

Wisdom: Past and Present



Thursday 24 October 2013
Regent's Park College, University of Oxford
Pusey Street, Oxford OX1 2LB

**A Half-Day Conference,
including the launch of:**
**Paul S. Fiddes: *Seeing the World and
Knowing God. Hebrew Wisdom and
Christian Doctrine in a Late-Modern
Context* (Oxford University Press,
August 2013). Bampton Lectures**

- 2.00 pm** **Dr Heather Walton**, Senior Lecturer in Theology and Religious Studies,
University of Glasgow
More than Human? Wisdom beyond Boundaries in Practical Theology
- 3.00 pm** **Dr Peter Heslam**, Director of the Entrepreneurial Leadership Initiative at the
Oxford Centre for Christianity and Culture, with **Dr Kenneth Barnes**, Dean of the
Marketplace Institute, Melbourne
Religious Wisdom in Business and Entrepreneurship
- 4.00 pm** Break for Tea/Coffee
- 4.30 pm** **Professor John Barton**, Oriel and Laing Professor of the Interpretation of the Holy
Scripture, University of Oxford
Old Testament Wisdom and Ethics in Ancient Israel
- 5.30 pm** Reception and Launch of *Seeing the World and Knowing God*

*No charge for attendance. Sponsored by the Oxford Centre for Christianity and Culture,
Regent's Park College, Oxford
For further information, contact: paul.fiddes@regents.ox.ac.uk*

Seeing the World and Knowing God aims to create a Christian theology of wisdom for the present day, in discussion with two sets of conversation-partners. The first are writers of the 'wisdom literature' in ancient Israel and the Jewish community in Alexandria. Here, special attention is given to the biblical books of Proverbs, Job, and Ecclesiastes. The second conversation-partners are philosophers and thinkers of the late-modern age, among them Jacques Derrida, Emmanuel Levinas, Julia Kristeva, Paul Ricoeur, and Hannah Arendt. Paul S. Fiddes enters into dialogue with late-modern concerns about the relation between the self and the world, proposing that the wisdom which is indicated by the ancient Hebraic concept of *hokmah* integrates a 'practical wisdom' of handling daily experience with the kind of wisdom which is 'attunement' to the world and ultimately to God as creator and sustainer of all. Fiddes brings detailed exegesis of texts from the ancient wisdom literature into interaction with an account of the subject in late-modern thought, in order to form a theology in which seeing the world is knowing a God whose transcendent reality is always immanent in the signs and bodies of the world. He thus argues that participation in a triune, relational God shapes a wisdom that addresses problems of a dominating self, and opens the human person to others.