

Who Are We Religious Philosophical Scientific And Transhumanist Theories Of Human Nature

Richard Swinburne analyses the purposes of practising a religion, and argues that religious faith requires belief that a particular creed provides the rationale for supposing that these purposes will be achieved.

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.

"It is well known that religion, as well as philosophy, depends upon language for the expression of its truths. This seems a simple proposition, but what are its consequences? If language is the sole medium of development of the higher thoughts and feelings, in its genesis may we not hope to discover the deepest truths of life and mind? Before the complex symbols which we call words came into use, and hence before the mind acquired the faculty of forming thoughts or

extended comparisons, activities or motions were the only medium of expression between sentient beings. Language is the development of these expressive actions, and so highly complex has it become, so far removed from its rude beginnings, that it seems another order of creation, a system of miraculous origin. But when we remember that intelligence is a concomitant development with language, that thought or spirit is but a building up of words into ideas, and that these words are merely condensed memories, common experiences which have become current from tongue to tongue, is it not evident that there is no impenetrable mystery in speech, and that its product, mind, is a synthesis of simple and familiar truths? Again, when we retrace sensibility or feeling, from which language has been gradually evolved, to its beginnings in organic life, we find no

absolute demarcations; we find that all life, whether mental or physical, is interdependent"--Introduction.

Mr. Dresser's book is of a highly religious yet thoroughly philosophic nature. He seeks to show the unity which exists between religion, philosophy and science. While his book is thoroughly idealistic yet he in no way ignores the practical side of life. For, recognizing that the ideal is only truly exemplified as it expresses itself through the practical, the author shows the need of the spirit having full access to the outer life. We cannot do better than to quote Mr. Dresser's own words wherein he shows the difference between the spirit and the letter: "One might say that what the world most needs at present is to brush away all abstractions, and return to the sources of things until it is once more fired by the presence of the divine, until it knows for a fact that God lives; then be

true to that fact, live for that fact, realize that the divine order is, exists, - not merely seems to be. It is not so much 'reasons for believing' that we need as that type of conduct which accompanies thrilling belief, stirring consciousness of the divine. The world needs science; it needs education, thought, thoroughgoing philosophy, not mere dabbling in the metaphysical realm. But it needs the Spirit even more than it needs downright thinking. "We are absorbed in forms: let us have the Spirit itself. Therefore, when you read the imperfect terms of a philosophical book, remember the broadly spiritual ideal. Instead of singling out its defects and publishing them, set a new fashion and begin to be constructive; supply in your conduct what the book lacks. One must be tremendously in earnest to know life. One must courageously persist to the end. The science of truth is inseparable from the art

of life, and one can no more float easily into the harbour of wisdom than one can know what love is by delegating someone to love in one's stead. "Let philosophy become religion once more. Let religion be purged by philosophy. Let us begin work at last. We have scarcely reached the age of reason. We live in bits, in schemes, devices, and shadows, which we mistake for wholes and realities. Let us come out into the broad sunlight and be men. A man is an organic assemblage, and must be poet, philosopher, lover, and much else, all in one. The highest life is many-sided. We must adore it from many points of view. We must be beautiful in order truly to adore. Therefore, let us begin to live." The book is written in a clear, scholarly way and is a worthy successor to the many good books that Mr. Dresser has written. -"Mind," Vol. 13 [1904]

Browning as a Philosophical and Religious

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Teacher
Philosophical and Political Dimensions
Reason, Religion, and Autonomy
Reflections on God and the Death of God
Religious, Philosophical, Scientific and
Transhumanist Theories of Human
Nature
Updated Edition
God, Reason and Religions
Why it's wrong to single out
religious liberty for special
legal protections This
provocative book addresses
one of the most enduring
puzzles in political philosophy
and constitutional theory—why
is religion singled out for
preferential treatment in both
law and public discourse?
Why are religious obligations

that conflict with the law accorded special toleration while other obligations of conscience are not? In *Why Tolerate Religion?*, Brian Leiter shows why our reasons for tolerating religion are not specific to religion but apply to all claims of conscience, and why a government committed to liberty of conscience is not required by the principle of toleration to grant exemptions to laws that promote the general welfare. This work investigates the strengths and weaknesses of major ethical theories of the

