- **16.45–17.30** Jon THOMPSON, London "An amiable and elegant body": The Identity of the Resurrection Body in Cambridge Platonism
- 17.45–18.30 Thomas HANKE, Frankfurt The Integration of System and History: Cudworth – Schelling – Hegel

**TIME** 10<sup>th</sup>-11<sup>th</sup> May 2019

# VENUE

Ruhr-Universität Bochum Building GA | Floor 6 | Room 131

# MOBILITY

All trains arrive at and depart from Bochum's main station. You can reach the Ruhr-University easily by catching the underground train U35. The U35 (going to Bochum Hustadt) departs in intervals from 5 to 10 minutes, and takes less than 10 minutes to arrive at the university, which has its own station named Ruhr-Universität. Leave the station via the escalator, turn right, and walk straight. Pass the library on the right and follow the yellow signs to the G buildings.

#### CONTACT

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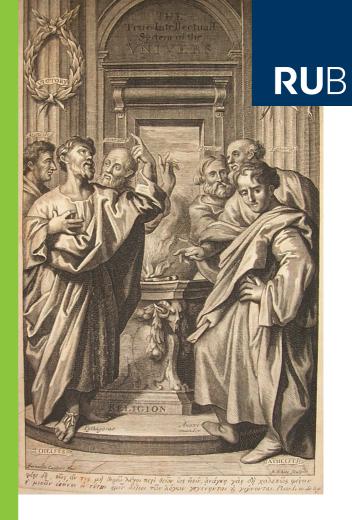


Lehrstuhl für Religionsphilosophie und Wissenschaftstheorie

### **RUHR-UNIVERSITÄT BOCHUM**

#### Katholisch-Theologische Fakultät

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# RUHR-UNIVERSITÄT BOCHUM

CAMBRIDGE PLATONISM AND THE ORIGIN OF THE "PHILOSOPHY OF RELIGION" FAITH AND REASON IN THE CAMBRIDGE ENLIGHTENMENT 10.-11.05.2019

# 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.

# III. FAITH AND REASON IN THE CAMBRIDGE ENLIGHTENMENT

It was the Cambridge Platonist Ralph Cudworth who coined the concept of "philosophy of religion" in his magisterial *opus magnum* of 1678 entitled *The True Intellectual System of the Universe*. A year later, Henry More published his three-volume Latin *Opera Omnia*. Its second volume contains his principal philosophical writings in Latin, including his hugely influential critiques of Descartes, Spinoza and Boehme and his handbooks on ethics and metaphysics. Drawing upon the resources of the ancient theology of pagan and patristic Platonism, Cudworth and More were the founders of the modern discipline of the philosophy of



religion. In response to the threat of materialism and determinism, the Cambridge Platonists propounded an early modern system of rational theology based upon the twin pillars of divine goodness and free will, thereby inaugurating a living tradition of Anglo-Saxon idealism.

Stenric More Cantabrigionis S. S. T. D. Efficien S. E. S.

# PUBLIC EVENING LECTURE FRIDAY, 10<sup>TH</sup> MAY, ROOM: HGA 20

**18.00–19.00** Douglas Hedley, Cambridge The Ancient Theology Revived – "Philosophy of Religion" in the Cambridge Platonists

# WORKSHOP: FAITH AND REASON IN THE CAMBRIDGE ENLIGHTENMENT (SATURDAY, 11<sup>TH</sup> MAY)

- **10.00–10.15** Benedikt P. Göcкe, Bochum Introduction: Religious Philosophy as System and Science – The Contemporary Significance of Cambridge Platonism
- **10.15–11.00** Adrian MIHAI, Cambridge Divine Providence, Atoms and Innate Ideas: Rational Theism in Ralph Cudworth's *The True Intellectual System of the Universe*

Coffee Break

11.30–12.15 Christian HENGSTERMANN Spatial, Spiritual and Material Extension – The Rational Theology of Henry More's Opera Omnia II/1

12.15–13.00 Matthew LEISINGER, Cambridge Ralph Cudworth on Free Will



Lunch Break

- 14.00–14.45 Daniel TOLAN, Cambridge Christian Stoicism – Origen's Notion of the hegemonikon in Cudworth's Treatise of Free will
- 14.45–15.30 James BRYSON, Cambridge Ethics of Love – A System of Human Passions in More's *Enchiridion Ethicum*

Coffee Break

**16.00–16.45** Jonathan LYONHART, Cambridge From within or without? Cudworth and Locke on the Innateness of Reason and Morality