

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

10th–11th 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.

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CAMBRIDGE



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Wissenschaftstheorie

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RUB



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.



PUBLIC EVENING LECTURE FRIDAY, 10TH 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, 11TH MAY)

10.00–10.15 Benedikt P. GÖCKE, 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