

1. Record Nr.	UNISA996255450103316
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Titolo	Speculative grace : Bruno Latour and object-oriented theology // Adam S. Miller
Pubbl/distr/stampa	New York, : Fordham University Press, 2013
ISBN	0-8232-5224-8 0-8232-5300-7 0-8232-5152-7 0-8232-5223-X
Edizione	[1st ed.]
Descrizione fisica	1 online resource (119 pages)
Collana	Perspectives in Continental philosophy
Altri autori (Persone)	BryantLevi R
Disciplina	210
Soggetti	Philosophical theology Object (Philosophy) Ontology Grace (Theology)
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Frontmatter -- Contents -- Foreword -- Abbreviations -- 1. Introduction -- 2. Porting Grace -- 3. Grace -- 4. Conspiracy Theories -- 5. An Experimental Metaphysics -- 6. Proliferation -- 7. A Metaphysical Democracy -- 8. Methodology -- 9. A Flat Ontology -- 10. Local Construction -- 11. The Road to Damascus -- 12. The Principle of Irreduction -- 13. Transcendence -- 14. Dislocated Grace -- 15. Resistant Availability -- 16. Agency -- 17. Translation -- 18. Representation -- 19. Epistemology -- 20. Constructivism -- 21. Suffering -- 22. Black Boxes -- 23. Substances -- 24. Essences -- 25. Forms -- 26. Subjects -- 27. Reference -- 28. Truth -- 29. Hermeneutics -- 30. Laboratories -- 31. Science and Religion -- 32. Belief -- 33. Iconophilia -- 34. God -- 35. Evolution -- 36. Morals -- 37. The Two Faces of Grace -- 38. Spirit -- 39. Prayer -- 40. Presence -- 41. Conclusion -- Bibliography -- Index
Sommario/riassunto	This book offers a novel account of grace framed in terms of Bruno Latour's "principle of irreduction." It thus models an object-oriented approach to grace, experimentally moving a traditional Christian

understanding of grace out of a top-down, theistic ontology and into an agent-based, object-oriented ontology. In the process, it also provides a systematic and original account of Latour's overall project. The account of grace offered here redistributes the tasks assigned to science and religion. Where now the work of science is to bring into focus objects that are too distant, too resistant, and too transcendent to be visible, the business of religion is to bring into focus objects that are too near, too available, and too immanent to be visible. Where science reveals transcendent objects by correcting for our nearsightedness, religion reveals immanent objects by correcting for our farsightedness. Speculative Grace remaps the meaning of grace and examines the kinds of religious instruments and practices that, as a result, take center stage.