Western philosophical tradition including: egoism, relativism, divine command theory; natural law; social contract, deontology, utilitarianism, existentialism, and evolutionary ethics. The book also considers moral problems like abortion, euthanasia, and biotechnology. In addition, the book discusses death and its possible defeat by future technologies. It concludes by outlining a view of the meaning of life. Time Magazine reports on a remarkable renaissance of religious belief among

philosophers. Who are these intellectuals, and why have they embraced Christian belief. Several thinkers answer these questions with candor, warmth, and brilliance.

Excerpt from A Student's Philosophy of Religion The purpose of this book is to furnish college undergraduates and general readers with the necessary data - facts and arguments - on which they will be able to work out their own philosophy of religion. The book is an outgrowth of lecture courses given at

Cornell University from 1913 to 1916. While the majority of the students electing these courses represented the various Protestant denominations, there were a number of Roman Catholics and Jews in each class, and a fair sprinkling of men and women who at any rate believed themselves to be atheists and agnostics. The constituency of the classes led us to be objective and impersonal, to respect one another's opinions and sentiments, and to realize that there are several sides to most religious and

philosophical questions. We concentrated our attention upon the philosophical and psychological study of features common to all the three religious confessions represented; by so doing, we believed that we were concerning ourselves with those features of religion that probably are most significant. My endeavor never was to influence any one to change his religious affiliations. Whenever a student consulted me privately I advised him to continue in the religious faith and associations in which he had

been brought up, - unless he had formed deep and rationally grounded convictions that rendered this impossible, which was very rarely the case. Students frequently urged me to publish the lectures, and I promised to do so. The interruptions of the war, and the necessary concentration of time upon my courses in another institution, in which I do not teach the philosophy and psychology of religion, have prevented an earlier fulfilment of this promise. My experience has been, that when an undergraduate elects

a course in the philosophy department bearing on religion it is usually for one or more of the following reasons. 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.

Rational Faith

Who Are We?

Or, The Unification of Knowledge : a Comparison of the Chief Philosophical and Religious Systems of the World Made with a View to Reducing the Categories of Thought, Or the Most General Terms of Existence to a

Single Principle, Thereby
Establishing a True
Conception of God
Philosophy

The Spiritual Journeys of 11
Leading Thinkers

This is Philosophy of Religion
Foundations of Christian
Belief

Who Are We? Religious,
Philosophical, Scientific, and
Transhumanist Theories of
Human Nature examines
religious, philosophical, scientific
and transhumanist theories of
human nature. It begins by
discussing various religious
views of human nature-
Confucianism, Hinduism,

Buddhism, and Judeo-Christianity. Then, it looks at the philosophical theories of human nature advanced by Plato, Aristotle, Epicurus, Kant, Sartre, Marx and Freud. Next it turns to Darwin and the neo-Darwinians for insights into human nature from evolutionary biology. The book concludes by considering the future of human nature, especially how science and technology will transform human nature into something transhuman or post-human.

From The Beginning Of History, Religion And Philosophy Has Been Admittedly The Most Vital Force In Shaping The Civilization

At Various Developmental Stages. Although Many Scholars Have Worked On The History Of Oriental Religio-Philosophical Tradition, But No Such Complete And Comprehensive Work On This Subject Is Available To Us. Keeping This In Mind, We Are Decided To Publish A Comprehensive Multi-Volume Encyclopaedia Of Oriental Philosophy And Religion In Four Phases Successively In Every Year. The Concentration Will Be Given On Hinduism, Judaism, Zoroastrianism, Jainism, Buddhism, Shintoism, Taoism, Confucianism, Islam, Sikhism And On Other Minor Oriental

