



C

Calvin, John (1509-1564). French Reformation theologian and founder of the tradition that today is most strongly represented in Presbyterian and Reformed churches. Calvin worked out his theological views while attempting to reform the Swiss city of Geneva. (In that tradition Calvinists since have often attempted redemptively to transform the various spheres of human society.) Calvin's thought puts great emphasis on the *sovereignty of God and the ways in which *sin deforms the whole of human existence. Epistemologically, Calvinism puts emphasis on an innate sense of God's reality that has been damaged by sin, on *revelation and on the inner testimony of the Holy Spirit. *See also* Reformed tradition.

Camus, Albert (1913-1960). French existentialist novelist and essayist. Camus is famous for his depiction of the absurd, which he described as the incongruity between the human self that demands meaning and purpose and an indifferent world that offers none. Camus described an existentialist hero who derives some meaning in this meaningless world by an attitude of revolt. This absurd hero clearly understands the futility of the revolt, but he takes up the burden (like Sisyphus, who rolls a rock up a mountain, even though that rock will inevitably roll down again). Thus he refuses "the leap" which Camus attributes to Søren *Kierkegaard. Born in Algeria and active in the Resistance movement during World War II, Camus's life was tragically cut short by an automobile accident. *See also* existentialism.

Cappadocian fathers. A group of theologians most noted for their development of the orthodox doctrine of the *Trinity and their battle with Arianism. Writing between the Council of Nicaea (325) and the Council of Constantinople (381), these church fathers included Basil of Caesarea, Gregory of Nyssa and Gregory of Nazianzus. Their understanding of the Trinity puts relatively more emphasis on the threeness of God than is characteristic of Latin theologians such as *Augustine and inspired



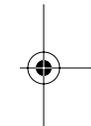


a twentieth-century view known as *social trinitarianism.

Carnell, Edward John (1919-1967). One of the leading evangelical theologians and apologists in the twentieth century. Carnell was the first resident president of Fuller Theological Seminary and was a leader in helping the evangelical movement differentiate itself from *fundamentalism, which he criticized as a form of "cultic Christianity." Carnell's apologetic arguments tended to link the case for Christianity with our knowledge of values and ourselves, and he was one of the first evangelicals to write about Søren *Kierkegaard.

category imperative. The supreme principle of *morality, according to Immanuel *Kant. Kant distinguished between a hypothetical imperative, which commands an *action conditionally as a means to an end that does not necessarily have to be willed (such as "Brush your teeth regularly if you want to avoid having cavities"), and a categorical imperative, which commands an action absolutely. Kant believed that there is only one categorical imperative: to act only on the basis of maxims that can be universally willed as a rational law. He thought that this one imperative could be formulated in several different ways, including the famous formula of the end in itself, in which we are enjoined to act in such a manner that we always recognize that rational agents have intrinsic worth and dignity and are not to be treated merely as a means to our own ends.

categories. Constituents of a philosopher's most basic classification scheme. The first philosopher to develop a set of categories was *Aristotle, who famously included ten, namely substance, relation, quantity, quality, place, time, property, position, doing and being affected. Another famous categorial distinction is that which René *Descartes drew between two fundamental kinds of substance: mental substance and physical substance. Immanuel *Kant is famous for his argument that the basic categories of the understanding are provided by the mind and thus that it is impossible for us to know the world as it is in itself; we know it only as it is structured by our own fun-





damental concepts. His view has inspired a variety of views known collectively as *antirealism.

category mistake. Misunderstanding by regarding a term that belongs to one logical category as if it belonged to a different logical category. Philosopher Gilbert Ryle, who popularized this concept, gave as an example someone who is shown an auditor's report on the financial accounts of a college. This reader of the report confusedly thinks that what is described in the report must be the real college, since the report covers all aspects of the college, and that experiences of the college's buildings, classrooms, libraries and so on must somehow be illusory. Mistakes of this sort are thought by Ryle and others to be grounded in the misunderstanding of language and are regarded as the ground of many philosophical puzzles.

causation. The fundamental kind of relation expressed by such terms as *produce*, *originate* and *bring about*. The items related (causes and effects) may be persons, objects, states of affairs or events. *Aristotle recognized four types of causality: efficient, final, formal and material. David *Hume famously tried to analyze causality as a constant conjunction between different types of events. Philosophers such as Thomas *Reid have argued for a fundamental type of causation known as "agent causality," in which persons (not merely events occurring in persons) bring about effects. Important philosophical disputes in this area include debates about *determinism (Are all events causally determined, or do persons sometimes possess *free will?) and about the *principle of sufficient reason, which in some forms holds that all events (at least of a certain type) or all contingent substances must have a cause. This principle plays a key role in *cosmological, or first cause, arguments for God's existence.

