
Reason And Religious Belief An Introduction To The Philosophy Of Religion Michael Peterson

Reason Within the Bounds of Religion

Reason and Religion

Why We Need Religion

Reason and Religious Belief, an Essay

The End of Faith: Religion, Terror, and the Future of Reason

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**Reason Within the
Bounds of Religion**
Oxford University Press

The most comprehensive work of its kind, Reason and Religious Belief, now in its fourth edition, explores perennial questions in the philosophy of religion. Drawing from the best in both classical and contemporary discussions, the authors

examine religious experience, faith and reason, the divine attributes, arguments for and against the existence of God, divine action, Reformed epistemology, religious language, religious diversity, religion and science, and much more. The fourth edition

adds a critical new chapter on the ontological status of religion and the nature of religious claims. It also features revised treatments of omnipotence, miracles, and providence and updated suggestions for further reading

Reason and Religion

Oxford University Press,
USA

This book is avowedly written in what has been rather patronizingly called “the affable spirit of compromise or conciliation” between science and religion. Its

key thesis is that these two enterprises can—and should be—seen as complementary in addressing different albeit interrelated questions: on the one side the nature of the natural world and our place in it, and on the other how we should proceed and act so as to capitalize on the opportunities that our place in the world affords to us for shaping our lives in a meaningful and satisfying way. How the world works is the crux of the one enterprise and how we are to live is that

of the other.

Why We Need Religion

Cornell University Press

To speak of being religious lucky certainly sounds odd. But then, so does “My faith holds value in God’s plan, while yours does not.” This book argues that these two concerns — with the concept of religious luck and with asymmetric or sharply differential ascriptions of religious value — are inextricably connected. It argues that religious luck attributions can profitably be studied from a number of

directions, not just theological, but also social scientific and philosophical. There is a strong tendency among adherents of different faith traditions to invoke asymmetric explanations of the religious value or salvific status of the home religion vis-à-vis all others. Attributions of good/bad religious luck and exclusivist dismissal of the significance of religious disagreement are the central phenomena that the book studies. Part I lays out a taxonomy of kinds of

religious luck, a taxonomy that draws upon but extends work on moral and epistemic luck. It asks: What is going on when persons, theologies, or purported revelations ascribe various kinds of religiously-relevant traits to insiders and outsiders of a faith tradition in sharply asymmetric fashion? “I am saved but you are lost”; “My religion is holy but yours is idolatrous”; “My faith tradition is true, and valued by God, but yours is false and valueless.” Part II further develops

the theory introduced in Part I, pushing forward both the descriptive/explanatory and normative sides of what the author terms his inductive risk account. Firstly, the concept of inductive risk is shown to contribute to the needed field of comparative fundamentalism by suggesting new psychological markers of fundamentalist orientation. The second side of what is termed an inductive risk account is concerned with the epistemology of religious

belief, but more especially with an account of the limits of reasonable religious disagreement. Problems of inductively risky modes of belief-formation problematize claims to religion-specific knowledge. But the inductive risk account does not aim to set religion apart, or to challenge the reasonableness of religious belief tout court. Rather the burden of the argument is to challenge the reasonableness of attitudes of religious exclusivism, and to

demotivate the “polemical apologetics” that exclusivists practice and hope to normalize. *Reason and Religious Belief, an Essay* OUP Oxford
Fourteen original essays by philosophers, theologians, and social scientists explore the challenges to moral and religious belief posed by disagreement and evolution. The collection represents both sceptical and non-skeptical positions about morality and religion, cultivates new insights, and moves

the discussion forward in illuminating ways. [The End of Faith: Religion, Terror, and the Future of Reason](#) Walter de Gruyter
How we feel is as vital to our survival as how we think. This claim, based on the premise that emotions are largely adaptive, serves as the organizing theme of *Why We Need Religion*. This book is a novel pathway in a well-trodden field of religious studies and philosophy of religion. Stephen Asma argues that, like art, religion has direct access to our

