

# **Cosmological and Cultural-Anthropological Turns in the Christian Philosophical Theology: Educational Implications in the Post-secular Contexts**

**Maria Kulthaieva**

Doctor of Philosophical Sciences, Professor,  
Corresponding Member of the National Academy of Pedagogical Sciences of Ukraine,  
H.S. Skovoroda Kharkiv National Pedagogical University (Kharkiv, Ukraine)  
E-mail: mariya\_kulthaieva@i.ua  
<https://orcid.org/0000-0002-0603-0986>

**Natalia Radionova**

Doctor of Philosophical Sciences, Professor,  
H.S. Skovoroda Kharkiv National Pedagogical University (Kharkiv, Ukraine)  
E-mail: radionova\_natali@i.ua  
<https://orcid.org/0000-0001-7624-5539>

**Lesya Panchenko**

Ph.D., Associate Professor,  
National Pedagogical Dragomanov University (Kyiv, Ukraine)  
E-mail: rada@npu.edu.ua  
<https://orcid.org/0000-0001-8436-1206>

Kulthaieva, Maria, Natalia Radionova and Lesya Panchenko (2021) Cosmological and Cultural-Anthropological Turns in the Christian Philosophical Theology: Educational Implications in the Post-secular Contexts. *Philosophy and Cosmology*, Volume 26, 90-99. <https://doi.org/10.29202/phil-cosm/26/7>

*The article proposes the analysis of the changes in self-understanding of the Christian theology, which is regarded as a hybrid philosophical discipline in the post-secular cultural and social contexts with references to cosmology. This transformation is caused by the cosmological and cultural-anthropological turns in the Christian theoretical theology and its practices, which were enriched with the actual cosmological and philosophical knowledge about human and non-human*

*nature. The new perspectives of philosophical theology are showed with its cultural and educational implications. The psycho-therapeutical potential of philosophical theology is explicated.*

*Keywords: philosophical theology, cosmology, anthropology, human being, post-secularity, post-metaphysic, religion, culture, Christianity, education*

Received: 23 October 2020 / Accepted: 29 November 2020 / Published: 29 January 2021

## Introduction

The obsolete theological constructions which are based on the metaphysical assumptions have shown their theoretical difficulties in a new cultural and social context with bearing sight of the post-secularity. The illusion of religion's comeback in the post-industrial societies is based on pragmatic misusing its symbols and values in political interests. Because traditional Christian theology has lost the former power, its representatives make attempts to widen the horizon of theological reflection using cosmological and anthropological arguments.

The purpose of this article is to show a possible crossing between theology and philosophy, which might convert pure theology into a hybrid philosophical discipline with a cosmological background. The cosmological, cultural, and anthropological turns are regarded here as a frame condition for transforming and enriching the theology with philosophical content, which enables its critical reflection to unveil cultural pathologies in Christian education practices.

The Christian religion's ecumenical background also allows analyzing the new cultural-anthropological turn's potential by reflecting on this problem field. As empirical material, there were used especially explorations of the German- and Anglophone philosophers and theologians because they are trying to keep a distance — so far as possible — from political attempts to privatize the Christian virtues and values. It must also be mentioned that this article's important methodological impulses were coming from other Ukrainian authors' publications. The contemporary communicative philosophy is also significant for clearing new Christian education possibilities in the post-secular condition.

The different approaches to the post-secularity phenomenon are regarded with the reference on explorations made by Juergen Habermas and Charles Taylor.

## The New Stage of Cosmological Turn in the Contemporary Christian Theology

The cosmological component in the theological knowledge structure has always taken a firm place because it was connected with the necessity to give at least the approximate coordinates of God's omnipresence. The heaven in theology since The Middle Age was conceiving in different ways: 1) following the metaphysical canons of the classical theology with the architectonic giving in Platonism and Aristotelian transformations; 2) founded on astronomical knowledge about star and planet constellations and all other phenomena which occur in cosmos. The development of physical cosmology and its discoveries also seem to complement the universe's theological constructions on the speculative foundation. Rodney D. Holder notes: "Science is powerless to explain why the universe exists. The universe cannot explain its own existence" (Holder, 2016: 9). However, the new cosmological turn in contemporary philosophical theology was stimulated by natural and technical sciences and the exploration of cosmic space.

