

The Source of  
Human Good



Henry N. Wieman

# The Source Of Human Good

**Chao Zhang**



## **The Source Of Human Good:**

**The Source of Human Good** Henry N. Wieman, 2008-03-01 A creative theory of value by a famous Christian scholar well known for his many outstanding contributions to the study of Christian doctrine Mr Wieman's book has been widely acclaimed as a new approach to the problem of good and evil in our time *The Source of Human Good, By Henry N. Wieman* Henry Nelson Wieman, 1946

**Empirical Tradition in American Liberal Religious Thought, 1860-1960** Creighton Peden, 2010 This book introduces the empirical tradition in American liberal religious thought from 1860 to 1960 by exploring the thought of significant individual contributors The first section focuses on four participants in the Free Religious Association of 1867 which supported free religion the scientific method and evolution F E Abbot W J Potter D A Wasson and M J Savage The second section focuses on the empirical tradition as expressed by eight scholars from the eight scholars from the Chicago School in American liberal religious thought S Mathews G B Foster E S Ames G B Smith S J Case A E Haydon H N Wieman and B E Meland *William L. Rowe on Philosophy of Religion* William L. Rowe, 2007 The present collection brings together for the first time Rowe's most significant contributions to the philosophy of religion This diverse but representative selection of Rowe's writings will provide students professional scholars as well as general readers with stimulating and accessible discussions on such topics as the philosophical theology of Paul Tillich the problem of evil divine freedom arguments for the existence of God religious experience life after death and religious pluralism

**The Transcendence of God** Edward Farley, 2017-06-28 In the varying perspectives of theological thought the contrasting ideas of transcendence and immanence must inevitably be looked at together To whatever extent they are held to be mutually compatible or mutually exclusive neither can be considered without at least some cognizance being taken of the other Nevertheless in the swinging of the pendulum from era to era first one and then the other theme receives the greater weight of attention Thus nineteenth century liberalism placed more emphasis on immanence whereas the twentieth century revolt against liberalism has concentrated on transcendence In this book the author studies the transcendent aspect of God as developed by five contemporary theologians Two of the men whose work Dr Farley examines Reinhold Niebuhr and Paul Tillich are thoroughly familiar The other three Karl Heim Charles Hartshorne and Henry Nelson Wieman have received less attention in recent studies The five represent widely divergent traditions but all of them agree in opposing immanentism Moreover they all deal with the tension between the philosophical and the Biblical affirmations of God's transcendence and attempt to show in their respective ways how these types of beyondness are related *Modern Christian Thought: The twentieth century* James C. Livingston, Francis Schüssler Fiorenza, This widely acclaimed introduction to modern Christian thought formerly published by Prentice Hall provides full scholarly accounts of the major movements and thinkers theologians and philosophers in the Christian tradition since the eighteenth century Enlightenment together with solid historical background and critical assessments This second edition deals with the entire modern period in both Europe and

America and is the first to include extensive treatment of modern Catholic thinkers Evangelical thought and Black and Womanist theology

Aristotle on the Sources of the Ethical Life Sylvia Berryman,2019-03-13 Aristotle on the Sources of the Ethical Life challenges the common belief that Aristotle s ethics is founded on an appeal to human nature an appeal that is thought to be intended to provide both substantive ethical advice and justification for the demands of ethics Sylvia Berryman argues that this is not Aristotle s intent while resisting the view that Aristotle was blind to questions of the source or justification of his ethical views She interprets Aristotle s views as a middle way between the metaphysical grounding offered by Platonists and the scepticism or subjectivist alternatives articulated by others The commitments implicit in the nature of action figure prominently in this account Aristotle reinterprets Socrates famous paradox that no one does evil willingly taking it to mean that a commitment to pursuing the good is implicit in the very nature of action

*Happy Lives and the Highest Good* Gabriel Richardson Lear,2009-01-10 Gabriel Richardson Lear presents a bold new approach to one of the enduring debates about Aristotle s Nicomachean Ethics the controversy about whether it coherently argues that the best life for humans is one devoted to a single activity namely philosophical contemplation Many scholars oppose this reading because the bulk of the Ethics is devoted to various moral virtues courage and generosity for example that are not in any obvious way either manifestations of philosophical contemplation or subordinated to it They argue that Aristotle was inconsistent and that we should not try to read the entire Ethics as an attempt to flesh out the notion that the best life aims at the monistic good of contemplation In defending the unity and coherence of the Ethics Lear argues that in Aristotle s view we may act for the sake of an end not just by instrumentally bringing it about but also by approximating it She then argues that for Aristotle the excellent rational activity of moral virtue is an approximation of theoretical contemplation Thus the happiest person chooses moral virtue as an approximation of contemplation in practical life Richardson Lear bolsters this interpretation by examining three moral virtues courage temperance and greatness of soul and the way they are fine Elegantly written and rigorously argued this is a major contribution to our understanding of a central issue in Aristotle s moral philosophy

**Source of Human Good** Henry N. Wieman,1964-01-01 *New Quest* ,1987 **The Truth Seeker** ,1918 **The Hibbert Journal** Lawrence Pearsall Jacks,George Dawes Hicks,1916 *Short Studies in Character* Sophie Willock Bryant,1894 **The Smith Alumnae Quarterly** ,1929 The Preacher's Complete Homiletical Commentary on the Old Testament: Leviticus ,1892 **Life and Sermons of Jonathan Allen** . . Abigail Ann Allen,1894 **Evil and the Morality of God** Harold M. Schulweis,1984 Traditional theodicies the strategies which seek to reconcile the co existence of God and evil fail more on moral than on logical grounds Those that presuppose an impersonal God substitute metaphysical good for moral good those that are informed by a personal God deny humanity s competence and right to pass ethical judgment Both types of what Schulweis calls Subject Theology deprecate the moral understanding of good and evil and leave in their wake a deity devoid of those recognizable moral features found in the biblical and liturgical tradition of monotheism

After analyzing the idea of perfection which underlies the arguments of traditional theology Rabbi Schulweis proposes a predicate theology another way to understand God and the problem of evil Predicate theology applies an inversionary principle in which the subject predicate formulation of God and His attributes are reversed Not the subject but the moral predicates of Elohuth or Godliness are the proper concerns of theological study Elohuth is not lodged in a Thou or an It but in the discoverable predicates of divinity Predicate Theology frames the question and answer of the problem in such a way that it produces a theodicy which does not trammel the moral sensibilities of post holocaust man The Church Quarterly  
Review Arthur Cayley Headlam,1894      **Freedom and Truth** Howard Nicholson Brown,1916      **Christian Register and Boston Observer** ,1915

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