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BRUNO LIN

Religion and Scientific Naturalism Columbia University Press

How can religion speak to the millions of men and women who have irretrievably lost their belief in a supernatural God? This is the fundamental challenge that all of the great religions of mankind face in the twentieth century. Rabbi Cohen responds to the challenge with a carefully reasoned analysis. Cohen also lays to rest some popularly held misconceptions about the nature of religion and treats the concept of God with a clarity altogether lacking in current theological writings. He demonstrates that religion, far from being identified with supernaturalism, must now function with a naturalist view of reality and of human existence.

A Philosophy for the Modern Jew SUNY Press

Looks at the history and revival of religious naturalism, a spiritual path without a supreme being. Previously a forgotten option in religious thinking, religious naturalism is coming back. It seeks to explore and encourage religious ways of responding to the world on a completely naturalistic basis without a supreme being or ground of being. In this book, Jerome A. Stone traces its history and analyzes some of the issues dividing religious naturalists. He includes analysis of nearly fifty distinguished philosophers, theologians, scientists, and figures in art and literature, both living and dead. They range from Ursula Goodenough, Gordon Kaufman, William Dean, Thomas Berry, and Gary Snyder to Jan Christiaan Smuts, William Bernhardt, Gregory Bateson, and Sharon Welch. "...Stone's book offers landscape as well as portrait, for behind the particular figures in focus there is a wide range of religious naturalisms depicted in clear perspective and considerable depth of field. As theologian Philip Hefner observes in the foreword, Stone is an expert guide and companion to this broader landscape ... Stone's latest book belongs on any current reading list in religious naturalism and would make a fine centerpiece for an academic course or a book group on the subject." — American Journal of Theology and Philosophy "...Stone has pointed toward religious naturalism's connections to and critiques of other types of religious scholarship. He opens possibilities for dialogue with the work of thinkers in many fields, including religious humanism and ecology, along with the ethical questions these fields raise. Stone's work is an excellent introduction to the renewal of religious naturalism that invites the reader to join the discussion." — Religious Studies Review

"The strength of Religious Naturalism Today is its descriptions of early religious naturalists."

—CHOICE "This is a timely contribution to contemporary theology. I know of no other book that provides such a clear yet nuanced account of the origins, development, and contemporary forms of religious naturalism. Stone's achievement ensures that religious naturalism will again be a major contender in theological debates." — Mary Doak, author of *Reclaiming Narrative for Public Theology Exploratory Essays* Baker Books

Ecological crisis is being widely discussed in society today and therefore, the subject of religious naturalism has emerged as a major topic in religion. The Routledge Handbook of Religious Naturalism is an outstanding reference source to the key topics, problems, and debates in this exciting subject and is the first collection of its kind. Comprising thirty-four chapters by a team of international contributors, the Handbook is divided into seven parts: • Varieties of religious naturalism and its relations to other outlooks • Some earlier religious naturalists • Pantheism, materialism, and the value-ladenness of nature • Ecology, humans, and politics in naturalistic perspective • Religious naturalism and traditional religions • Putting religious naturalism into practice • Critical discussions of religious naturalism. Within these sections central issues, debates, and problems are examined, including: defining religious naturalism; religious underpinnings of ecology; natural piety; the religious-aesthetic; ecstatic naturalism as deep pantheism; spiritual ecology; African-American religious naturalism; Christian religious naturalism; Dao and water; Confucianism; environmental action; and practices in religious naturalism. The Routledge Handbook of Religious Naturalism is essential reading for students and researchers in religious studies, theology, and philosophy. The Handbook will also be useful for those in related fields, such as environmental ethics and ecology.

Essays on Reason, God and Modernity Oxford University Press

Articulates a metaphysical position capable of rendering both science and religious experience simultaneously and mutually intelligible.

Skepticism, Naturalism, and Irreligion Polity

What does it mean to understand the world religiously? How is such understanding to be distinguished from scientific understanding? What does it have to do with religious practice, transfiguring love, and spiritual well-being? *New Models of Religious Understanding* investigates these questions to set a new and exciting agenda for philosophy of religion. Featuring contributions from leading scholars in the field, the volume cuts across the supposed divide between analytic and

continental approaches to the subject and engages the interest of a broad range of philosophical and theological readers.

Religious Naturalism and the Meaning of Life Oxford University Press

Drawing upon the work of Habermas, Adams suggests a model for public religious debate.

Reunifying Political Theory and Social Science Oxford University Press

Philosophical naturalism is taken to be the preferred and reigning epistemology and metaphysics that underwrites many ideas and knowledge claims. But what if we cannot know reality on that basis? What if the institution of science is threatened by its reliance on naturalism? R. Scott Smith argues in a fresh way that we cannot know reality on the basis of naturalism. Moreover, the "fact-value" split has failed to serve our interests of wanting to know reality. The author provocatively argues that since we can know reality, it must be due to a non-naturalistic ontology, best explained by the fact that human knowers are made and designed by God. The book offers fresh implications for the testing of religious truth-claims, science, ethics, education, and public policy. Consequently, naturalism and the fact-value split are shown to be false, and Christian theism is shown to be true.

