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AVILA MORGAN

The Origin and Development of Religious Belief University of Notre Dame Press
 In this critical examination of recent accounts of the nature of science and of its justification given by Kuhn, Popper, Lakatos, Laudan, and Newton-Smith, Banner contends that models of scientific rationality which are used in criticism of religious beliefs are in fact often inadequate as accounts of the nature of science. He argues that a realist philosophy of science both reflects the character of science and scientific justifications, and suggests that religious belief could be given a justification of the same sort.
50 Reasons People Give for Believing in a God Irish American Book Company
 Rationality and Religion deals with the perennial question of how far religious faith needs reason.
Reason and Religious Belief an Introduction to the Philosophy of Religion :. Oxford University Press,

USA

This clear, readable introduction to philosophy presents a traditional theistic view of the existence of God. There are many fine introductions to philosophy, but few are written for students of faith by a teacher who is sensitive to the intellectual challenges they face studying in an environment that is often hostile to religious belief. Many introductory texts present short, easy-to-refute synopses of the traditional arguments for God's existence, the soul, free will, and objective moral value rooted in God's nature, usually followed by strong objections stated as if they are the last word. This formula may make philosophy easier to digest, but it gives many students the impression that there are no longer any good reasons to accept the beliefs just mentioned. Philosophy, Reasoned Belief, and Faith is written for philosophy instructors who want their students to take a deeper look at the classic theistic arguments and who believe that many traditional views can be rigorously defended against the strongest objections. The book is divided into four sections, focusing on philosophy of religion, an introduction to epistemology, philosophy of the human person, and philosophical ethics. The text challenges naturalism, the predominant outlook in the

academic world today, while postmodernist relativism and skepticism are also examined and rejected. Students of faith—and students without faith—will deepen their worldviews by thoughtfully examining the philosophical arguments that are presented in this book. Philosophy, Reasoned Belief, and Faith will appeal to Christian teachers, analytic theists, home educators, and general readers interested in the classic arguments supporting a theistic worldview.
God, Reason, and Theistic Proofs Wm. B. Eerdmans Publishing
 Five symposia from a conference in 1975 debating on some of the largest topics in the search for reason.

Faith and Reason Oxford University Press, USA

Many books that challenge religious belief from a skeptical point of view take a combative tone that is almost guaranteed to alienate believers or they present complex philosophical or scientific arguments that fail to reach the average reader. This is undoubtedly an ineffective way of encouraging people to develop critical thinking about religion. This unique approach to skepticism presents fifty commonly heard reasons people often give for believing in a God and then raises

legitimate questions regarding these reasons, showing in each case that there is much room for doubt. Whether you're a believer, a complete skeptic, or somewhere in between, you'll find this review of traditional and more recent arguments for the existence of God refreshing, approachable, and enlightening. From religion as the foundation of morality to the authority of sacred books, the compelling religious testimony of influential people, near-death experiences, arguments from Intelligent Design, and much more, Harrison respectfully describes each rationale for belief and then politely shows the deficiencies that any good skeptic would point out. As a journalist who has traveled widely and interviewed many highly accomplished people, quite a number of whom are believers, the author appreciates the variety of belief and the ways in which people seek to make religion compatible with scientific thought. Nonetheless, he shows that, despite the prevalence of belief in God or religious belief in intelligent people, in the end there are no unassailable reasons for believing in a God. For skeptics looking for appealing ways to approach their believing friends or believers who are not afraid to consider a skeptical challenge, this book makes for very stimulating reading.

Reason And Religious Faith Oxford University Press

A provocative report on the universal nature of divine beliefs; explains how the roots of religious perception begin in infancy and evolve into complex beliefs that share instinctive commonalities.

Reason and Religion in Socratic Philosophy Oxford University Press

The original essays in this volume call into question the simplistic strategy of characterizing religion by some abstract set of propositions and then judging it by means of an independently determined standard of rationality.