The heuristic hypotheses made of physical cosmology are generally described metaphorically, e.g., as “red supergiant,” or “black and white dwarfs,” or the most mysterious “black hole.” For many people, this can mean breaking with the former conceiving of heaven as a safe and comfortable locality for eternal life after death. Eschatological pictures of the uncharmed cosmic space have similarities with the vision of The Bowls of God’s Wrath. The seven angels pour on the earth, then the emergence of New Heaven and New Earth from the Revelation to John. However, it must be said that the metaphor of the invisible hands of angels coming from heaven is prevalent in the secular social philosophy, in which the religious metaphors begin to substitute the ideological ones. Helmut Willke analyzes this metaphor regarding Adam Smith and Jean Paul: “Humans, so Jean Paul, are machines for angels. But today we know more about that. Globalization and digitalization have changed the possible locations also for angels” (Willke, 2001: 66). The theological construction of the angel’s apparatus, according to Willke, is created accordingly to Aristotelian-Christian tradition by God for courier transmitting of information from God’s cancel to earth. With the purpose to maintain the global order on earth. The development of the reflexive megamachine can rule the world and universe more effectively, making unemployed both angels and humans the most significant producers of crises and disasters on the earth (Willke, 2001: 67). This forecasting has a real perspective for its fulfillment. The popular theology and futurological fantasies demonstrate the contra-factuality of the completely digitalized world-society. On this ground appears a critical theological theology with an atheist background. It should be a regress for real philosophical theology because the Christian cosmology is irreducible to the concrete social problems and contexts. However, every critical remark can be regarded as an occasion to examine one’s own position’s edge stones.

The cosmological explication of the fate of the earth is founded only on hypothetical presumption. But we can be sure that God has no limits on creativity and would find many other activities angels in the spheres constructed by Christian virtues such as love, hope, and faith. The prevalent metaphors dealing with throwing the human into the world (Martin Heidegger) and leaving the whole humankind on the spaceship Earth (Buckminster Fuller) appear less pessimistic than the probability of a multiverse with new ways making messages of it.

In the optic of the multiverse, which possible action mechanism was explained still by Leibnitz, must be clarified not only from the position of the contemporary physical cosmology but also from the spiritual and ethical side. Today we cannot repeat by Leibnitz that we live in the better of all possible worlds because it needs more convenient arguments. It might be said that the esoteric teaching of Plato shows some main features with Leibnitz’s conceptualizations of monads, but without evaluating judgments. To further explore this problem field, it might be practical to ask about the heuristically potential mystical roots of Christian Cosmology. In this connection, Joseph Milne refers to Meister Eckhart, who made a significant contribution to Christian mysticism (Milne, 2011: 55). In the post-secularity contexts, the arguments of mysticism are sometimes more influential than the appeals to accept earth at the hole and its cosmic environment and serve all that for coming generations as God’s unity and the created by him world (worlds).

With the acceptance of the multiverse, Christian theology is coming into a crisis caused by discrepancy empirical knowledge of comic space, a theoretical assumption about all those factors, and theological stereotypes of thinking. The exit from such a situation Elizabeth Box Price sees in paying more attention to the human relationship to the Earth (Price, 2008: 85). The widening ecological imperatives on the cosmic space is the actual task for the coming

decades. However, its articulation in the post-secular culture must be brought into accordance with the post-secular cultural and anthropological conditions.

