

Content

Preface	5
Introduction	9

1. AIMS AND APPROACH

1.1. Introduction to the Process Theological Authors	15
1.2. Problems of Modern Philosophy: Towards a Process Theological Terminology	17
1.2.1. Actual Entities	20
1.2.2. Prehension	22
1.2.3. Concrescence	23
1.2.4. Dipolarity	24
1.3. The Key Categories	27
1.3.1. Creativity	27
1.3.2. Freedom	32

2. INTELLECTUAL CONTEXT

2.1. Biographical Notes	39
2.2. Material	43
2.3. Intellectual Opponents in the <i>Principles</i>	46
2.4. Summary of the <i>Principles</i>	50
2.5. Overlapping Frameworks	54
2.5.1. The Baroque Framework	55
2.5.2. The Platonic-Origenian Framework	59
2.5.3. The Quaking Framework	69
2.6. Conway's Method in the <i>Principles</i>	75

3. GOD AND THE WORLD

3.1. Conway's Ontology of Substance	84
3.1.1. God	92
3.1.2. Christ	100
3.1.3. Creation	115
3.2. Changing the Perspective: from Being to Becoming	131
3.2.1. Creativity	136
3.2.2. Freedom	147

4. SPIRIT AND BODY

4.1. Conway's Critique of Dualism	161
4.1.1. Infinite Divisibility as Undermining the Foundation of Dualism ..	163
4.1.2. The Problem of Interaction	167
4.2. Conway's Spiritual Monism: Moving Towards Process Theology	171
4.2.1. Spirit	174
4.2.2. Matter	177
4.2.3. Conway's Six Arguments for Spiritual Monism	181
4.3. The Question of Identity: between Freedom and Creativity	193
4.3.1. The Monad	196
4.3.2. The Creation of a Self	204
4.3.3. Differences	219
4.4. ... and the Word Became Flesh	225
4.4.1. Deep Incarnation	231
4.4.2. Evil Motion?	236
4.4.3. Conviviality	240
Conclusion	247
Bibliography	251

Indexes

Origen	261
Names	261
Subjects	263