In *The Irony of Theology and the Nature of Religious Thought*, Donald Wiebe argues that academic theology is not only not a religious exercise but is actually inimical to religion.

Levy-Bruhl's dichotomy thesis is used to support the claim that Presocratic philosophers, in progressively abandoning the medium of myth, created a new mode of thought that transcended the essentially mythopoetic thinking of the pre-philosophic Greek world. Platonic thought, despite Plato's concern with the recovery of the wisdom of ancient Greece, is shown to have introduced a wholly foreign element of philosophic thinking into early Christianity. The "Platonization" of Christianity is then used to interpret developments in the eleventh and twelfth centuries in Europe, especially with respect to the emergence of theology as an academic discipline and the eventual undermining of the essentially catechetical character of early Christianity.

In questioning the pervasive assumption that theology is a religious mode of thought, Wiebe provides a new and more adequate understanding of the nature of religious thought. The perpetual conflict between science and religion in western culture and the failure of the varied compatibility systems to reduce the tension between the scientific and religious communities become wholly explicable.

*The Irony of Theology and the Nature of Religious Thought* will be of special interest to philosophers and theologians. The argument draws on a wide range of resources, including history, anthropology, and sociology, and will be of interest to scholars in these disciplines as well.

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