

Is God Invisible?

In this volume, Charles Taliaferro and Jil Evans promote aesthetic personalism by examining three domains of aesthetics – the philosophy of beauty, aesthetic experience, and philosophy of art – through the lens of Judaism, Christianity, Islam, theistic Hinduism, and the all-seeing Compassionate Buddha. These religious traditions assume an inclusive, overarching God’s-eye, or ideal point of view, that can create an emancipatory appreciation of beauty and goodness. This appreciation also recognizes the reality and value of the aesthetic experience of persons and deepens the experience of artworks. Taliaferro and Evans also explore and contrast the invisibility of persons and God. The belief that God or the sacred is invisible does not mean God or the sacred cannot be experienced through visual and other sensory or unique modes. Conversely, the assumption that human persons are thoroughly visible, or observable in all respects, ignores how racism and other forms of bias render persons invisible to others.

Readers can find color figures at: www.cambridge.org/taliaferroevans
images

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An Essay on Religion and Aesthetics

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St. Olaf College

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This book extends the philosophy of imagination, aesthetics, and phenomenology developed in our first coauthored book, *The Image in Mind: Theism, Naturalism, and the Imagination*, though we do not presuppose the reader has any familiarity with that work.¹ If you find *Is God Invisible? An*

¹ See *The Image in Mind: Theism, Naturalism, and the Imagination* by C. Taliaferro and J. Evans (London: Continuum, 2010). See also our coedited book *Turning Images in Philosophy, Science, and Religion: A New Book of Nature* (Oxford: Oxford University Press, 2011).

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Essay on Religion and Aesthetics engaging, we hope you will explore our earlier book as well as our contributions on the visual representation of evil in the six-volume *The History of Evil*.²

² We have coauthored philosophical reflections of the visual representations of evil in volume 3, *The History of Evil in the Early Modern Age: 1450–1700*, chapter 21, and in volume 4, *The History of Evil in the Eighteenth and Nineteenth Centuries*, chapter 22, both published by Routledge, 2018.

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