

HORIZONS

Volume 7

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Number 2

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Dean R. Fowler, *Quantum Physics and Christian Anthropology*

Anthony Battaglia, *St. Anselm in the Social Science Quad: The Ontological
Argument One More Time*

June O'Connor, *Process Theology and Liberation Theology: Theological and
Ethical Reflections*

John R. May, *Visual Story and the Religious Interpretation of Film*

Diane Apostolos Cappadona, *Poetry as Yoga: The Spiritual Ascent of Sri
Aurobindo*

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Maureen R. O'Brien, *A Multi-Faceted Look at the Unseen City*

EDITORIAL

Bernard P. Prusak, *New Horizons*

REVIEW SYMPOSIUM

Hans Küng's *Does God Exist? An Answer for Today*

Four Perspectives: **Francis Schüssler Fiorenza; Anne Carr;**

Edward K. Braxton; Lewis S. Ford

Author's Response: **Hans Küng**

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COLLEGE THEOLOGY SOCIETY

The College Theology Society is a professional organization of college and university professors of religion in the United States and Canada.

The purpose of the College Theology Society is to improve the quality of the teaching of religion: by stimulating and sharing scholarly research; by developing programs of theology and religious studies which meet student needs and interests; and by exploring, evaluating, and encouraging effective ways of teaching which are interdisciplinary and ecumenical.

Annual dues in the Society are \$20.00 per year (joint membership for husband and wife \$25.00). Membership in the Society entitles one to receive a subscription to *HORIZONS*, a copy of the *Proceedings* of the annual convention, and a subscription to the *Bulletin of the Council on the Study of Religion*.

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HORIZONS

The Journal of the College Theology Society

A journal exploring developments in Catholic theology, the total Christian tradition, human religious experience, and the concerns of creative teaching from the college and university environment.

The contemporary interest in theological method and the debate about a public theology makes the first contribution by Thomas B. Ommen especially appropriate for *Horizons*. The issue of justifying or verifying theological claims looms large. His analysis and critique of the Wittgensteinian Fideists, under three different themes, suggests the need to move beyond where they leave theological method. Noting that criteria for "truth" are more difficult than those for "meaning," the author does not wish to restrict recognition of the truth of theological claims to those who believe.

Dean R. Fowler confronts the relationship between science and theology in a creative fashion, recognizing that the spheres of each need to be redefined in terms of their world views. The new scientific emphasis on the interdependence and interrelatedness of reality is seen to offer impetus for a new dialogue between theology and science which would enhance a holistic understanding of persons.

Anthony Battaglia analyzes the assertion of certain social scientists that religion is true, that there is a meaning to human life. He then parallels that admission to the claims made, more abstractly, by classic proponents of the ontological argument. He thus creatively and critically reopens the question of the openness of the human mind, and of human life, to transcendence.

Looking toward ethical implications, June O'Connor explores the differences and points of relationship between Process Theology and Liberation Theology. Effecting liberation of the oppressed and developing the theme of creative growth do not appear unrelated. Renewed biblical emphasis on a God who cares for the oppressed and philosophical perspectives on a God who in his consequent dimension lures, participates in, and is affected by the world process share a certain resonance. Liberating by "letting go" of power, wealth, and control converges with "letting all be" by not manipulating a world which is interdependent and essentially related.

John R. May proposes that films be viewed as visual story in order to discern religious potential. Following J. D. Crossan, he sees myth, which establishes world, and parable, which subverts world, to be the principal types of story. As the substance of religious heritage they are invariably narratives of human conflict involving the questions of our relationship to the universe, to each other, and of our self-understanding, the themes of the God question, evil problem, and salvation. Such is also the stuff of films. Analyzing selected productions the author can speak of a film's world view as open to a religious or sectarian interpretation or to appropriation for the faith experience.

In her study of Sri Aurobindo's creativity as poet Diane Apostolos Cappadona unpacks the idea of imagination and its ultimate creative potential to liberate the divine presence hidden within the finite confines of matter, thereby transforming world and self. In that sense writing poetry is a yogic activity which involves an always conscious surrender and aspiration resulting in communion.

In our Creative Teaching section Maureen O'Brien, in collaboration with Donald McNeill, C.S.C., presents an excellent description of a course offered at the Center for Experiential Learning at Notre Dame University. This represents but one dimension of a very innovative approach both to learning and the raising of social consciousness.

A symposium review of Hans Küng's *Does God Exist? An Answer for Today* by Francis Schüssler Fiorenza, Anne Carr, Edward K. Braxton, and Lewis S. Ford, with a response by the author, and reviews of 68 other books close an exciting issue.

As my editorial indicates this is the last time I will write such comments. My thanks to all the authors and reviewers from whom I learned so much and to the readers for their interest.

—Bernard P. Prusak, Editor