The Image in Mind Cambridge University Press

Many philosophers believe that God has been put to rest. Naturalism is the default position, and the naturalist can explain what needs to be explained without recourse to God. This book agrees that we should be naturalists, but it rejects the more prevalent scientific naturalism in favour of an 'expansive' naturalism inspired by David Wiggins and John McDowell. Fiona Ellis draws on a wide range of thinkers from theology and philosophy, and spans the gulf between analytic and continental philosophy. She tackles various philosophical problems including the limits of nature and the status of value; some theological problems surrounding the natural/ supernatural relation, the Incarnation, and the concept of myth; and offers a model to comprehend the relation between philosophy and theology.

University of Chicago Press

Had evolutionists been in charge, they wouldn't have made the mosquito, planetary orbits would align perfectly, and the human eye would be better designed. But they tend to gloss over their own failed predictions and faulty premises. Naturalists see Darwin's theories as "logical" and that's enough. To think otherwise brands you a heretic to all things wise and rational. Science's Blind Spot takes the reader on an enlightening journey through the ever-evolving theory of evolution. Cornelius G. Hunter goes head-to-head with those who twist textbooks, confuse our children, and reject all challengers before they can even speak. This fascinating, fact-filled resource opens minds to nature in a way that both seeks and sees the intelligent design behind creation's masterpieces.

Naturalizing God? Mercer University Press

This is an ambitious project....Perhaps the book's most valuable contribution is the way it reminds us of...earlier conceptions of naturalism and demonstrates how these views can be used to address contemporary issues.... For those interested in confronting the challenges that face contemporary naturalism there is much here to explore. -Philosophical Investigations This elucidation and defense of naturalism argues that an uncompromising secular orientation is the best framework for the search for meaning and interprets religion in purely naturalistic terms. Part One seeks to demonstrate that religious symbols arise from facts about human beings and the societies in which

they live, specifically our needs, fears, and aspirations. Part Two examines arguments for and against naturalism, including the defenses of naturalism by Sidney Hook, Ernest Nagel, Antony Flew, and critical reactions to their views. The forceful and rigorously analytical case made by Jean Hampton against naturalism is also examined, resulting in a clarification of the substantial and sound methodological grounds for naturalism and atheism. Part Three considers the strongest intellectual challenge to secularism and naturalism, namely that of Ludwig Wittgenstein and some of his followers - Norman Malcolm, D. Z. Phillips, Hilary Putnam, Rush Rhees, and Peter Winch. Nielsen concludes that none of these critiques diminish the cogency and viability of naturalism as the most reasonable basis for viewing our world today.

Habermas and Religion SUNY Press

"The essays in this volume were selected from those presented at a Conference on American Religious Thought sponsored by the Highlands Institute for American Religious Thought, at Highlands, North Carolina." "The Highlands Institute is a community of productive scholars with diverse theological and philosophical perspectives. The Institute contributes to the academic study of religion through interpretive, critical, and constructive reflections whose principal focus is on distinctively American religious thought. It fosters broad discussion of relevant options through its sponsorship of conferences, seminars, workshops, and publications." "The work of the Institute emphasizes (1) the interface between theology and philosophy, especially where theological efforts have utilized the American philosophical tradition; (2) the history and development of liberal religious thought in America; (3) themes pertinent to the "Chicago School" of theology, and (4) naturalism in American theology and philosophy."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

The Riddle of Hume's Treatise Rowman & Littlefield Publishers

This important new volume brings together Habermas' key writing on religion and religious belief. Habermas explores the relations between Christian and Jewish thought, on the one hand, and the Western philosophical tradition on the other. In so doing, he examines a range of important figures, including Benjamin, Heidegger, Johann Baptist Metz and Gershom Scholem. In a new introduction written especially for this volume, Eduardo Mendieta places Habermas' engagement with religion in the context of his work as a whole. Mendieta also discusses Habermas' writings in relation to Jewish Messianism and the Frankfurt School, showing how the essays in *Religion and Rationality*, one of which is translated into English for the first time, foreground an important, yet often neglected, dimension of critical theory. The volume concludes with an original extended interview, also in English for the first time, in which Habermas develops his current views on religion in modern society. This book will be of great interest to students and scholars in theology, religious studies and philosophy, as well as to all those already familiar with Habermas' work.

Huxley's Church and Maxwell's Demon Bloomsbury Publishing

Charts a spiritual path that skirts the choice between the old notion of God and atheism, between foundationalism and relativism. Describes a Neo-naturalistic philosophy of religion that combines a vision of this-worldly transcendence with an attitude of openness in inquiry and action. Part of the revival of radical empiricism in religious thought. Paper edition (unseen), \$16.95. Annotation copyright by Book News, Inc., Portland, OR

Alasdair MacIntyre, Charles Taylor, and the Demise of Naturalism Ashgate Publishing, Ltd.