### **The Post-secularity as New Context and the Claim for Philosophy and Theology**

The post-secularity is represented differently in the reflections of theology, philosophical anthropology, cultural and political sciences. Those discrepancies of reflections are caused not only through their intentionality but also by their segment of reality. Not less important is the consideration of senses, which generally used for the description of the status and functions of religion, especially of Christianity, in the spaces constituted by the idea of the Europe in which the Christian ethic and the social philosophy of Thomism are the constructive components for building new justice communities (Hoeffe, 2019:10). The concept of post-secularity is used generally in the descriptions of the dialectic of the secularization in the different subsystems of contemporary societies (Habermas, 2018; Taylor, 2007).

The post-secularity, according to Juergen Habermas, can be regarded as a very indistinct term. It means the following: 1) The contra-factuality of secularity in its self-denying. 2) The political instrumentality of religion. 3) The anthropological predisposition of the human being. These possible representations and corresponded senses Habermas tries to explain as the ambiguous and complementary process of social learning (Habermas, 2010: 7; Habermas, 2018: 34). All these directions can also be regarded as the problem fields for reflecting all facets of post-secularity and analyzing the relationship between philosophy and religion. The same intention but with another accentuating can be observed by Taylor (Taylor, 2007: 640-641). This accentuation has phenomenological and anthropological roots with references to the phenomenology of Maurice Merleau-Ponty. This recourse can help to clear the post-secularity phenomenon from the perceptive and epistemic side and show in this way the necessity of integrating the anthropological component into Christian education according to the post-secular conditions. The methodological approach of Taylor, which is essential for conceiving of cultural and educational representations of the post-secularity, Axel Honneth has precisely characterized as “the neo-phenomenological approach” with opening the methodological possibilities of embodied reason: “As Taylor shows, it cannot be reflexive disposal over rules of action, but must rather be, so to speak, an intuitive mastery of performativity acts that distinguishes such kind of knowledge” (Honneth, 1995: 153). The sense of the Christian religion in the interpretation of philosophical anthropology’s compensatory direction is bearing the semantics of the human being’s essential elements. The similar conceiving demonstrates the materialistic oriented philosophy of spirit. Therefore, Daniel Dennett attempts to explicate the religion in the post-secularity situation as a natural phenomenon in aphoristic definition, namely as “belief in belief” (Dennett, 2006: 200). This recognition of the humanistic meaning of good life introduced by religions also emphasizes Habermas in his revisions of tasks needed for social learning; it deals with increasing social subjects’ adaptive capacities (Habermas, 2010: 7). This form of preserving of religions can also be described as a kind of anthropological reduction and anthropological interpretation in the vertical and horizontal dimensions. From this standpoint, every place, event, and even game that can impress humans can be called a theological one. So, for Christian Bauer, football may also be regarded in the theological dimension (Bauer, 2017: 45-46).

The vertical dimension means the relationship between God and humans in the disenchanted secular world. The atheistic and religious cosmologies are just not in the militant relations. The post-secular transformations are trying to minimize the conflict

situations' risks in the debates concerning the world-view's questions. So, God returns in the social world, which cannot stop producing pathologies in scientific societies thinking of themselves in secular frames. The horizontal dimension of senses, which describes God's existence, is presenting not only as post-secular paternal protection of heaven but also as all-presence of the invisible power, which stimulates self-control and responsibility of all humans for the consequences of their creative activities. In these horizontal relations with God, the church has lost its mediator function. Martin Luther's idea of meeting with God directly on the table shines coming into appearance. However, it increases the hybrid concept of colonization of the cosmic space, heaven, and God. This kind of egoistic and egocentric thinking is widely represented in consumerism's ideologies with their dream of converting God into multifunctional security. The collective memory of societies with such social and cultural pathologies had given into archive all the narratives dealing with God's rage. In the opposition "God itself and God for us," the post-industrial subject makes decisions leading only by the own interest. Dismissing rage God from the mind of individual and memory of modern societies follows the ideology of consumerism.

