BRILL

JOURNAL FOR CONTINENTAL
PHILOSOPHY OF RELIGION 3 (2021) 1–2

JCPR

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Editorial

The beginning, Plato tells us, is the most important part of any work. “For at that stage it’s most plastic, and each thing assimilates itself to the model whose stamp anyone wishes to give it” (*Republic* 377b). Such has been our experience with this journal. Its first years, we have grown to appreciate, are already forming its future, helping to determine its direction and mold it into what it will ultimately be. Many of the contributions in the first two volumes of this publication have approached the questions at the heart of philosophy of religion with the help of the rich resources offered by the phenomenological tradition. Indeed, we have been honored to include works by some of the foremost phenomenologists working in the field today and there is no denying the role that such thinkers have had in shaping contemporary continental philosophy of religion. Yet, we are also aware that a journal like ours has the potential to broaden these vital conversations and push them toward new horizons. It can do so, in part, by, first, opening the space for new voices and, second, engaging with multiple methodologies. From its inception, the *Journal for Continental Philosophy of Religion* has been dedicated to advancing these two goals. In its pages, readers have found articles by young scholars published alongside those of some of the most prominent philosophers in the world. They have also found contributions and special issues dedicated to various approaches to the question of religion and it is our intention, in the years ahead, to widen our scope further.

As we mark the third year of this journal’s existence, we do so with the hope that this issue might illustrate our commitment to both of the aforementioned values. In the pages that follow, readers will find continued engagement with the phenomenological method from prominent philosophers such as Emmanuel Falque and Karl Hefty, both of whom take up the topic of flesh and the import of the body for religious thought. In Brian Harding’s contribution, the vital work of introducing an often overlooked thinker – Dutch philosopher of religion G. van der Leeuw – into the conversation as a “minimalist phenomenologist,” to use a term coined by Janicaud, is taken up. Erik Meganck continues the journal’s engagement with the hermeneutic tradition, offering a radical reading of the *Gloria Patri*’s “world without end,” one which seems to erode the hard distinction between reason and faith, the philosopher’s skepticism and the theologian’s assent. And Andrew E. Masvie’s “The Emer-

gence of I” reinterprets the Song of Solomon as a political myth, one which suggests a philosophical anthropology that accounts for the conception of the ego which he sees as being present among the ancient Israelites but not other ancient peoples. These articles offer an initial expansion into the varied array of “continental” thought, but many approaches within this rich tradition remain unrepresented. We invite such voices, including those from critical theory, psychoanalysis, poststructuralism, and the emerging field of speculative realism, to consider this journal a space where these voices may enrich the conversation between continental philosophy and religion.

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