The Promise of Religious Naturalism explores religious naturalism as a distinctly promising form of contemporary religious ethics. Examining how religious naturalism responds to the challenges of recent religious transformations and ecological peril worldwide, author Michael Hogue argues that religious naturalism is emerging as an increasingly plausible and potentially rewarding form of religious moral life. Beginning with an introduction of religious naturalism in the larger context of religious and ethical theories, the book undertakes the first extended study of the works of religious naturalists Loyal Rue, Donald Crosby, Jerome Stone, and Ursula Goodenough. Hogue pays particular attention to the ethical components of religious naturalism in relation to religious pluralism and ecological issues.

Testing Religious Truth-claims Wipf and Stock Publishers

'There is no alternative to postmetaphysical thinking': this statement, made by Jürgen Habermas in 1988, has lost none of its relevance. Postmetaphysical thinking is, in the first place, the historical answer to the crisis of metaphysics following Hegel, when the central metaphysical figures of thought began to totter under the pressure exerted by social developments and by developments within science. As a result, philosophy's epistemological privilege was shaken to its core, its basic concepts were de-transcendentalized, and the primacy of theory over practice was opened to question. For good reasons, philosophy 'lost its extraordinary status', but as a result it also courted new problems. In *Postmetaphysical Thinking II*, the sequel to the 1988 volume that bears the same title (English translation, Polity 1992), Habermas addresses some of these problems. The first section of the book deals with the shift in perspective from metaphysical worldviews to the lifeworld, the unarticulated meanings and assumptions that accompany everyday thought and action in the mode of 'background knowledge'. Habermas analyses the lifeworld as a 'space of reasons' – even where language is not (yet) involved, such as, for example, in gestural communication and rituals. In the second section, the uneasy relationship between religion and postmetaphysical thinking takes centre stage. Habermas picks up where he left off in 1988, when he made the far-sighted observation that 'philosophy, even in its postmetaphysical form, will be able neither to replace nor to repress religion', and explores philosophy's new-found interest in religion, among other topics. The final section includes essays on the role of religion in the political context of a post-secular, liberal society. This volume will be of great interest to students and scholars in philosophy, religion and the social sciences and humanities generally.

Science, Religion, and Naturalism John Wiley & Sons

In this book, Habermas examines the tension between the spread of naturalistic, scientific views on the one hand, and the rise of religious orthodoxies and revitalization of religious traditions, on the

other.

Turning Images in Philosophy, Science, and Religion John Wiley & Sons

Michael Slater argues for the contemporary relevance of pragmatist views in the philosophy of religion.

From Theistic Science to Naturalistic Science Oxford University Press

A philosophical inquiry into the strengths and weaknesses of theism and naturalism in accounting for the emergence of consciousness, the visual imagination and aesthetic values. The authors begin by offering an account of modern scientific practice which gives a central place to the visual imagination and aesthetic values. They then move to test the explanatory power of naturalism and theism in accounting for consciousness and the very visual imagination and aesthetic values that lie behind and define modern science. Taliaferro and Evans argue that evolutionary biology alone is insufficient to account for consciousness, the visual imagination and aesthetic values. Insofar as naturalism is compelled to go beyond evolutionary biology, it does not fare as well as theism in terms of explanatory power.

The Routledge Handbook of Religious Naturalism SUNY Press

Most contemporary philosophers would call themselves naturalists, yet there is little consensus on what naturalism entails. Long signifying the notion that science should inform philosophy, debates over naturalism often hinge on how broadly or narrowly the terms nature and science are defined. The founding figures of American Pragmatism—C. S. Peirce (1839–1914), William James (1842–1910), and John Dewey (1859–1952)—developed a distinctive variety of naturalism by rejecting reductive materialism and instead emphasizing social practices. Owing to this philosophical lineage, pragmatism has made original and insightful contributions to the study of religion as well as to political theory. In *Pragmatism and Naturalism*, distinguished scholars examine pragmatism's distinctive form of nonreductive naturalism and consider its merits for the study of religion, democratic theory, and as a general philosophical orientation. Nancy Frankenberry, Philip Kitcher, Wayne Proudfoot, Jeffrey Stout, and others evaluate the contribution pragmatism can make to a viable naturalism, explore what distinguishes pragmatic naturalism from other naturalisms on offer, and address the pertinence of pragmatic naturalism to methodological issues in the study of religion. In parts dedicated to historical pragmatists, pragmatism in the philosophy and the study of religion, and pragmatism and democracy, they display the enduring power and contemporary relevance of pragmatic naturalism.

The Case for Religious Naturalism Cornell University Press

In this long-awaited book, pre-eminent analytical philosopher Alvin Plantinga argues that the conflict between science and theistic religion is actually superficial, and that at a deeper level they are in concord.