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The philosopher and author, Peter Kreeft, presents what he calls "a second adventure of discovery." While nothing can equal, or replace, the adventure in reading Tolkien's masterwork, "The Lord of the Rings", Kreeft says that the journey into the underlying philosophy of Tolkien, or his "world-view", can be another exhilarating adventure.

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**Behind** The Lord of the Rings. By Peter Kreeft. San Francisco: Ignatius Press, 2005. 237 pp. ISBN 978-1586170257. The three papers posted on Peter Kreeft's office door in the philosophy department of Boston College embody the character of his pedagogical book, The Philosophy of

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Buy [The Philosophy of Tolkien: The Worldview Behind The "Lord of the Rings"] (By: Peter J. Kreeft) [published: April, 2008] by Peter J. Kreeft (ISBN: 0884512278382) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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## **[The Philosophy of Tolkien: The Worldview Behind The "Lord ...**

Brian Rosebury University of Central Lancashire Preston, England The Philosophy of Tolkien: The Worldview behind "The Lord of the Rings", by Peter J. Kreeft. San Francisco: Ignatius Press, 2005. 237 pp. \$15.99 (trade paperback) ISBN 1586170252 Peter Kreeft, a professor of philosophy at Boston College and wellknown Catholic apologist, has written a book that focuses on "Tolkien's worldview, Tolkien's philosophy" (10).

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This work on JRR Tolkien's philosophy and world view, together with its excellent insights into the nature of philosophy itself as well as fantasy, myth and legends, is priceless. So Tolkien fans who are only concerned with Tolkien will not be disappointed.

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**Behind** The Lord of the Rings is a scholarly reference book written in 2005 by Peter J. Kreeft, and published by Ignatius Press (San Francisco). The book discusses the philosophical skeleton and hidden worldviews of J.R.R. Tolkien's mythology, mostly of...

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Like Kreeft "In art, the world conforms to the creative idea; in science, the idea conforms to the world." ? Peter Kreeft, The Philosophy of Tolkien: The Worldview Behind The Lord of the Rings. 0 likes. Like. "Every human soul craves "the good, the true, and the beautiful" absolutely and without limit.

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"The Philosophy of Tolkien" is merely a pleasure of a different kind. LOTR brings us into a mythological world where we can quickly lose ourselves to the richness and texture. By contrast, Prof. Kreeft's book is like wandering through a beautifully ordered museum focused on a single artist -- in this case J.R.R. Tolkien.

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## **The Philosophy of Tolkien: The Worldview Behind The Lord ...**

The Philosophy of Tolkien: The Worldview Behind the Lord of the Rings By Peter Kreeft Nov 07, 2020 Nov 07, 2020 The Philosophy of Tolkien The Worldview Behind the Lord of the Rings While nothing can equal or replace the adventure in reading Tolkien's masterwork The Lord of the Rings Peter Kreeft says that the journey into its underlying philosophy can be another exhilarating a

While nothing can equal or replace the adventure in reading Tolkien's masterwork, The Lord of the Rings, Peter Kreeft says that the journey into its underlying philosophy can be another exhilarating adventure. Thus, Kreeft takes the reader on a voyage of discovery into the philosophical bones of Middle earth. He organizes the philosophical themes in The Lord of the Rings into 50 categories, accompanied by over 1,000 references to the text of Lord. Since many of the great questions of philosophy are included in the 50-theme outline, this book can also be read as an engaging introduction to philosophy. For each of the philosophical topics in Lord, Kreeft presents tools by which they can be understood. Illustrated.

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Teens live in a complicated world. They are constantly bombarded by messages from their friends, parents, teachers, the internet, and their churches, and not all of these messages agree or line up with each other. How do students figure out who to listen to? How do they figure out what is true? *Inklings on Philosophy and Worldview* will show teens practical ways to filter out the wrong messages and focus on what is real. Using teachings from highly respected, loved, and well-known writers, teacher Matthew Dominguez will show teens the power of story as he guides them through a study of world religions, philosophies, and worldview, and

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gives them a firm foundation to stand on as they prepare to face the world.

The Lord of the Rings is intended to be applicable to the real world of relationships, religion, pleasure, pain, and politics. Tolkien himself said that his grand tale of wizards, orcs, hobbits, and elves was aimed at truth and good morals in the actual world. Analysis of the popular appeal of The Lord of the Rings (on websites and elsewhere) shows that Tolkien fans are hungry for discussion of the urgent moral and cosmological issues arising out of this fantastic epic story. Can political power be wielded for good, or must it always corrupt? Does technology destroy the truly human? Is it morally wrong to give up hope? Can we find meaning in chance events? In The Lord of the Rings and Philosophy, seventeen young philosophy professors, all of them ardent Tolkien fans and most of them contributors to the four earlier volumes in the Popular Culture and Philosophy series, address some of these important issues and show how clues to their solutions may be found in the imaginary world of Middle-earth. The book is divided into five sections, concerned with Power and the Ring, the Quest for Happiness, Good and Evil in Middle-earth, Time and Mortality, and the Relevance

Since the appearance of The Lord of the Rings in 1954, J. R. R. Tolkien's works have always