Nevertheless, the metaphoric of God's love and rage belongs to the Christian narratives. As a supplement to this statement, it would be useful to site Peter Sloterdijk: "Combining of rage and eternity was always a Christian axiom... In our decades, which are new non-alphabetical times in the questions of religion, it might be almost forgotten that in Monotheism the angry God was always present" (Sloterdijk, 2006: 73). Asking for educational consequences of such presence, it must be not only light of deciding to show the rage in the metaphysical contexts because the human ability for transcendence must also be limited or even forbidden by God. In the secular language, it means: by politicians.

Dennis Dennett and many other naturalistic or materialistic philosophers support the appeal "For the love of God." They try to be honest with the ambiguous interpretations of their real feeling (Dennett, 2006: 249). The ultimate values, which emphasize the transcendental pragmatic (Karl-Otto Apel, Juergen Habermas), are necessary both for human existence and for maintaining the civilization process. The contemporary philosophers are not tired to repeat: "What shall we tell the children?" (Dennett, 2006: 328). Compared with the former but not less actual question, "What we leave our children?" there is more accented the communicative rationality of the irrational moments of the post-secularity used both in education and politics.

### **Anthropological Renewal of the Philosophical Theology**

The post-secularity as a cultural and epistemic reality is also a challenge to traditional forms of philosophical reflection. The theological research in the contexts of late modernity and postmodernity is going to be more philosophical. Many causes are leading to this transformation. The Aristotelian-Arabian cosmology has lost its weight in theological reflection over the religion's phenomena, documental base, and institutions. The different scientific cosmology branches and their theoretical and practical achievement must be integrated into theological patterns that were obsolete just for a long time. The revision of self-understanding of theology, its ability for self-reflection, was paralyzed through exegetic canons and the authority of the Bible.

However, in the contexts of the digital realities and democratic political culture, this authority has lost its influence at first on the new generations, which can be named "homo digitalis" (Cappuro, 2017: 4). Pluralizing the world-view's propositions addressed to people in secular countries has contributed to solving world-view culture in the entertainment culture

and so-called “new religions” with esoteric practices. These pathologies in the secularized cultures have brought a new type of religious communication into social and cultural life. Instead of being with God in the form of free serving (religion) and reflexive proving God’s existence (theology), their imitations were coming into post-industrial societies’ cultural life. Kurt Flasch gives a remarkable interpretation to the fact of the interruption of philosophically reflected theological literature on the book markets: “We have no causes to state the renaissance of religions, we only are speaking about it” (Flasch, 2012: 9). It should not be obligatory professional debates. The laity or even empty communication on religious topics can be regarded as a trend of simplifying both the religion philosophy and theology, trying to keep a distance from the political instrumentality of religions and their institutions.

However, spiritual globalization and multiculturalism’s claim explain increasing interest in religion’s social and political function. However, the anthropological and cultural background of the post-secularity needs more detailed analysis because it deals with the acceptance of Christianity as the world religion with significant influence. The re-emergence of religion in the post-Soviet space is not obligatorily connected with more profound transformations in the social and individual consciousness. Instead, it responds to the spiritual disorientation caused by the crash of the communist ideology and its atheism as a secular religion with the corresponded secular theology.

All over mentioned problems toughing both the religious philosophy and the theology demand revision of their metaphysic foundations. The traditional metaphor of Christian theology was well-known as the door guiding to God’s wisdom and truth, which was connected with the opening of the Bible. Today the people are also searching for other portals to God’s spiritual treasures. However, Christian theology is dealing with research joining faith and reason. Herbert Schnaedelbach notes that in Christianity, the theology is represented as the “self-institutionalized religion critic ... that makes the permanent problems for the Vatican with its professors at universities” (Schnaedelbach, 2010: 15). In the Christian orthodoxy, this tendency is not so evident, but also remarkable (Bartholomaios, 2019: 34).

