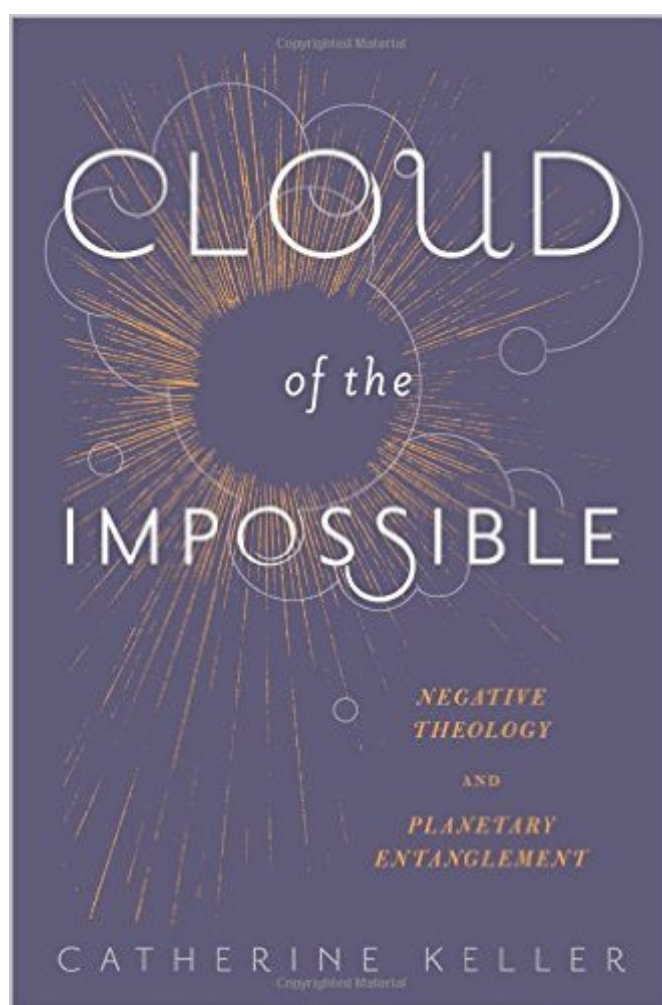


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# Cloud Of The Impossible: Negative Theology And Planetary Entanglement (Insurrections: Critical Studies In Religion, Politics, And Culture)



## Synopsis

The experience of the impossible churns up in our epoch whenever a collective dream turns to trauma: politically, sexually, economically, and with a certain ultimacy, ecologically. Out of an ancient theological lineage, the figure of the cloud comes to convey possibility in the face of the impossible. An old mystical nonknowing of God now hosts a current knowledge of uncertainty, of indeterminate and interdependent outcomes, possibly catastrophic. Yet the connectivity and collectivity of social movements, of the fragile, unlikely webs of an alternative notion of existence, keep materializing--a haunting hope, densely entangled, suggesting a more convivial, relational world. Catherine Keller brings process, feminist, and ecopolitical theologies into transdisciplinary conversation with continental philosophy, the quantum entanglements of a "participatory universe," and the writings of Nicholas of Cusa, Walt Whitman, A. N. Whitehead, Gilles Deleuze, and Judith Butler, to develop a "theopoetics of nonseparable difference." Global movements, personal embroilments, religious diversity, the inextricable relations of humans and nonhumans--these phenomena, in their unsettling togetherness, are exceeding our capacity to know and manage. By staging a series of encounters between the nonseparable and the unknowable, Keller shows what can be born from our cloudiest entanglement.

## Book Information

Series: Insurrections: Critical Studies in Religion, Politics, and Culture

Paperback: 408 pages

Publisher: Columbia University Press (December 2, 2014)

Language: English

ISBN-10: 0231171153

ISBN-13: 978-0231171151

Product Dimensions: 6 x 1.1 x 8.9 inches

Shipping Weight: 1.2 pounds (View shipping rates and policies)

Average Customer Review: 3.7 out of 5 stars [See all reviews](#) (6 customer reviews)

Best Sellers Rank: #230,918 in Books (See Top 100 in Books) #6 in [Books > Christian Books & Bibles > Theology > Process](#) #31 in [Books > Politics & Social Sciences > Philosophy > Movements > Deconstruction](#) #418 in [Books > Religion & Spirituality > Religious Studies > Philosophy](#)

## Customer Reviews

I cannot even begin to articulate why I love this book so much. I consider Keller to be one of

theologies greatest prose stylists, so it is fun to read simply for the language. It is a revelation to think about clouds theologically. And her bringing together of apophatic theology and its many entanglements really situates some modern theological notions after the "death of God" in helpful fashion. Loved the explorations into Nicholas of Cusa and Whitman. Will be reading the book a second time for further meditation.

Unlike the Rolling Stones, Keller's cloud is not one she insists you getting off up, but caught up in! If you are a fan of her work you may be asking yourself if anything could match her masterpiece 'the face of the deep'! Well the impossible possibility has arrived printed on tree. If you haven't experienced Keller's work before then you are in for a treat unless poetically tinged theo-philosophical texts that fold and entangle disciplines, sciences, and human profundity aren't your thing. Here's an interview I did with her about the book if you want an audiological encouragement to get the book:

<http://homebrewedchristianity.com/2015/11/27/evil-providence-and-the-love-of-god-with-tom-oord/>

I think this book is Dr. Keller's finest work so far. It is simply beautiful. I believe that American Christianity is badly in need of new ways of talking and thinking about faith and Dr. Keller's work is pointing towards a way forward in our post-modern world. We need theology that looks like this. I found that reading this book was a deeply spiritual as well as intellectually engaging experience.

Theology in the 21st century is quite different from that of the past, and Keller exemplifies this current approach magnificently.

Oh boy when theologians start in with the quantum physics you know it's time to head for the hills. What will save most people from this book is the absurd price. You know friends what's really wrong here? The well-nigh unpardonable sin really being committed? It is to take the language of Shakespeare and Joyce and Austen, the glorious English language that in the hands of the adept can be made to sing, and scrambling it into this mishmash, this bafflegab!

My church is thinking of reading this book, but I am very dubious. We were given a list of rave reviews, but, as I told class leaders, "my 40 plus years in the book business tells me that a bunch of glowing editorial reviews on the page, or the back cover of a book are rather meaningless. I think for the class to make a really informed choice, we should be given the first 5 or 6 pages to read." So

I "looked inside" on . On page 2 I found this: "Dream, in German Traum, becomes trauma." Is Ms Keller really linking "trauma" to "dream" through "Traum"? If I'm reading my dictionary correctly, "dream" derives from "Traum", but "trauma" derives from the Greek "traumat-" alter. of :troma" to wound. Dream and trauma do not appear to be connected. If she's doing something else there, then she isn't doing it very well. I think Keller is being a bit too clever in her "finely wrought prose". Speaking of which, one reviewer calls her "one of theologies greatest prose stylists", but it doesn't look like the kind of prose style I would enjoy reading.

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