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Nota di contenuto	Cover; Title; Copyright; Dedication; Contents; Acknowledgements; Introduction; PART I Critical realism and transcendence; 1 Critical realism and dialectical critical realism; Critical realism; Dialectical critical realism; 2 The spiritual turn: transcendence and meta-Reality; Transcendental dialectical critical realism; The roots of the spiritual turn; The transition to meta-Reality; The philosophy of meta-Reality; 3 Christianity and critical realism; Transcendence: critical realism and God; Theology and natural science; Theology and epistemology; Theology and historiography PART II Epistemic relativism: the ambiguity of Christianity4 The identity of Christianity; Essential Christianity; Nominal Christianity; Realistic Christianity; Trinitarian Christianity; 5 Trinitarian theology and epistemic relativism; Epistemic relativism revisited; Trinitarian truth claims; The fallibility of Trinitarian truth claims; Judgemental rationality and Christian heresy; Judgemental rationality and Trinitarian theology; 6 The 'problem' of Christian exclusivism; Religious exclusivism and inter-faith dialogue; Exclusivism and ontology; Exclusivism and

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The hegemony of liberal polityPART V Judgemental rationality and the historical Jesus; 13 Towards a critical realist historiography; Positivist historiography; Idealist historiography; Critical realist historiography: ontological realism; Critical realist historiography: epistemic relativism; Critical realist historiography: judgmental rationality; 14 The quest for the historical Jesus; The Original Quest: positivism; The Original Quest: idealism; The New Quest: positivism; The New Quest: idealism; The Third Quest: critical realism; 15 Jesus Christ: a critical realist reading Miracles revisited

Sommario/riassunto

One of the key achievements of critical realism has been to expose the modernist myth of universal reason, which holds that authentic knowledge claims must be objectively 'pure', uncontaminated by the subjectivity of local place, specific time and particular culture. Wright aims to address the lack of any substantial and sustained engagement between critical realism and theological critical realism with particular regard to: (a) the distinctive ontological claims of Christianity; (b) their epistemic warrant and intellectual legitimacy; and (c) scrutiny of the primary source of the