The relationship between philosophy and theology was, on the one hand, very competitive because of the integration into Christian dogmatic ancient philosophical texts as the models for theodicy, but on the other one, they have given reciprocal stimuli for further development of those disciplines in the complex. The Platonic and Aristotelian ontological schemes and methodological approaches can be combined and applied in the Christian confessional plurality because they agree on the ethical principles and understanding of the good life (Schnaedelbach, 2010: 15). The tendency of refilling theology with philosophical thinking and methodology is principally continual; however, the philosophical content and approaches making from time to time the interruption of this continuation. The crossing of the theology, which has lost its metaphysical support, to the contemporary anthropologically oriented philosophical thinking with the cultural and social perspectives demonstrate it’s moving from the relatively narrow religious field in direction to cultural, social, and political actual realities. This crossing unveils the nearness of the theology to the epistemic culture of philosophical anthropology, which was able to substitute the metaphysic in the post-metaphysical constellations. The appeal of Ernst Tugendhat to recognize the theology as the first philosophy, which can produce synthesis in humanitarian sciences, also in cultural and religious practices, is founded on the premise that the knowledge on human being must include the perspectives of “You” and “We” with the methodological taboo to reduce them to the individual (Tugendhat, 2007:46). This was a proposition from the philosophical side. The theologians dream about the new holistic anthropology, which should connect humans



with everything done by him. This approach can answer the question about God's will or his participation's modus by all the natural and social disasters. The contemporary philosophical theology will give itself a new orientation crossing from the theoretical to more practical aimed reflections on the human being. Julia Enxing, a supporter of a new anthropological turn in theological studies, hopes for radical changes in theology: "So long we should not make a revision on the theological understanding of human and revolution in theology, it would be impossible to work consequently on the problem of non-human" (Enxing, 2020: 25). In her critical consideration, humans and non-humans depend on each other. The theological blind spot on these interdependent relations she makes responsible for all global problems of humankind because the theology had suggested no limits for human creativity. The positive part of new philosophical anthropology, which might be devoted to stopping or at last minimize all the catastrophes on the earth, is more nearing to the symmetric anthropology of Bruno Latour in his concerning of laboratory life as a unity of scientist, microbes, and other natural and human-made creations (Latour, 2008: 31-36).

The new anthropology is still not ready to transform theology into post-secular guidance on the good life. Nevertheless, its refusal from the conceptualization of human as God on the earth is promising and hopeful for solving all the problems resulting from human activities.

### **Cultural and Educational Potential of the Philosophical Theology**

The theology enriched with new philosophical ideas, and the complex of empirical knowledge about humanity will integrate itself into the digitalized world's mass culture. It must be philosophical reflected not only the presents of church on-line, but also the cultural and didactical education practices in religion and religious education. The philosophical theology staying beyond confessional distinctions and denominations might be possible only based on the resonance-theoretical and resonance-practical anthropology. This direction in philosophical theology roots in the Christian mystic (Meister Eckhart, Hildegard von Bingen, etc.), which was actualized by Martin Buber. In philosophical theology, this direction is represented mainly in German-phone countries by Reinhard Deichgraeber, Paul Deitenbeck, Eugen Drewermann, etc. The integration resonate of anthropology and theology was possible only in the context post-secularity because the old scheme "God speaks — we answer" was supposed from the addressers of the religious education, as a rule, the asymmetric communication in the confessional communities. Because Christianity was always involved in cultural and social life, religious sociality always followed all transformations in modern societies, especially in the Late Modernity.