emotional lives in ways that science does not. Yes, science can give us emotional feelings of wonder and the sublime--we can feel the sacred depths of nature--but there are many forms of human suffering and vulnerability that are beyond the reach of help from science. Different emotional stresses require different kinds of rescue. Unlike secular authors who praise religion's ethical and civilizing function, Asma argues that its core value lies in its emotionally

therapeutic power. No theorist of religion has failed to notice the importance of emotions in spiritual and ritual life, but truly systematic research has only recently delivered concrete data on the neurology, psychology, and anthropology of the emotional systems. This very recent "affective turn" has begun to map out a powerful territory of embodied cognition. Why We Need Religion incorporates new data from these affective sciences into the

philosophy of religion. It goes on to describe the way in which religion manages those systems--rage, play, lust, care, grief, and so on. Finally, it argues that religion is still the best cultural apparatus for doing this adaptive work. In short, the book is a Darwinian defense of religious emotions and the cultural systems that manage them.

The Reason for God
Oxford University Press,
USA

Is religious belief reasonable? Specifically,

is the doctrine of the Catholic faith consistent with reason? Drawing on Catholic and Christian theological traditions, Martin Albl engages readers in theological thinking on various topics including the Trinity, Christology, ecclesiology, human nature, sin, salvation, revelation, and eschatology. Clear and focused, the text links traditional teaching with contemporary issues to show the relevance of faith to contemporary issues. A glossary, cross-referencing system, text

and discussion questions, and footnotes with information about Internet resources provide more in-depth information. -- Publisher description.
Reason & Religious Belief
 Oxford University Press (UK)
 Every known religious or explicitly irreligious outlook is contested by large contingents of informed and reasonable people. Many philosophers have argued that reflection on this fact should lead us to abandon confident religious or irreligious belief and to

embrace religious skepticism. John Pittard critically assesses the case for such disagreement-motivated religious skepticism. While the book focuses on religious disagreement, it makes a number of significant contributions to the more general discussion of the rational significance of disagreement as well.
Postmodernism, Reason and Religion Cambridge University Press
 Excerpt from Reason and Religious Belief: An Essay Objections to the Christian

religion may be divided roughly into three classes, according to the principles and hypotheses from which they severally proceed. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original

format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

Philosophical Religions from Plato to Spinoza

Wm. B. Eerdmans Publishing
"The End of Faith

articulates the dangers and absurdities of organized religion so fiercely and so fearlessly that I felt relieved as I read it, vindicated....Harris writes what a sizable number of us think, but few are willing to say."—Natalie Angier, New York Times In *The End of Faith*, Sam Harris delivers a startling analysis of the clash between reason and religion in the modern world. He offers a vivid, historical tour of our willingness to suspend reason in favor of

religious beliefs—even when these beliefs inspire the worst human atrocities. While warning against the encroachment of organized religion into world politics, Harris draws on insights from neuroscience, philosophy, and Eastern mysticism to deliver a call for a truly modern foundation for ethics and spirituality that is both secular and humanistic. Winner of the 2005 PEN/Martha Albrand Award for Nonfiction. God, Reason, and Theistic Proofs Berkeley Tanner Lectures

A collection of essays by contemporary Calvinist philosophers of religion that examine the epistemology of religious belief between Reformed and Roman Catholic philosophers. Between Faith and Doubt Oxford University Press "Terence Penelhum surveys traditional and contemporary views on the often troubled relationship between philosophical reason and religious faith. Covering all the major issues and figures in a clear, balanced, and fair-minded

way, this is the most reliable and modern treatment of these issues now available."--BOOK

JACKET

The Right to Believe

Oxford University Press, USA

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 passional 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 passional 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. *God in the Age of*

Science? Wm. B. Eerdmans Publishing
In the twentieth century, many contemporary epistemologists in the analytic tradition have entered into debate regarding the right to belief with new tools: Richard Swinburne, Anthony Kenny, Alvin Plantinga, Nicholas Wolterstorff, Peter van Inwagen (who contributes a piece in this volume) defending or contesting the requirement of evidence for any justified belief. The best things we can do, it seems, is to

examine more attentively the true notion of “right to believe”, especially about religious matters. This is exactly what authors of the papers in this book do.