chain of being. A key element in the worldview of many ancient, medieval and early modern philosophers, who assumed a principle of plenitude in which beings of every possible type must be actualized, from the lowest to the highest. Thus in the medieval world it was common to think of various entities as possessing different degrees of being, from insignificant bare





specks of matter through plants and animals and humans and on to angelic beings and God himself, who possesses the highest possible degree of being. The universe is a vast hierarchy of beings, and it is good that all positions in the hierarchy are filled. *See also* Neo-Platonism.

character. The comprehensive set of traits that make up the intellectual and ethical substance of a person. A character is primarily a set of dispositions to behave in certain ways in characteristic circumstances. To evaluate a person's character is to focus on the abiding *virtues, or excellences, in a person over time instead of simply looking at individual *actions.

Chesterton, G. K. (1874-1936). A prolific, imaginative writer in many fields, today best known as a Christian apologist and for his Father Brown detective stories. Some of Chesterton's most-read works include *Orthodoxy*, *Heretics*, *The Everlasting Man* and *The Man Who Was Thursday*. He was a major influence on C. S. *Lewis.

Christology. The branch of Christian *theology that attempts to clarify the identity and nature of Jesus of Nazareth, understood as "the Christ" (from the Greek equivalent to the Hebrew term Messiah, which means "anointed one"). Within orthodox Christianity, Christology is concerned with understanding how Jesus can be both divine and human, and with the significance of his life, death and resurrection. *See also* incarnation.

City of God. Classic work (written between 413 and 426) by *Augustine of Hippo, in which human history is interpreted as a struggle between an earthly kingdom founded on self-love and a divinely established society founded on God's *grace.

Clarke, Samuel (1675-1729). English philosopher, theologian and preacher who is closely linked to Isaac Newton's scientific thought. Clarke championed orthodoxy from the viewpoint of *rationalism over against *deism and developed an original and powerful version of the *cosmological argument. He also defended Newton's views of space and time against those of Gottfried *Leibniz.





Clement of Alexandria (c. 150-220). One of the church fathers who, in contrast to *Tertullian, took a positive attitude toward *philosophy and Greek learning. Clement held that the Greek writers were able to discern important truths because the divine wisdom, or *Logos, is present in all humans. Though philosophy is inferior to and cannot substitute for *revelation, Clement thought its study can deepen one's understanding of revelation.

cognition, cognitive. The process by which knowledge is gained, and that which pertains to that process. What is cognitive is knowable, and thus a cognitive proposition is one that can be true or false. *Logical positivism is distinguished by the claim that the only genuine cognitive propositions (other than analytic ones that are made true by linguistic meaning) are those that can be verified by sense experiences. Positivists claim that theological propositions fail this test and thus lack cognitive meaning, though they might have poetic or emotive meaning. *See also* noncognitivism.

coherentism. An epistemological theory holding that the justification for *beliefs consists in the relations among the beliefs. A coherentist thus typically denies that there are any special propositions that are basic or foundational. Rather, the structure of beliefs is like a web in which some beliefs are more central than others but in which some beliefs give mutual support to others as part of a network. More radical forms of coherentism not only adopt a coherentist account of justification but also a coherentist account of *truth, in which true propositions are those that would be part of an ideally coherent system of beliefs. *See also* epistemology.

colonialism, paternalism, imperialism. Critical terms used by multiculturalists for academic work that they see as permeated by attitudes of Western superiority. The criticized views are often associated with male domination as well.

common grace. The *grace of God that is extended not only to the elect whom God saves but to all human creatures and even to the natural order as a whole. Theologians who emphasize





common grace say that it is God's gracious action ("sending rain upon the just and the unjust") that makes it possible for sinful humans to acquire knowledge and develop such positive cultural achievements as government and the arts.

