

# TheoLogica

*An International Journal for Philosophy of Religion and Philosophical Theology*

## EDITORIAL

The editorial team is very pleased to present the inaugural issue of *TheoLogica*: “Meta-philosophy of Religion and Meta-Theology”.

Our purpose in creating this new online journal is to contribute to the present development of analytic theology and analytic philosophy of religion, and offer a new venue for original research papers in this thriving field. Other very good publications have been created in recent years to respond to the development of research in analytic theology – like for instance *the Journal of Analytic Theology*, or the *European Journal for Philosophy of religion*. The originality of *Theologica* is the combination of the following four characteristics: it is multilingual, completely online, thematic and favoring the theology / philosophy collaboration.

- 1) Analytic theology has emerged as a field of research developed mostly by analytic philosophers interested in the purport of their philosophical work in theology, and the connection with the work of professional theologians has been pursued only in a second time. It is our deep conviction that such a connection is highly valuable, both for the enrichment of classical theology by the best tools of contemporary philosophy, and for the enrichment of analytic philosophy of religion, by classical discussions that could otherwise remain unnoticed or underappreciated.
- 2) Now, it is to be noticed that professional theologians in the late XXth century and early XXIst century are not as linguistically unified as contemporary analytic philosophy: many fundamental works in contemporary theology are published in languages other than English, most importantly in German, French, Spanish, or Italian. That’s why *Theologica* will be decidedly multilingual. Multilingualism is also intended to favor dialogue and mutual enrichment between different linguistic communities of academics, in which the main topics of discussion or the doctrinal trends sometimes differ importantly.
- 3) In order to facilitate the accessibility for researchers of different countries (and different budgets), *TheoLogica* will be entirely online and free.
- 4) Finally, our editorial line is to publish only thematic issues, edited by guest editors and especially dedicated to topics that are emerging in recent discussions or to topics that deserve to be emerging. (NB: We also welcome non-thematic papers, which will be published in a non-thematic section of our thematic issues.) It is our conviction that there are still many topics in classical and professional theology that have not been subjected yet to the application

of the philosophical methods of analytic philosophy. And conversely, there are many new options that contemporary philosophy can open, or has opened, in traditional theological discussions.

Today, we are presenting our first thematic issue, edited by the journal editors: **META-PHILOSOPHY OF RELIGION & META-THEOLOGY**. The issue is dedicated to the very foundations and methods of our field of study, namely the nature, methods and aims of philosophy of religion and theology, and the relationship between these disciplines.

- Johannes Stoffers, s.i., addresses the question of the relationship between philosophy and theology and situates contemporary “analytic theology” in the larger historical picture of philosophers who (since the 19<sup>th</sup> century onwards) have addressed, qua philosophers, traditional theological questions. (Paper in German)
- James Arcadi uses the medieval distinction between *deductive* and *declarative theology* in order to show that analytic theology is really “another instance of a longstanding practice within the Christian theological tradition of viewing philosophy as a handmaiden to theology”. He shows that the purposes and methods of analytic theology correspond to the medieval definition of declarative theology. (Paper in English)
- Benedikt Göcke defends the project of a confessional theology that qualifies as a full-blown scientific discipline. He considers and rebuts three objections against the possibility of such a project. (Paper in English)
- David Worsley concentrates on one particular characteristic of the analytic methodology – namely the elimination of metaphors and literary tropes – and asks whether this characteristic can constitute a problem in developing a theology based on the Bible. In particular, he offers objections against Yoram Hazony’s project of marshalling biblical narrative into non-narrative propositional arguments. (Paper in English)
- Damiano Migliorini enquires how the relationships between philosophy and theology are affected by the development of a fallibilistic conception of natural reason. He develops a conception of “critical faith”, which includes a theory of the authority of revealed sources in theology, and stands clear of both fideism and rationalism. (Paper in Italian)
- José Tomás Alvarado addresses the issue of Revelation as a basic source of testimonial knowledge. Following an anti-reductionist and externalist epistemology of testimony, he defends that divine testimony has a maximal degree of trustworthiness. (Paper in Spanish)
- Christina Schneider considers the question of the meta-philosophical criteria that can be applied when adjudicating between different frameworks in philosophy of religion. The question is applied to one particular test-case,

namely the debate between transcendental vs immanent conceptions of the God/World relation, where the properly meta-philosophical criteria are eventually defended to remain neutral. (Paper in English)

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Our first issue also has one paper in the non-thematic section:

- Dale Tuggy calls into question the terminology by which we usually classify religious belief, in particular the standard trichotomy monotheism-polytheism-atheism. He shows that this trichotomy relies on confusions about the concept of *God*. In light of a distinction of the concepts *deity*, *god* and *ultimate*, he proposes a revised terminology. (Paper in English)

*Jean-Baptiste Guillon & Alejandro Pérez*