Reason and Religious Belief Harvard University Press

Were America's Founders Christians or deists? Conservatives and secularists have taken each position respectively, mustering evidence to insist just how tall the wall separating church and state should be. Now Gregg Frazer puts their arguments to rest in the first comprehensive analysis of the Founders' beliefs as they themselves expressed them—showing that today's political right and left are both wrong. Going beyond church attendance or public pronouncements made for political ends, Frazer scrutinizes the Founders' candid declarations regarding religion found in their private writings. Distilling decades of research, he contends that these men were neither Christian nor deist but rather adherents of a system he labels "theistic rationalism," a hybrid belief system that combined elements of natural religion, Protestantism, and reason-with reason the decisive element. Frazer explains how this theological middle ground developed, what its core beliefs were, and how they were reflected in the thought of eight Founders: John Adams, Thomas Jefferson, Benjamin Franklin, James Wilson, Gouverneur Morris, James Madison, Alexander Hamilton, and George Washington. He argues convincingly that Congregationalist Adams is the clearest example of theistic rationalism; that presumed deists Jefferson and Franklin are less secular than supposed; and that even the famously taciturn Washington adheres to this theology. He also shows that the Founders held genuinely religious beliefs that aligned with morality, republican government, natural rights, science, and progress. Frazer's careful explication helps readers better understand the case for revolutionary recruitment, the religious references in the Declaration of Independence, and the religious elements—and lack thereof—in the Constitution. He also reveals how influential clergymen, backing their theology of theistic rationalism with reinterpreted Scripture, preached and published liberal democratic theory to justify rebellion. Deftly blending history, religion, and political thought, Frazer succeeds in showing that the American experiment was neither a wholly secular venture nor an attempt to create a Christian nation founded on biblical principles. By showcasing the actual approach taken by these key Founders, he suggests a viable solution to the twenty-first-century standoff over the relationship between church and state—and challenges partisans on both sides to articulate their visions for America on their own merits without holding the Founders hostage to positions they never held.

Philosophy of Religion Oxford University Press, USA

This anthology of readings in the philosophy of religion examines the basic classical and a host of contemporary issues in thirteen thematic sections. Each section begins with an introductory essay giving background on the topic; in addition, each essay is preceded by a brief epitome, and study questions and a bibliography of suggested readings follows each section. The book is designed to parallel the thematic structure of the authors' 1990 book, *Reason and Religious Belief*; the two are to be marketed as a set.

Reason and Religion OUP USA

What is the relationship between faith and reason? How should faith and reason situate themselves in relation to each other? These are the chief questions that James Gilman seeks to address in *Faith, Reason, and Compassion: A Philosophy of the Christian Faith*. An innovative new book in philosophy of religion, it treats the problems typical of the discipline in an untypical way, with a methodology that presupposes a particular religious tradition, in this case Christianity, and that reenfranchises emotions (e.g., compassion) as crucial to shaping solutions to philosophical problems. What is the relationship between faith and reason? How should faith and reason situate themselves in relation to each other? These are the chief questions that James Gilman seeks to address in *Faith, Reason, and Compassion: A Philosophy of the Christian Faith*. An innovative new book in philosophy of religion, it treats the problems typical of the discipline in an untypical way, with a methodology that presupposes a particular religious tradition, in this case Christianity, and that reenfranchises emotions (e.g., compassion) as crucial to shaping solutions to philosophical problems.

Evidence and Religious Belief Rowman & Littlefield

He argues that the reasonableness of faith depends not only on beliefs about the world but also on beliefs about oneself (for instance about what one wants, about one's hopes and fears) and on what one is willing to trust. Helm goes on to look at the relations between belief and trust, and between faith and virtue, and concludes with an exploration of one particular type of belief about oneself, the belief that one is oneself a believer. This is a book for anyone interested in the basis of religious faith."--BOOK JACKET.

Reason & Religious Belief A&C Black

Is religious belief reasonable? Of course the so-called New Atheists, such as Richard Dawkins and Sam Harris, energetically say, "No!" Many others, including some believers, insist that faith is utterly beyond reasoned argument. Faith, they declare, is believing something that reason tells you can't be so. In this way they think they shield belief from rational criticism. But philosopher Richard Purtill will have none of that approach to religion. In this newly updated classic work, Purtill carefully applies the power of the mind to understanding whether there is a rational basis for certain religious beliefs. His focus is on widely held Christian beliefs, although much of what he says applies also to other religious traditions. Purtill assesses the common objections to religious belief—the claims that religious tenets are nonsensical, wishful thinking, the result of gullibility, immoral, or refuted by modern discoveries. Then he considers the arguments in favor of Christian belief by studying the nature of faith, of the universe, of morality, of happiness, and the world with God in it. He also scrutinizes certain beliefs involving claims of Christian revelation—the credentials of revelation, the idea of God, Jesus as God's Son, organized religion, and the last things (death, judgment, heaven and hell). The two appendices tackle the Christian doctrine of the Atonement and the influence of certain Christian writers on the revival of Christian belief in the 20th century. An updated For Further Reading section is included. *Reason to Believe* is not a work of revealed theology or religious devotion; it is a highly readable book on the philosophy of religion, aimed at the reader who wants to think seriously about religion but who doesn't know all the philosophers' and theologians' jargon and who may or may not be a committed believer.

Rationality and Religious Belief Oxford University Press, USA

Drawing from both classical and contemporary discussions, the authors examine topics of religious experience, faith and reason, theistic arguments, the problem of evil, religious language, miracles, life after death, and much more. The volume is enhanced by study questions and suggestions for further reading. The book also may serve as a companion to the authors' 1996 anthology, *PHILOSOPHY OF RELIGION*.

