Trinity</i>	355
3 <i>Conclusion</i>	357
Bibliography	359
Name Index	387
Subject Index	393