Common Sense philosophy. Often referred to as "Scottish Common Sense philosophy" or "Scottish realism," this type of philosophy was originated by Thomas *Reid and was popular both in Great Britain and in North America throughout the nineteenth century. Reid argued against what he took to be the skepticism of David *Hume by trying to show that the principles underlying *skepticism were more dubious than the principles of common sense. While not indubitable, said Reid, the principles of common sense are universally knowable and in practice impossible to reject. Common Sense philosophers like Reid usually defended basic principles of morality and religion as well as the reliability of memory and sense perception and the basic credibility of testimony. *See also* realism.

communitarianism. Form of political philosophy, traceable to G. W. F. *Hegel. Communitarianism rejects the liberal view that takes individual rights to be the foundation of society, putting in its place a view that sees individuals as constituted by the groups of which they are a part. Communitarians are therefore concerned to foster strong communities and social institutions, believing that these social institutions can have rights and obligations in themselves and also that they can create rights and obligations for individuals.

compatibilism. In philosophy of action, the view that causal *determinism is logically compatible with *free will. The compatibilist who accepts both determinism and free will is called a soft determinist. Compatibilism usually defines free will as an *action that is caused by the individual's own desires or wishes, rather than being coerced by some external power. The alternative possibilities that seem necessary for genuine free will are interpreted by compatibilists as hypothetical in character. For example, the individual who freely gave money to a charity could have refrained from giving the money *if* the indi-





complementarity

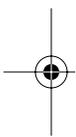
26

vidual had wished to do so or *if* the situation had been different. Critics of compatibilism argue that genuine freedom requires an individual to have more than one possibility that is actually possible at the time of choosing, not merely possibilities that would be open if certain facts that do not obtain were to obtain.

complementarity. Physicist Niels Bohr's term for his view that that there are alternative, seemingly incompatible descriptions of the world that are nonetheless true or at least necessarily must be accepted. The principle of complementarity is linked to quantum mechanics and the uncertainty principle, which makes it impossible to specify both a specific location and a specific motion for subatomic particles. The classical example of complementarity is the way light must be understood as consisting of both waves and particles. Some theologians and philosophers of science have sought to extend the principle of complementarity metaphorically so as to understand how theological and scientific descriptions of the world could both be true.

conceptualism. Compromise position between *realism and *nominalism on the question of the status of universals such as "goodness." The realist claims that these universals exist objectively, independently of the mind. The nominalist holds that universals are merely names that refer to a group of particulars. The conceptualist holds that real concepts are associated with universal terms but that these concepts do not exist independently of the mind.

Confucianism. Chinese school of ethical, political and religious teachings commonly attributed to Confucius (c. 551-479 B.C.). Confucianism places great weight on the cultivation of ethical virtues such as kingliness, humaneness and gentlemanliness that are cultivated through rituals. Ethical duties within Confucianism depend on one's social and family position. There is some dispute over the religious character of Confucianism, centering on the nature of *tian*, or "heaven," which is in some way the ground of our ethical duties. Some have interpreted



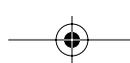


this concept in a transcendent, metaphysical way, while neo-Confucians tend to think of "heaven" as a metaphorical way of describing the natural ethical order of things.

conscience. The faculty that approves or disapproves of conduct from a moral point of view. Joseph *Butler made conscience (understood as a divinely implanted faculty) the centerpiece of his moral theory, arguing that, although following conscience does in fact lead to the best consequences for everyone in the long run, the authority of conscience is preeminent and not based on results. In the medieval period many thinkers viewed conscience as the natural human ability to grasp the moral order, but Thomas *Aquinas described that ability as "synderesis" and distinguished it from conscience, which is an ability to apply moral principles to particular situations. *See also* morality.

consciousness. Psychological states such as pain, sensations, thoughts and other objects of mental awareness are called conscious states. There appears to be something deeply private and mysterious about consciousness, leading some philosophers to doubt whether it is possible to truly know the content of others' consciousness (the problem of other minds). Consciousness is a key dimension of the *mind-body problem. Many dualists cite consciousness as the defining property of mental or spiritual reality, and materialists have great difficulty explaining it, leading some (such as advocates of logical *behaviorism and *eliminative materialism) to the extreme position of denying the existence of consciousness altogether. (*See* dualism; materialism.) Contemporary neurological research attempts to understand the physical basis of consciousness. Attempts by cognitive scientists to design a conscious computer implicitly assume philosophical stances toward consciousness.

consequentialism. An ethical theory that sees the ethical goodness or wrongness of an act as determined by the nonmoral consequences of the act, such as the amount of pleasure or pain the act produces. A good example is *utilitarianism, which





claims that the morally right act is the one that produces the best consequences for all who will be affected. Consequentialist theories are contrasted with *deontological theories, which hold that rightness and wrongness are not completely determined by consequences.