Charles Taylor's doctrine of strong evaluating can be regarded as an appeal for moving in this direction, which was done by followers of this philosopher on the European continent with other epistemic cultures, with more openings for theological explorations. The European philosophical theology has developed some practical conceptions founding on the resonance anthropology and psycho-therapeutically approach to minimize the pathologies caused by the mass culture and practices of occultism, making it popular in mass-media with its supra-natural effects. Like a Christian mysticism with its accent on the inner nature of relationship individuality to God, the occultism destroyed human beings through spiritual disorientation. Philosophical anthropology can translate mystical content into educational practices with the humanistic orientation with ecological background and robust evaluation in the sense of Charles Taylor (Meijer, 2018: 3, 112-14). It must be mentioned that the soul healing as the practice of exorcism or other authoritarian religious practices of humiliation was widespread

since the Middle Age and became legitimacy by conservative and orthodoxly oriented theologians. It attempted to apologize for spiritual and physical repression as a meaning for the human soul's growth and catharsis. Platonism is still staying — open or latent — behind all these religious education practices, but they have lost their influence on the Late Modernity's autonomic individuals. However, searching for healing power for a soul in nature remains a favorite topic in popular philosophy and popular theology, in philosophical novels and philosophical lyric for a long time. In these metaphorical descriptions, the soul equipped with all Christian virtues and values becomes necessary to physical world activities only in cooperation with nature.

This tendency and its sounds and promises cannot substitute learning on the Bible, which is a universal source both for religious and secular moral education and for shaping humans in similarity to God. The adaptation of the Bible to children's psychology is essential for the adequate introduction of themselves into the world of Christianity. People and God meet each other in the history of world creation and live communication in learning and self-knowing situations. That is why it is impossible to make from the Bible a modern talking in the option of the pop-culture or explain its story as fakes (Langenhorst, 2020: 59-60). The philosophical theology as an active and critical reflection on Christian education practices can be constructive in corrections in its curricular options, setting formal and operating purposes.

The experience of religious educations is vibrant today, but the approach of Elizabeth Box Price is very actually in the contexts of post-secularity. She proposes to combine two narratives that generally were holding parallel: the scientific cosmic story and a life-affirmative story of Christianity. There is especially stressed: "Religion education knows about the power of myth and how the internalization of narratives and stories affects values, attitudes and behavior. Cultural narratives mold attitudes and behaviors" (Price, 2008: 92).

Post-secularity creates many problems for Christian education. However, the new cultural and educational conditions show many directions for developing pedagogical creativity and fantasy. The practices of blended learning allow self-organized studies both in cosmology and in philosophical theology.

## Conclusions

The synergy of the cosmological cultural, and anthropological turns in theology has made it really philosophical. The transmission of the theoretical accents in the direction to human beings and its cosmically, cultural, and social environment also had feedback consequences for structuring philosophical disciplines. In post-secular and post-metaphysical constellations, the renewed philosophical anthropology can take the place of the first philosophy giving a theoretical foundation for theology and converting it in this way into a hybrid form of self-representation of specific philosophical knowledge of human being with the latent inquire concerning the place of God in cosmos without clearing the former fundamental anthropological question about the position of the human in the universe.

However, human being's humiliation in interdisciplinary anthropological approaches has opened for theology new theoretical perspectives and showed practical fields, which can be elaborated in cooperation with social and educational philosophy. The philosophical foundations of the Christian education show the visible tendency of moving from the metaphysic to the more realistic oriented methodological perspectives in the last few decades. The traditional problem circle closed on the relationship between God and human beings. The world is now open for senses going from cosmic, social, and cultural contexts beyond the metaphysical explications. The early religious-philosophical anthropologies (developed



in the mainstream of Thomism, Orthodoxy, and representatives of other confessions) are transforming today into cultural anthropology to make synthesis and hybrids through involving secular anthropological conceptualizations.