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**Keble** sold briskly, appealing to a wide and diverse audience of intellectuals, religious believers, fantasy enthusiasts, and science fiction aficionados. Now, Peter Jackson's film version of Tolkien's trilogy—with its accompanying Rings-related paraphernalia and publicity—is playing a unique role in the dissemination of Tolkien's imaginative creation to the masses. Yet, for most readers and viewers, the underlying meaning of Middle-earth has remained obscure. Bradley Birzer has remedied that with this fresh study. In *J. R. R. Tolkien's Sanctifying Myth: Understanding Middle-earth*, Birzer explains the surprisingly specific religious symbolism that permeates Tolkien's Middle-earth legendarium. He also explores the social and political views that motivated the Oxford don, ultimately situating Tolkien within the Christian humanist tradition represented by Thomas More and T. S. Eliot, Dante and C. S. Lewis. Birzer argues that through the genre of myth Tolkien created a world that is essentially truer than the one we think we see around us every day, a world that transcends the colorless disenchantment of our postmodern age. "A small knowledge of history," Tolkien once wrote, "depresses one with the sense of the everlasting weight of human iniquity." As Birzer demonstrates, Tolkien's recognition of evil became mythologically manifest in the guise of Ringwraiths, Orcs, Sauron, and other dark beings. But Tolkien was ultimately

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optimistic: even weak, bumbling hobbits and humans, as long as they cling to the Good, can finally prevail. Bradley Birzer has performed a great service in elucidating Tolkien's powerful moral vision.

In this book, Lisa Coutras explores the structure and complexity of J.R.R. Tolkien's narrative theology, synthesizing his Christian worldview with his creative imagination. She illustrates how, within the framework of a theological aesthetics, transcendental beauty is the unifying principle that integrates all aspects of Tolkien's writing, from pagan despair to Christian joy. J.R.R. Tolkien's Christianity is often held in an unsteady tension with the pagan despair of his mythic world. Some critics portray these as incompatible, while Christian analysis tends to oversimplify the presence of religious symbolism. This polarity of opinion testifies to the need for a unifying interpretive lens. The fact that Tolkien saw his own writing as "religious" and "Catholic," yet was preoccupied with pagan mythology, nature, language, and evil, suggests that these areas were wholly integrated with his Christian worldview. Tolkien's *Theology of Beauty* examines six structural elements, demonstrating that the author's Christianity is deeply embedded in the narrative framework of his creative imagination.

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"I've been a philosopher for all my adult life and the three most profound books of philosophy that I have ever read are Ecclesiastes, Job, and Song of Songs." These are the opening lines of Kreeft's Three Philosophies of Life. He reflects that there are ultimately only three philosophies of life and each one is represented by one of these books of the Bible—life is vanity; life is suffering; life is love. In these three books Kreeft shows how we have Dante's great epic The Divine Comedy played out, from Hell to Purgatory to Heaven. But it is an epic played out in our hearts and lives, here and now. Just as there is movement in Dante's epic, so there is movement in these books, from Ecclesiastes to Job, from Job to Song of Songs. Love is the final answer to Ecclesiastes' quest, the alternative to vanity, and the true meaning of life. Finally, Kreeft sees in these books the epitome of theological virtues of faith, hope and love and "an essential summary of the spiritual history of the world".

This book invites readers into Tolkien's world through the lens of a variety of philosophers, all of whom owe a rich debt to the Neoplatonic philosophical tradition. It places Tolkien's mythology against a wider backdrop of Catholic philosophy and asks serious questions about the nature of creation, the nature of God, what it means to be good, and the problem of evil. Halsall

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sets Tolkien alongside both his contemporaries and ancient authors, revealing his careful use of literary devices inspired by them to craft his own "mythology for England."

Beginning in the mid-1950s, scholars proposed that the Inklings were a unified group centered on fantasy, imagination, and Christianity. Scholars and a few Inklings themselves supported the premise until 1978, when Humphrey Carpenter wrote the first major biography of the group, disputing a unified worldview. Carpenter dedicated an entire chapter to decry any theological or literary unity in the group, arguing disagreement in areas of Christian belief, literary criticism, views of myth, and writing style. Since Carpenter's *The Inklings*, many analyses of the Inklings--and even their predecessors--have continued to show disunity rather than unity in the group. This text overturns the misapplication of a divided worldview among two Inklings, J. R. R. Tolkien and C. S. Lewis, and their forerunners, G. K. Chesterton and George MacDonald. Analyzing their literary, scholarly, and interpersonal texts, *The Great Tower of Elfland* clarifies the unities of their thinking through five general categories: literature and language, humanism, philosophy of the personal journey, philosophy of history and civilization, and their Christian mythopoeia. After responding

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to scholarly arguments that diffuse worldviews, this text introduces some of the literary and interpersonal exchanges among the authors to demonstrate their relationships before examining the popular and lesser-known writings of each to clarify their literary and linguistic theoretical orientations. Rhone analyzes the Renaissance-like Christian humanism of these authors, their belief that humans should care for animals and nature, and their assertion of fallen humanity. Next, he takes readers through Tolkien's, Lewis's, Chesterton's, and MacDonald's perspectives of the human journey, analyzing literary motifs of pathways in their texts, roads used to demonstrate their perceptions of free will, fate, and the accompanying discipleship of companions along the way. After noting the individual human journey, Rhone articulates the group's vantages on humanity through civilization and barbarism, myth and science, and even political opinions. Finally, The Great Tower of Elfland recontextualizes the perspectives of MacDonald, Chesterton, Lewis, and Tolkien in lieu of their Christian mythopoeia, the point on which their unity hinges.

"An examination of the writings of J.R.R. Tolkien as a defense of the literary, philosophical, political, and religious foundations of Western society"--Half t.p.

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