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Autore	Mosley David Russell
Titolo	Being Deified : Poetry and Fantasy on the Path to God // David Russell Mosley
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Note generali	Revision of author's thesis (doctoral)--University of Nottingham, 2015.
Nota di bibliografia	Includes bibliographical references (pages 217-228) and index.
Nota di contenuto	Preface -- Deification and creativity : a prelude -- stanza 1. Poet and poem : God, creation, and humanity -- 1. Before "in the beginning," or "in the beginning God"; the God who is poet and theo-poet -- 2. The poem days 1-5 : the stage for deification -- 3. The poem day 6 : humanity, the deified -- stanza II. Pride, evil, and distorted vision -- 4. The pride of the poem : auto-deification, distorted sight, and privative evil -- 5. Distorted eyesight and a corrupted cosmos -- stanza III. The poet enters the poem -- 6. The Poet enters the poem : incarnation, deification, and a restoration of vision -- stanza IV. Participating in the poem : sacraments, liturgy, and human creativity -- 7. Participating in the poem : sacramental ontology -- 8. Participating in the poem and theo-poem : human creativity and examples from poetry and fantasy -- Deification and creativity : a postlude.
Sommario/riassunto	Being Deified examines the importance of deification to Christian theology and the place of human creativity in deification. Deification is an explanatory force for the major categories of Christian theology: creation, fall, incarnation, theological anthropology, as well as the sacraments. Deification explains, in part, the why of creation and the what of humanity: God created in order to deify, humanity is created to be deified; the what of the Fall: the desire for divinity outside of God's gifts; one of the purposes for the Incarnation: to deify; and what end

the sacraments aid: deification. Essential to deification is human creativity for humans are created in the image of God, the Creator. In order to explore this dimension of deification, this essay focuses on works of poetry and fantasy, in many ways the pinnacle of human creativity since both genres cause the making strange of things familiar (language and creation itself) in part to make them better known, particularly as creations of the Creator.
