Editorial

The current issue of JCPR hosts individual articles, a Scriptorium focused on the work of philosopher Richard Kearney, and a collection of book reviews. We begin with Jampol-Petzinger’s *Pantheism, History and the Problem of Evil* in which he examines the ideas of two Jewish existentialists, Lev Shestov and Benjamin Fondane, who criticize pan(en)theistic thinking and the view that suffering can have some sort of teleological redemption. They propose instead a “reversal” of history, where historical suffering can be expiated through the unforeseeable powers of the divine. The paper also addresses the work of philosopher Walter Benjamin, whose conception of history involves rescuing the past to redeem God. Together these accounts challenge conventional ideas about politics, rationality, and human history, inviting a reconsideration of the relationship between the divine and the mundane for political justice.

Barton’s *The Gnostic Accusation* discusses the claim that G.W.F. Hegel’s philosophy is Gnostic, analyzing three prominent figures who have propagated this accusation, namely Ferdinand Christian Baur, Eric Voegelin, and James Lindsay. He argues that all three thinkers construct disparate notions of Gnosticism, showing how Hegel’s philosophy conforms to their respective versions of it. The author concludes that the Gnostic accusation against Hegel is unfounded and based in misinterpretations of Hegelian philosophy that forcibly confirms their claims of its Gnostic inclinations.

The Scriptorium, focused on the relation between Richard Kearney’s “anatheism” and the poetic imagination, considers Kearney’s writing alongside works of poetry by Philip Larkin, Wallace Stevens, and Gerard Manley Hopkins. Anatheism is a term that situates itself between atheism and theism, and the four essays included in the Scriptorium question whether it is primarily a philosophical or theological term. Kearney responds to each of his interlocutors in this issue, suggesting that, while his work delves into both the philosophical and theological realms, he understands himself as a philosopher and that distinction is important. For example, he notes that there is a difference between the phenomenological question of being and the theological question of how something can come from nothing. Kearney argues that the dialogue between philosophy and theology is one in which the two disciples raise different questions and thus resist the soliloquy of the same. The real aim of anatheism is not intellectual conjecture but a passage beyond matters of belief and disbe-
lief to a space where the sacred can be re-figured, re-imagined, and re-lived. This process of refiguration invites an embrace of poetic imagination wherein theopoetics and poetry may amplify the horizons of denominating divinity.

Brian W. Becker  
Lesley University, Cambridge, MA, USA

Matthew Clemente  
Boston College, Chestnut Hill, MA, USA

John Panteleimon Manoussakis  
College of the Holy Cross, Worcester, MA, USA