

Review of: "Formal Theology"

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The fluid margins between

Physical Causal Closure and Non-Physical Causal Closure,

extended to

The Neutrosophic Causal Closure Principle

>> This paper examines some possibilities for ontology to be combined with theology in so far as non-physical causes are permitted. The paper builds on metaphysical findings that shows that separate ontological domains can interact causally indirectly via interfaces. As interfaces are not universes a first universe is allowed to be caused by an interface without violating the principle of causal closure of any universe. Formal theology can therefore be based on the assumption that the (first) universe is caused by God if God is defined as the first cause. Given this, formal theology and science can have the same ontological base.>> [1]

Interesting for studying formal ontology in connection to theology.

First, maybe it would be remarkable to ask:

(a) why is it required to include ontology in discussing God?

(b) apart of using multiverse arguments... why not trying spiritual experiences instead as method of knowing God?

I'm not sure I understood all the arguments in the draft here... but for the philosophy of theology, you can try to find literatures such as:

- Alistair McGrath – Oxford;

- John Polkinghorne – Cambridge;

- Alvin Plantinga - Yale Univ (he is a philosopher).

Ontology, according to Merriam-Webster Dictionary, is:

- a branch of metaphysics concerned with the nature and relations of being;
- particular theory about the nature of being or the kinds of things that have existence.

Ontology deals with abstract entities.

“Ontology traditionally has been accounting for things that exist. An alternative would be to try to account for things that are caused. This option opens up for causes that are not “things”. It also opens up for causes to exist without being caused. Ontology, therefore, can go beyond science that deals with “things” and reach what here has been labelled ‘interfaces’ “. [1]

“While the article presents a fascinating exploration of the interface between ontology and theology, there are a few potential weaknesses. First of all, the article relies heavily on theoretical concepts and philosophical reasoning, but it lacks empirical support or concrete examples.” [2]

“The article explores various aspects of formal theology in light of this redefined ontology. The author examines God as the first cause, God as omniscient, and God as omnipresent. The argument is structured, presenting the idea that formal theology and science can share a common ontological base if God is considered the first cause within the framework of interfaces.” [2]

“The author challenges traditional ontology by introducing the concept of interfaces, providing a theoretical framework for the integration of God or non-physical causes into our understanding of the universe. While acknowledging the high conceptual price of such views, the article emphasizes the importance of considering a first cause and leaving room for the definition of God within this context.” [2]

Further one, one knows that:

The Weak Physical Causal Closure = "Every physical effect (that is, caused event) has physical sufficient causes", according to A. Vicente [3].

The Strong Physical Causal Closure = No physical event has a cause outside the physical domain — according to Jaegwon Kim [4].

We plead, in general, that any Causal Closure, is being a **blender of degree of Weak Physical Causal Closure and degree of Strong Causal Closure**.

Even more, that there is a fluid buffer between Physical Causal Closure and Non-Physical Causal Closure.

Therefore, partially physical and partially non-physical. As in **Neutrosophy** [5], where between the opposites $\langle A \rangle$ and $\langle \text{anti}A \rangle$, where $\langle A \rangle$ is an event/idea/state(of mind)/feeling/etc. and $\langle \text{anti}A \rangle$ which is the opposite of $\langle A \rangle$, there is a neutral (or indeterminate) event/idea/state(of mind)/feeling/etc., called $\langle \text{neut}A \rangle$, which has $p\%$ degrees of $\langle A \rangle$ and $(1-p)\%$ degrees of $\langle \text{anti}A \rangle$, where p in $(0, 1)$,

or $\langle \text{neut}A \rangle = p\% \langle A \rangle \& (1-p)\% \langle \text{anti}A \rangle$.

Examples are from melting together:

physical with psychological and mental and spiritual/theological states.

As such, an emotion may be caused by physically embarrassing somebody, and psychologically or mentally impressing him.

One also have Partially Conscious and partially Unconscious causes and effects, partially Materialism (or Physicalism) and partially Idealism and Spiritualism. Ontology and Theology in dynamic interactions as possible non-physical cause.

We argue that, generally, the **Neutrosophic Causal Closure Principle** claims that the chances of all physical effects are determined by their prior partially physical and partially non-physical causes.

References

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