Religio-Philosophical Tradition. In The First Phase Of This Project, We Have Released 5 Volumes Hinduism (3 Vols.) And Judaism (2 Vols.). Here, We Have Drawn 320 Entries From Hindu Religio-Philosophical Tradition And 178 Entries From Jewish Religio-Philosophical Tradition Which Reflects Its Own Diversity And Puts Them Together Into A Cogent And Harmonious Picture. In The Second Phase We Are Going To Release 5 Volumes On Zoroastrianism, Jainism And Buddhism In 2006. Similarly In Third Phase 5 More Volumes Will Be Added On Shintoism,

Taoism, Confucianism And Other South-East And East Asian Religio-Philosophical Concepts. In Last Phase 5 More Volumes Will Be Added On Islam, Sikhism And Other Minor Oriental Religion And Philosophy. The Task Which We Have Performed Here Is, No Doubt, Beset With Difficulties But We Shall Consider Our Labour Amply Rewarded If This Monumental Work Is Found Useful By Scholars And Readers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was

reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may

contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Two countervailing trends mark the intellectual tenor of our age – the spread of naturalistic worldviews and religious orthodoxies. Advances in biogenetics, brain research, and robotics are clearing the way for

the penetration of an objective scientific self-understanding of persons into everyday life. For philosophy, this trend is associated with the challenge of scientific naturalism. At the same time, we are witnessing an unexpected revitalization of religious traditions and the politicization of religious communities across the world. From a philosophical perspective, this revival of religious energies poses the challenge of a fundamentalist critique of the principles underlying the modern West's postmetaphysical understanding of itself. The tension between

naturalism and religion is the central theme of this major new book by Jürgen Habermas. On the one hand he argues for an appropriate naturalistic understanding of cultural evolution that does justice to the normative character of the human mind. On the other hand, he calls for an appropriate interpretation of the secularizing effects of a process of social and cultural rationalization increasingly denounced by the champions of religious orthodoxies as a historical development peculiar to the West. These reflections on the enduring importance of religion

and the limits of secularism under conditions of postmetaphysical reason set the scene for an extended treatment of the political significance of religious tolerance and for a fresh contribution to current debates on cosmopolitanism and a constitution for international society.

Faith and Reason

An Introduction

The Future of the Philosophy of Religion

On Prayer and the Nature of Faith

Theory and Practice

Philosophical Ethics

A SECULAR AGE

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In this book, abstract intellectual argument meets ordinary human experience on matters such as the existence of God and the relation between religion and morality. This collection of essays on the philosophy of religion and its future brings together accomplished thinkers across several related fields, from comparative philosophy to analytic and continental philosophy of religion and beyond. Contributing authors address pressing questions including: Where does philosophy stand in relation to religion and the study of religion in the 21st century? How ought the philosophy of religion to interact with religious studies and theology to make for

fruitful interdisciplinary engagement? And what does philosophy uniquely have to offer to the broad discourse on religion in the modern world? Through exploring these questions and more, the authors' goal is not that of meeting the philosophical future, but of forging it. Readers will enter a vivid conversation through engaging essays which demonstrate the importance of disciplinary openness and show that we do not need to sacrifice depth in order to achieve breadth. Modernity and postmodernity come together in a constantly evolving discussion that moves the philosophy of religion forward, while keeping an eye

toward the experience accumulated in past centuries. This book will interest students of philosophy, theology, religious studies, and other fields that wonder about the place of philosophy and religion in today's world. It also has much to offer advanced scholars in these fields, through its breadth and forward thinking.

Do the gods love you? Cicero gives deep and surprising answers in two philosophical dialogues on traditional Roman religion.

Explores what role severity plays in God's character, and how difficulties in life relate to the concept of divine salvation.

A Philosophical Foundation for

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Faith

Philosophy of Religion

Philosophical Faith and the Future
of Humanity

Atheism: A Very Short Introduction

Philosophy, Science, and Religion
for Everyone

On the Nature of the Gods and On
Divination

What are We Doing when We Pray?