conservation of creation. Although popular views of *creation understand God's activity to be concerned with the origination of the universe, traditional theological accounts have held that the continued existence of the universe is also essentially linked to God's creative activity. On this view, God's activity in conserving the universe is really the same as his activity in beginning it. *See also* providence.

contingency. A characteristic of finite things that exist but do not exist necessarily. Those who support the *cosmological argument believe that the contingency of the natural order shows that it must have its ground of existence outside itself and that the ultimate ground for the existence of contingent things must be a being whose existence is not contingent but necessary—a being identifiable as God. *See also* necessary being.

conversion. Within Christianity, the change in an individual that represents the beginning of new life in Christ. For many who come to *faith as adults, conversion represents a specific experience. The nature of this conversion experience and its evidential status is debated by psychologists and philosophers of religion. It is noteworthy that conversions to other religions and even secular "faiths" such as Marxism are possible as well. *See also* salvation.

correspondence theory of truth. Most natural and widely held view of propositional *truth, which holds that a proposition is true if it corresponds to or agrees with reality. The core of the correspondence theory of truth is the commonsense notion that the truth or falsity of a proposition is determined by an independent reality. Thus this view of truth is linked to metaphysical *realism. When developed beyond this commonsense notion of truth (for example, by the metaphysical postulation





of a realm of facts corresponding to propositions), the correspondence theory becomes controversial. Its major rivals are the coherentist and pragmatic theories of truth, which tie truth closely to human thinking and human acting, respectively. *See also* coherentism; pragmatism.

cosmological arguments. A family of arguments for the existence of God that postulate God's existence as the ultimate cause or ground or explanation of the cosmos. Cosmological arguments normally make use of some principle of explanation, causality or *sufficient reason. Thomas *Aquinas and Samuel *Clarke are among the more famous proponents of this type of argument. *See also* theistic arguments.

counterfactuals. A conditional proposition (usually expressed in the form "if p , then q ") in which the antecedent (p) is false. Examples include such propositions as "If the moon were made of green cheese, then it would be tasty" and "If Abraham Lincoln had not been assassinated, then racial reconciliation after the Civil War would have been advanced." There is a vigorous debate over the status of counterfactuals that deal with free human actions, such as "If John had been offered a \$5,000 bribe, he would have freely refused it." Advocates of Molinism claim that such propositions have a truth value that God does not determine. (*See* middle knowledge.) They claim as well that God knows all such propositions and uses this knowledge in the providential governance of the universe. This allows God to control the outcome of events without impinging on human freedom. *See also* determinism; free will; providence.

covenant. A mutually binding relationship between two or more parties. A covenantal relationship goes beyond a mere contractual relationship by its formation of genuine bonds between the parties. In theology, *covenant* refers to God's gracious acts in establishing real relations with his human creatures. Theologians in the *Reformed tradition have given special emphasis to the notions of covenant and covenant people in attempting to understand the biblical narrative.

creation. God's activity in originating and maintaining the uni-





verse and any other creatures that may exist, such as *angels and *demons. Christian theology holds that God created the world freely out of nothing (*ex nihilo*) and that, although God is immanently present in creation, he transcends that creation.

creation order. Lawlike structure or order that is rooted in God's intentions at *creation. Those who affirm this notion typically think that there are particular "orders" or "spheres" of creation, such as the state and the family, each with its own purposes and norms. The term is also used to refer to a particular order or sphere.

creationism. (1) The theory that God's creation occurred directly and not through some Darwinian mechanism of evolution. Many creationists teach that the universe is relatively young (ten to fifty thousand years old), though some advocates of *intelligent design are willing to entertain the idea of an older universe. (2) The theory that the *soul of each human being is created directly by God and infused into the person, rather than being a biological product of the father and mother.

cultural relativism. *See* relativism.

cumulative case arguments. Arguments for the existence of God (or some other complex claim) that do not consist of a single decisive argument but rather try to show that God's existence makes more sense than any alternative hypothesis in light of all the available evidence. Richard *Swinburne, for example, presented a large number of arguments, none of which has decisive force. But since each argument has some evidential force, the cumulative case is alleged to make the existence of God probable. *See also* theistic arguments.

Cupitt, Don (1934-). Radical English theologian who has explicitly embraced *atheism in books such as *Taking Leave of God*. Cupitt became well known for producing a BBC documentary series, *The Sea of Faith*, which spawned a network of the same name devoted to theological *antirealism, which views religions as human constructions.