Rationality and Religion Cambridge University Press

To understand the nature of religious belief, we must look at how our minds process the world of imagination and make-believe. We often assume that religious beliefs are no different in kind from ordinary factual beliefs—that believing in the existence of God or of supernatural entities that hear our prayers is akin to believing that May comes before June. Neil Van Leeuwen shows that, in fact, these two forms of belief are strikingly different. Our brains do not process religious beliefs like they do beliefs concerning mundane reality; instead, empirical findings show that religious beliefs function like the imaginings that guide make-believe play. Van Leeuwen argues that religious belief—which he terms religious “credence”—is best understood as a form of imagination that people use to define the identity of their group and express the values they hold sacred. When a person pretends, they navigate the world by consulting two maps: the first represents mundane reality, and the second superimposes the features of the imagined world atop the first. Drawing on

psychological, linguistic, and anthropological evidence, Van Leeuwen posits that religious communities operate in much the same way, consulting a factual-belief map that represents ordinary objects and events and a religious-credence map that accords these objects and events imagined sacred and supernatural significance. It is hardly controversial to suggest that religion has a social function, but *Religion as Make-Believe* breaks new ground by theorizing the underlying cognitive mechanisms. Once we recognize that our minds process factual and religious beliefs in fundamentally different ways, we can gain deeper understanding of the complex individual and group psychology of religious faith.

Faith, Reason, and Compassion Ignatius Press

This book is unified by three broad concerns: the rationality of belief in God, the relation between religion and morality, and the explication of the concept of God. The essays are, however, marked by diversity. Some focus on historical figures, such as Aquinas and Locke; others bring recent epistemological and metaphysical developments to bear on problems of religious belief. Some of the papers explore neglected issues central to religious practice, such as the question of how total devotion to God can permit other deep commitments; others apply philosophical distinctions from within a religious tradition, for example, in setting out a Christian approach to the problem of evil.

Believing in God Simon and Schuster

Evidence and Religious Belief features eleven new essays on the question of whether religious belief must be based on evidence in order to be rational. Leading philosophers in the field discuss the demand for evidence, the ways in which available evidence differs from person to person, and the current arguments for and against religious belief.

Rationality, Religious Belief, and Moral Commitment Routledge

The concerns of philosophy and of religion overlap to a considerable extent—each seeks, among other things, to develop an account of mankind's place in the universe. But their relationship has never been an easy one. Faith gives rise to philosophical puzzlement just as secular beliefs do, but it also generates special philosophical questions that secular beliefs do not. This engaging text encourages students and other readers to grapple with these special questions of faith, to look at how they relate to other issues in philosophy and in the empirical study of religion. Equally accurate and insightful in its treatment of historical authors such as Aquinas and Pascal as it is in treatment of such contemporaries as Plantinga and Alston, *Reason and Religious Faith* is the most up-to-date and balanced introduction to these issues available. It marks an advance over earlier surveys in its recognition of religious pluralism and the relevance of non-Christian religious views. It is an ideal introduction to the issues of religious epistemology for students of both religious studies and philosophy.

The Religious Beliefs of America's Founders Springer

Between the opposing claims of reason and religious subjectivity may be a middle ground, William J. Wainwright argues. His book is a philosophical reflection on the role of emotion in guiding reason. There is evidence, he contends, that reason functions properly only when informed by a rightly disposed heart. The idea of passionate reason, so rarely discussed today, once dominated religious reflection, and Wainwright pursues it through the writings of three of its past proponents: Jonathan Edwards, John Henry Newman, and William James. He focuses on Edwards, whose work typifies the Christian perspective on religious reasoning and the heart. Then, in his discussion of Newman and James, Wainwright shows how the emotions participate in non-religious reasoning. Finally he takes up the challenges most often posed to notions of passionate reason: that such views justify irrationality and wishful thinking, that they can't be defended without circularity, and that they lead to relativism. His response to these charges culminates in an eloquent and persuasive defense of the claim that reason functions best when influenced by the appropriate emotions, feelings, and intuitions.

Reason and Religious Belief, an Essay Peeters Publishers

Subjects the claims of religious faith to the scrutiny of reason, Examining: Faith, Reason, Authority, Infallibility, Divorce, the ontological argument, Miracles, and theodicy. Includes two of the 'articles prejudicial to ecclesiastical authority' th

Rationality and Religious Commitment OUP Oxford

This short book is a lively dialogue between a religious believer and a skeptic. It covers all the main issues including different ideas of God, the good and bad in religion, religious experience and neuroscience, pain and suffering, death and life after death, and includes interesting autobiographical revelations.

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