

Editorial

This is the last in the series of book symposia which *Religious Studies* has been running since 2001. Pressure on space in the journal means that more pages must now be given to submitted articles to prevent the backlog of accepted papers growing even further.

It is with considerable pleasure that I note that this last symposium (at least for the moment) has enabled the journal to pay its respects to one of the most important contributors to English-speaking philosophy of religion of the last three decades: Norman Kretzmann. Norman Kretzmann died on 1 August 1998 after a long battle against cancer, before being able to complete his three-volume work on the philosophy of Aquinas's *Summa Contra Gentiles*. The first two volumes – *The Metaphysics of Theism* and *The Metaphysics of Creation* – were published by Clarendon Press in 1997 and 1999 respectively. The typescript of the unfinished third volume (*The Metaphysics of Providence*) was published in vol. 9 no. 2 of *Medieval Philosophy and Theology* in 2000.

The volumes on Aquinas serve to cement Norman Kretzmann's reputation as one of the leading figures in analytical philosophy of religion's 'rediscovery' of the ideas and arguments of the medieval philosophical theologians. Through his own publications and those produced in collaboration with Eleonore Stump, Norman Kretzmann played a signal role in forwarding the process whereby thinkers such as Aquinas became more than mere historical curiosities but partners in contemporary discussions of key notions (such as eternity and simplicity) in philosophical theology.

Kretzmann's contributions to philosophy of religion were indeed wider than indicated. He produced notable, classic papers in other areas of the subject. I am sure I am not the only teacher who sends students of the argument from religious experience to his fine piece 'Mystical perception', in Alan Padgett's edited volume *Reason and the Christian Religion* (Oxford: Clarendon Press, 1994) – there to find a masterly survey of the issues arising out of the work of Richard Swinburne and William Alston on religious experience.

Norman Kretzmann's death was indeed a sad blow for the philosophy of religion, but we must be grateful for the published legacy that he left behind. I wish to record my thanks to our three contributors – Brian Leftow, Rudi te Velde, and John Wippel – for the papers which follow. All pay the best kind of complement to an author's work – by exploring and challenging it in detail.