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Nota di contenuto	Front matter -- CONTENTS -- FOREWORD -- ACKNOWLEDGMENTS -- Introduction: From Animal Theory to Creaturely Theology -- Animals, before Me, with Whom I Live, by Whom I Am Addressed: Writing after Derrida -- The Dogs of Exodus and the Question of the Animal -- Devouring the Human: Digestion of a Corporeal Soteriology -- The Microbes and Pneuma That Therefore I Am -- The Apophatic Animal: Toward a Negative Zootheological Imago Dei -- The Divinanimality of Lord Sequoia -- Animal Calls -- Little Bird in My Praying Hands: Rainer Maria Rilke and God's Animal Body -- The Logos of God and the End of Humanity: Giorgio Agamben and the Gospel of John on Animality as Light and Life -- Anzaldúa's Animal Abyss: Mestizaje and the Late Ancient Imagination -- Daniel's Animal Apocalypse -- Ecotherology -- And Say the Animal Really Responded: Speaking Animals in the History of Christianity -- So Many Faces: God, Humans, and Animals -- A Spiritual Democracy of All God's Creatures: Ecotheology and the Animals of Lynn White Jr -- Epilogue. Animals and Animality: Reflections on the Art of Jan Harrison -- NOTES -- CONTRIBUTORS --

## INDEX

### Sommario/riassunto

A turn to the animal is underway in the humanities, most obviously in such fields as philosophy, literary studies, cultural studies, and religious studies. One important catalyst for this development has been the remarkable body of animal theory issuing from such thinkers as Jacques Derrida and Donna Haraway. What might the resulting interdisciplinary field, commonly termed animality studies, mean for theology, biblical studies, and other cognate disciplines? Is it possible to move from animal theory to creaturely theology? This volume is the first full-length attempt to grapple centrally with these questions. It attempts to triangulate philosophical and theoretical reflections on animality and humanity with theological reflections on divinity. If the animal–human distinction is being rethought and retheorized as never before, then the animal–human–divine distinctions need to be rethought, retheorized, and retheologized along with it. This is the task that the multidisciplinary team of theologians, biblical scholars, philosophers, and historians assembled in this volume collectively undertakes. They do so frequently with recourse to Derrida’s animal philosophy and also with recourse to an eclectic range of other relevant thinkers, such as Haraway, Giorgio Agamben, Emmanuel Levinas, Gloria Anzaldua, Helene Cixous, A. N. Whitehead, and Lynn White Jr. The result is a volume that will be essential reading for religious studies audiences interested in ecological issues, animality studies, and post humanism, as well as for animality studies audiences interested in how constructions of the divine have informed constructions of the nonhuman animal through history.