Reason and the Heart

Lexington Books

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.

Aristotle on Religion

Penguin

First Published in 1992.

On questions of faith, Ernest Gellner believes, three ideological options are available to us today. One is the return to a genuine and firm faith in a religious tradition. The other is a form of relativism which abandons the notion of unique truth altogether and resigns itself to treating truth as relative to the society or culture in question. The third, which Gellner calls enlightenment

rationalism, upholds the idea that there is a unique truth, but denies that any society can ever possess it definitively. Learned and stimulating, Professor Gellner's book is an important contribution to our understanding of postmodernism and the relations between Islam and the West. It will be of great interest to anyone concerned with the ideological condition of contemporary society. *Philosophy of Religion* 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, Religious

Belief, and Moral

Commitment Cornell
University Press

Expanding on his 1976 study of the bearing of Christian faith on the practice of scholarship, Wolterstorff has added a substantial new section on the role of faith in the decisions scholars make about their choice of subject matter.

Rationality and Religious Commitment Springer

Rationality and Religious Commitment shows how religious commitment can be rational and describes the place of faith in the

postmodern world. It portrays religious commitment as far more than accepting doctrines—it is viewed as a kind of life, not just as an embrace of tenets. Faith is conceived as a unique attitude. It is irreducible to belief but closely connected with both belief and conduct, and intimately related to life's moral, political, and aesthetic dimensions. Part One presents an account of rationality as a status attainable by mature religious people—even those with a strongly

scientific habit of mind. Part Two describes what it means to have faith, how faith is connected with attitudes, emotions, and conduct, and how religious experience may support it. Part Three turns to religious commitment and moral obligation and to the relation between religion and politics. It shows how ethics and religion can be mutually supportive even though ethics provides standards of conduct independently of theology. It also depicts the integrated life

possible for the religiously committed—a life with rewarding interactions between faith and reason, religion and science, and the aesthetic and the spiritual. The book concludes with two major accounts. One explains how moral wrongs and natural disasters are possible under God conceived as having the knowledge, power, and goodness that make such evils so difficult to understand. The other account explores the nature of persons, human and divine, and yields a

conception that can sustain a rational theistic worldview even in the contemporary scientific age.

Reason And Religious Faith University Press of Kansas

Michael Moriarty presents the deepest and broadest study for many years of Blaise Pascal's philosophy and theology, as represented in his *Pensees*, a seminal work in the development of modern thought. Central themes are the distinction between faith and reason, the contradictions within

human nature, and the relation between mind and body.

Religion and Rationality
Oxford University Press

The *Wisdom to Doubt* is a major contribution to the contemporary literature on the epistemology of religious belief.

Continuing the inquiry begun in his previous book, *Prolegomena to a Philosophy of Religion*, J. L. Schellenberg here argues that given our limitations and especially our immaturity as a species, there is no reasonable choice but to

withhold judgment about the existence of an ultimate salvific reality. Schellenberg defends this conclusion against arguments from religious experience and naturalistic arguments that might seem to make either religious belief or religious disbelief preferable to his skeptical stance. In so doing, he

canvasses virtually all of the important recent work on the epistemology of religion. Of particular interest is his call for at least skepticism about theism, the most common religious claim among philosophers. The Wisdom to Doubt expands the author's well-known hiddenness argument

against theism and situates it within a larger atheistic argument, itself made to serve the purposes of his broader skeptical case. That case need not, on Schellenberg's view, lead to a dead end but rather functions as a gateway to important new insights about intellectual tasks and religious possibilities.

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