The first issue of the
International Journal for
the Philosophy of Religion
appeared in the Spring,
1970. This collection of
essays is presented in
celebration of the twenty-
fifth anniversary of the
journal. Contributors to

the volume are to be counted among today's leading philosophers of religion. They represent different approaches to the philosophical consideration of religion and their published work is helping shape discussions of the philosophy of religion as we approach the beginning of the twenty-first century. Considered by some to be terminal at mid-century, the philosophy of religion has undergone a renaissance during the second half of the century. And the journal

may be said to provide some of the explanation for this development. A special debt of gratitude is owed to Edgar Henderson, Robert Leet Patterson and Henry Sprinkle, founders of the journal. Without their vision and determination it would not have come into existence.

Can miracles happen? Is the human will free? Against the background of the world's religions, what does religious experience show? If a good God exists, why does he allow evil? As the author

writes, "We have to think our way through a number of the central issues raised by the claims of religion to give a true account of the world in which we live." His special contribution is to insist that we do not ignore the achievements of those who have wrestled with the problems in previous generations. In this book, therefore, each problem is presented in connection with the thought of a major figure in the history of philosophy and theology: Hume, Kant, Aquinas, Otto

and Tennant. He is also convinced that Western Christians have much to learn from the other religions of the world. Ever since Vlastos' "Theology and Philosophy in Early Greek Thought," scholars have known that a consideration of ancient philosophy without attention to its theological, cosmological and soteriological dimensions remains onesided. Yet, philosophers continue to discuss thinkers such as Parmenides and Plato without knowledge of their

debt to the archaic religious traditions. Perhaps our own religious prejudices allow us to see only a "polis religion" in Greek religion, while our modern philosophical openness and emphasis on reason induce us to rehabilitate ancient philosophy by what we consider the highest standard of knowledge: proper argumentation. Yet, it is possible to see ancient philosophy as operating according to a different system of meaning, a different "logic." Such a different

sense of logic operates in myth and other narratives, where the argument is neither completely illogical nor rational in the positivist sense. The articles in this volume undertake a critical engagement with this unspoken legacy of Greek religion. The aim of the volume as a whole is to show how, beyond the formalities and fallacies of arguments, something more profound is at stake in ancient philosophy: the salvation of the philosopher-initiate. Two experienced educators

offer an up-to-date introduction to philosophy from a Christian perspective that covers the four major areas of philosophical thought: epistemology, metaphysics, philosophy of religion, and ethics. Written from an analytic perspective, the book introduces key concepts and issues within the main areas of philosophical inquiry in a comprehensive yet accessible way, inviting readers on a quest for goodness, truth, and beauty that ultimately points to Jesus as the

source of all.

Studies in the Philosophy
of Religion (Classic
Reprint)

Encyclopaedia of Oriental
Philosophy and Religion:
Christianity

The Meaning of Life

Between Naturalism and
Religion

Science, Religion, and
Naturalism

Philosophical Foundations
for a Christian Worldview
A Student's Philosophy of
Religion

Recent dissatisfaction
with individualism and the
problems of religious
pluralism make this an

opportune time to reassess the way in which we define ourselves and conduct our relationships with others. The philosophical writings of John Macmurray are a useful resource for performing this examination, and recent interest in Macmurray's work has been growing steadily. A full-scale critical examination of Macmurray's religious philosophy has not been published and this work fills this gap, sharing his insistence that we define ourselves through action and through person-

to-person relationships, while critiquing his account of the ensuing political and religious issues. The key themes in this work are the concept of the person and the ethics of personal relations.

The place of religion in society has changed profoundly in the last few centuries, particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in

which faith is only one human possibility among others.

Vincent Brümmer's classic book on prayer from 1984 provides a comprehensive philosophical analysis of central issues regarding the nature and practice of prayer. This new edition has been substantially revised and updated.

Serving as a valuable core text for students, this book also contributes to a number of current debates in theology and philosophy of religion: the debates on realism and religious belief, on the rationality

of faith and the nature of theology, on the relation between religious belief and morality, on the relation between science and religion and the lively debate among evangelical Christians in America on the 'openness of God.'