## References

- Bartholomaios 1. Dimitrios Archondonis (2019) *Meeting with Mystery. Considering the Orthodox Christianity from Today*. Padeborn: Verlag Ferdinand Schoenigh.
- Bauer, Christian (2017) Football as Theological Place. *Herder Korrespondenz. Monatsheft für Gesellschaft und Religion*, No. 11: 44-48.
- Bederna Katrin, Gaertner Claudia. (2020) Where is God? When Forests are burning? What Questions Has the Climate Crises Addressed to the Academically Theology? In: *Herder Korrespondenz. Monatsheft für Gesellschaft und Religion*, No. 3 (74): 27-29.
- Cappuro, Rafael (2017) *Homo digitalis. Contribution to Ontology, Anthropology, and Ethic of the Digital Technique*. Wiesbaden: Springer.
- Dennett, Daniel C. (2006). *Breaking the Spell. Religion as a Natural Phenomenon*. New York: Penguin.
- Enxing, Julia (2020) So God Created the Man on Earth. In: *Herder Korrespondenz. Monatsheft für Gesellschaft und Religion*, No. 3 (74): 24-27.
- Flasch, Kurt (2012) Religion and Philosophy in Germany. *Information Philosophie*, No. 2: 8-17.
- Habermas, Juergen, and Eduardo Mendieta (2010) A New Interest of Philosophy for Religion? On Philosophical Conceiving of Post-secular Consciousness and Multicultural World Society. *Deutsche Zeitschrift für Philosophie*, No. 1 (58): 3-16.
- Habermas, Juergen, and Joseph Ratzinger (2018) *Dialectic of Secularity*. Freiburg: Herder Verlag.
- Hartmut, Rosa (2014) Nature as Space of Resonance and Source of Strong Evaluating. In *What Nature Do We Need?* Editors: G. Hartung und T. Kirchhoff Freiberg: Alber: 123-141.
- Hoeffe, Ottfried (2019) Will Europe Put Its Basic Values at Stake? *Information Philosophie*, No. 2: 8-20.
- Holder, Rodney D. (2016) Explaining and Explaining Away and Science. *Theology and Science*, 14 (3): 234-255, <https://doi.org/10.1080/14746700.2016.1191876>
- Honneth, Axel (1995) *The Fragmental World of the Social. Essays in Social and Political Philosophy*. New York: State University Press.
- Joas, Hans (2013) *Sacrificed Personality. To a New Genealogy of Human Rights*. Berlin: Suhrkamp.
- Langenhorst, Georg (2020) Because In Camping Was No Place For It Reserved. In *Herder Korrespondenz Spezial. The Bible. An Unknown Bestseller. April*: 58-60.
- Latour, Bruno (2008). *We have never been modern. Essays in Symmetric Anthropology*. Frankfurt am Main: Suhrkamp.
- Meijer, Michiel (2018) *Charles Taylor's Doctrine of Strong Evaluation. Ethic and Ontology in a Scientific Age*. London: Rowman & Littlefield.
- Milne, Joseph (2011) Mystical Aspects of Christian Cosmology. *Medieval Mystical Theology*, 69 (1): 32-44. <https://doi.org/10.1558/mmt.v20.47>
- Paganini, Simone (2019) *From Eva's Apple To Noah's Fleas. Fake News in the Bible*. Freiburg: Herder Verlag.

- Reder, Michael (2013) *Religion in Secular Society. New Attention of Political Philosophy to Religion*. Freiburg: Alber Verlag.
- Price, Elisabeth Box (2008) Christian Nurture and the new Cosmology. *Religious Education*, 103 (1): 84-101. <https://doi.org/10.1080/00344080701807502>
- Schnaedelbach, Herbert (2010) Religion in the Modern Culture. *Information Philosophie*, No. 2: 7-13.
- Taylor, Charles (2007) *A Secular Age*. Harvard University Press.
- Tugendhat, Ernst (2007) *Anthropologie Instead Metaphysic*. Muenchen: Verlag C.H. Beck.
- Willke, Helmut (2001). *Atopia. Studies on Atopic societies*. Frankfurt am Main: Suhrkamp.
- Zoller-Morf, Eva (1998) *Philosophical Travel. A trip with Children: Searching for Joy of Living and Meaning of Life*. Zuerich: Pro juventute.