

Lunch Break

14.00–14.45 Christian HENGSTERMANN, Bochum
Boehme's Inspiration Contested – More's Critique
of Behmenist Enthusiasm and His Theodicy of
Pedagogical Error

*God, Nature and Man in Behmenism and Cambridge
Platonism (quaestio 4)*

14.45–15.30 Cecilia MURATORI, Warwick
The *Ungrund* of Mind and Will – Divine Being and
Becoming in Boehme's *Aurora* and More's *Censura*

Coffee Break

16.00–16.45 Bogdan DEZMAN, Bucharest
The Wrath and Fierceness of the Living God –
Vitalistic Cosmology in Behmenism and Cambridge
Platonism

The Reception of More's Censura Philosophiae Teutonica

16.45–17.30 Douglas HEDLEY, Cambridge
Divine Sophia: from Boehme to Schelling

TIME

1st December, 2018

VENUE

Ruhr-Universität Bochum
Beckmanns Hof (Raum Tokio)

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UNIVERSITY OF
CAMBRIDGE



Lehrstuhl für
Religionsphilosophie und
Wissenschaftstheorie

RUHR-UNIVERSITÄT BOCHUM

RUB

WORKSHOPS ON THE LATIN WORKS OF HENRY MORE

II. CONCEPTS OF GOD AND MAN IN HENRY MORE'S CRITIQUE OF JACOB BOEHME

30.11-01.12.2018



WORKSHOPS ON THE LATIN WORKS OF HENRY MORE

Henry More was by far the most prolific writer among the Cambridge Platonists. His magisterial *Opera Philosophica* of 1679, now being edited and translated into English on the AHRC-funded project *Cambridge Platonism at the Origins of the Enlightenment*, contains some of his most seminal writings, including his influential critiques of Baruch de Spinoza, Jacob Boehme and Isaac de Luria. The interdisciplinary *Workshops on the Latin Works of Henry More*, organized by the Universities of Cambridge and Bochum, provide first analyses of these newly-edited and newly-translated texts from a variety of historical, philosophical and theological perspectives.

II. CONCEPTS OF GOD AND MAN IN HENRY MORE'S CRITIQUE OF BOEHME

More's epistolary treatise *Philosophiae Teutonicae Censura* provides a critical, albeit sympathetic, account of the eponymous German mystic's riveting vision of the cosmic drama of divine being and becoming. Written in 1670 at the behest of a friend (probably his "heroine pupil" Anne Conway), the *Censura* deals both with the person and the work of the famous Silesian shoemaker whom its author, despite the metaphysical errors of his visions, views as a pious Christian of great imaginative power. More's answers to the addressee's five *quaestiones* or "enquiries" amount to a Neoplatonic reimagining of Boehme's visionary theological cosmology.

PUBLIC EVENING LECTURE

FRIDAY, 30TH NOVEMBER, ROOM: HGA

18.00–19.00 Wilhelm SCHMIDT-BIGGEMANN, Berlin
Der teutonische Philosoph – Die Theosophie Jakob Böhmes in der europäischen Aufklärung

WORKSHOP: HENRY MORE'S CRITIQUE OF THE TEUTONIC PHILOSOPHY (SATURDAY, 1ST DECEMBER)

Introduction

09.00–09.15 Benedikt P. GÖCKE, Bochum
Introduction: Mystical Naturalism – The Contemporary Significance of Jacob Boehme and Henry More

09.15–09.45 Christian HENGSTERMANN, Bochum
Cambridge Behmenism, Cambridge Platonism – Henry More's Neoplatonic Retrieval of Jacob Boehme in the *Censura*

The Historical Context

10.00–10.45 Adrian MIHAI, Cambridge
John Everard and the Reception of German Mysticism in 17th-century England

10.45–11.30 Marilyn LEWIS, Bristol
Arminianism and Behmenism in Interregnum Cambridge. Tobias Conyers (1630–1687) and Charles Hotham (1615–1672)

The Knowledge of God in Boehme and More (quaestiones 1–3. 5)

11.45–12.30 Lucinda MARTIN, Erfurt
Imagination and Magic in Jacob Boehme

