



Religious Philosophy and Aesthetics from the Middle Ages to the Renaissance

Guest Editors:

Prof. Dr. Manuel Lázaro Pulido

1. Department of Philosophy,
Universidad Nacional de
Educación a Distancia (UNED),
28040 Madrid, Spain
2. Department of Sciences of
Law, Bernardo O'Higgins
University, Santiago, Chile

Prof. Dr. Ricardo Piñero Moral

Department of Philosophy,
Facultad de Filosofía y Letras,
Universidad de Navarra, 31009
Pamplona, Spain

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Message from the Guest Editors

Aesthetics plays an essential role in religious experience as the most intuitive locus of the sublime. Some authors have suggested that aesthetics, no less than ethics, can play a central role in the study of religion and in the practice of theology.

Concepts, such as art, symbol, feeling, beauty, taste, imagination, perception, etc., are used in the Middle Ages and the Renaissance in the light of God, as revelation and the sacred as expressions of the religions present in the Middle Ages and the Renaissance (periods that extend to the religious horizon of the West): Judaism, Islam and Christianity.

Academics and researchers specialising in the fields of philosophical aesthetics, aesthetic theory, philosophy of religion, theology, history of medieval and Renaissance philosophy are invited to participate in this Special Issue. We look forward to their research on concepts, themes and problems from synchronic or diachronic approaches to the religious horizon of the Middle Ages and the Renaissance, especially those of the religions present at that time: Judaism, Islam and Christianity.





Editors-in-Chief

Prof. Dr. Arndt Büsing

Professorship Quality of Life,
Spirituality and Coping, Faculty
of Health, Witten/Herdecke
University, Gerhard-Kienle-Weg 4,
58313 Herdecke, Germany

Prof. Dr. Klaus Baumann

Caritaswissenschaft und
Christliche Sozialarbeit,
Theologische Fakultät, Albert-
Ludwigs-Universität Freiburg,
Platz der Universität 3, D-79098
Freiburg, Germany

Message from the Editorial Board

Fresh developments in the disciplines that consistently make significant contributions to our understanding of religious personality, authority, devotion, and community - disciplines ranging from psychology, sociology, and anthropology to history, art history, philosophy, literary criticism, and political science – fuel general, as well as scholarly, interest in the world's religions.

Religions is inviting innovative and comparative contributions. Please consider Religions as an exceptional, exciting enterprise ready to reward your trust, attention, and participation.

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Religions Editorial Office
MDPI, Grosspeteranlage 5
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