

insights of linguistic analysis, Smith argues that experience qualifies as the proper medium through which to understand and evaluate religious claims. In brief, he maintains that experience properly understood is the mediator between consciousness and reality, is intersubjective, and is cross-cultural.

The remaining chapters explore the concepts of man, God, Christ, and the church in order to explicate their meaning through analogies from contemporary experience. The Christian understanding of sin and freedom is illuminated through being juxtaposed to existentialist, Buddhistic, and Marxian views. The concept of God is seen as based in the *imago Dei* implanted in all humanity and as best understood in terms of the analogy of selfhood and intentionality as analyzed by phenomenologists. Christ is interpreted as the concrete, historical focus point of God (the "transcendent center of intention") and his redemptive work is understood as analogous to, if not the paradigm case of, radical, selfless love in human experience. The church is seen as the "Beloved Community" in which and through which the religious dimension is experienced, interpreted, and shared.

Aside from minor flaws (there is neither an index nor a bibliography, and footnotes are far too few), there is one major difficulty with the book. Both in his discussion of the analogies to be drawn between religious claims and experience and in his justification of experience as the proper mediator of reality, Smith tends to speak of experience as something that stands by itself, separated from religious claims and reality, as if the latter could be approached by some means other than experience. It may be that Smith's empiricism is not radical enough. More pointedly, I think the attempt to begin with the datum of religious claims as *given*, and then to interpret it by experience, is to overlook the fact that these claims themselves must, at some point, be mediated through experience as well. Otherwise it would appear that they are innate—which is surely to bark up the tree of diminishing returns.

JERRY H. GILL

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The Openness of Being: Natural Theology Today

By E. L. Mascall

Philadelphia, Westminster Press, 1971. 278 pp. \$9.75.

To students of Mascall's earlier explorations into natural theology, especially *He Who Is* and *Existence and Analogy*, this latest book,

The Openness Of Being Natural Theology Today

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Table of Contents The Openness Of Being Natural Theology Today

1. Understanding the eBook The Openness Of Being Natural Theology Today
 - The Rise of Digital Reading The Openness Of Being Natural Theology Today
 - Advantages of eBooks Over Traditional Books
2. Identifying The Openness Of Being Natural Theology Today
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an The Openness Of Being Natural Theology Today
 - User-Friendly Interface
4. Exploring eBook Recommendations from The Openness Of Being Natural Theology Today
 - Personalized Recommendations
 - The Openness Of Being Natural Theology Today User Reviews and Ratings
 - The Openness Of Being Natural Theology Today and Bestseller Lists

5. Accessing The Openness Of Being Natural Theology Today Free and Paid eBooks
 - The Openness Of Being Natural Theology Today Public Domain eBooks
 - The Openness Of Being Natural Theology Today eBook Subscription Services
 - The Openness Of Being Natural Theology Today Budget-Friendly Options
6. Navigating The Openness Of Being Natural Theology Today eBook Formats
 - ePub, PDF, MOBI, and More
 - The Openness Of Being Natural Theology Today Compatibility with Devices
 - The Openness Of Being Natural Theology Today Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of The Openness Of Being Natural Theology Today
 - Highlighting and Note-Taking The Openness Of Being Natural Theology Today
 - Interactive Elements The Openness Of Being Natural Theology Today
8. Staying Engaged with The Openness Of Being Natural Theology Today
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers The Openness Of Being Natural Theology Today
9. Balancing eBooks and Physical Books The Openness Of Being Natural Theology Today
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection The Openness Of Being Natural Theology Today
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine The Openness Of Being Natural Theology Today
 - Setting Reading Goals The Openness Of Being Natural Theology Today
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of The Openness Of Being Natural Theology Today
 - Fact-Checking eBook Content of The Openness Of Being Natural Theology Today
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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