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Nota di contenuto	Introduction: Why Byzantium? -- Part One. From Creation to Creator -- Chapter 1. Strange Beauty: Environmental Aesthetics After Humanism -- Chapter 2. Hidden Patency: On the Iconic Character of Human Life -- Chapter 3. The Challenge of Secularism to Philosophical Ethics -- Chapter 4. Reflections on Faith and Science -- Part Two. Nature and the Holy -- Chapter 5. Toward the Mystery -- Chapter 6. Saving Sophia: Notes Toward an Orthodox Philosophy of Nature -- Chapter 7. Nature and Divine Wisdom: How (Not) to Speak of Sophia -- Chapter 8. Discerning the Spirit in Creation: Orthodox Christianity and Environmental Science -- Chapter 9. The Truth of Nature: Environmental Theology and the Epistemology of Asceticism -- Part Three. Byzantine Essays -- Chapter 10. "As We Also Forgive": Asceticism and Forgiveness in the Lord's Prayer, According to St.

Maximos the Confessor -- Chapter 11. Being as Communion: On the Ontology of Love in the Byzantine Tradition -- Chapter 12. TÔ HETERON: The Problem of Otherness in Western Philosophy and Christian Theology -- Chapter 13. The Prayer of the Heart and the Heart of Prayer: On the Eastern Orthodox Practice of Prayer -- Part Four. Byzantine Thought and Modern Culture -- Chapter 14. Representation of the Divine in the Christian East -- Chapter 15. Heresy and Iconography: Reflections on Carolingian Aesthetics and Its Modern Successors -- Chapter 16. From Fichte to Florensky: The Transformation of German Idealism within Russian Philosophy -- Chapter 17. The Fluttering of Autumn Leaves: Logic, Mathematics, and Metaphysics in Florensky's The Pillar and Ground of the Truth -- Part Five. Higher Education and Western Culture -- Chapter 18. One Dimensional Learning: The Dialectic of Sacred and Secular as the Enduring Possibility of the University -- Chapter 19. Approaches to Teaching a Great Books Core at an Orthodox College. .

Sommario/riassunto

This book represents a series of incursions from the region of Byzantine thought into territory long claimed by Western philosophy and theology. But at the same time, it is a project of attempting, beginning with thoughts inevitably rooted in the West, to penetrate as deeply as possible into the Byzantine philosophical and spiritual landscape. These are incursions that move back and forth between the visible and the invisible. This book shows that the problem of the relation between transcendence and immanence has found its answer in the philosophical and theological legacy of Byzantine thought, which has always sought to bring together strands tenaciously held separate in the West. This book transports contemporary readers to an ancient conceptual landscape as it expertly handles the Byzantine ideas with a familiarity unavailable to most contemporary scholars. It is an essential read for any scholar interested in recapturing the heart of Byzantine thought and using the lessons therein to address the problems which plague Western philosophy and society. .