Do you think of atheists as immoral pessimists who live their lives without meaning, purpose, or values? Think again!

Atheism: A Very Short Introduction sets out to dispel the myths that surround atheism and show how a life without

religious belief can be positive, meaningful, and moral.

Essays in the Philosophy
of Religion and
Constructive Idealism
Philosophical Religions
from Plato to Spinoza
Religious Diversity
New Essays in the
Philosophy of Religion
Philosophers Who Believe
John Macmurray's Religious
Philosophy
Religion and Philosophy
Reconceived
Many pagan, Jewish,
Christian and Muslim
philosophers from
Antiquity to the

Enlightenment made no meaningful distinction between philosophy and religion. Instead they advocated a philosophical religion, arguing that God is Reason and that the historical forms of a religious tradition serve as philosophy's handmaid to promote the life of reason among non-philosophers. Carlos Fraenkel provides the first account of this concept and traces its history back to Plato. He shows how Jews and Christians appropriated it in Antiquity, follows it

through the Middle Ages in both Islamic and Jewish forms and argues that it underlies Spinoza's interpretation of Christianity. The main challenge to a philosophical religion comes from the modern view that all human beings are equally able to order their lives rationally and hence need no guidance from religion. Fraenkel's wide-ranging book will appeal to anyone interested in how philosophy has interacted with Jewish, Christian, and Muslim religious

traditions.

This book examines the relation between religion and jurisprudence, God, and peace respectively. It argues that in order to elucidate the possible role religion can play in the contemporary world, it is useful to analyse religion by associating it with other concepts. Why peace? Because peace is probably the greatest promise made by religions and the greatest concern in the contemporary world. Why jurisprudence? Because, quoting Kelsen's famous book "Peace through

Law", peace is usually understood as something achievable by international legal instruments. But what if we replace "Peace through Law" with "Peace through Religion"? Does law, as an instrument for achieving peace, incorporate a religious dimension? Is law, ultimately, a religious and normative construction oriented to peace, to the protection of humanity, in order to keep humans from the violence of nature? Is the hope for peace rational, or just a question of

faith? Is religion itself a question of faith or a rational choice? Is the relatively recent legal concept of "responsibility to protect" a secular expression of the oldest duty of humankind? The book follows the structure of interdisciplinary research in which the international legal scholar, the moral philosopher, the philosopher of religion, the theologian, and the political scientist contribute to the construction of the necessary bridges.

Moreover, it gives voice to different monotheistic traditions and, more importantly, it analyses religion in the various dimensions in which it determines the authors' cultures: as a set of rituals, as a source of moral norms, as a universal project for peace, and as a political discourse.

Excerpt from Foundations of Christian Belief: Studies in the Philosophy of Religion It will be seen at once that the scope of religion and the complexity Of the problems

it presents make its treatment by a philosophical method far from simple, for in the systematic study of the religious life we are not dealing with forces which are constant and invariable like those, for instance, dealt with in physics. We are dealing, rather, with phases of life as they manifest themselves in those variables named human belief, emotion and will. In other words, we deal with life on the plane of the personal. This makes a philosophy of religion

particularly difficult. It also makes it all the more important that we develop a proper method, a method which will recognize constantly that when we deal with religion we are dealing with personal life, and with a great factor in human history which has always stood in the closest relation to the practical concerns of life. 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.

In his last book, Ronald Dworkin addresses timeless questions: What is religion and what is God's place in it? What are death and immortality? He joins a sense of cosmic mystery and beauty to the claim that value is objective, independent of mind, and immanent in the world. Belief in God is one manifestation of this view, but not the only one.

Where the Conflict Really Lies

The Severity of God

What it Means to be a
Person
Religion without God
Towards a More Humane
Approach
Religious, Philosophical,
Transhumanist, and
Scientific Perspectives
A Philosopher's Defense of
Christianity
A reader-friendly
introduction to the
essential concepts,
theories, and questions
in analytic philosophy
of religion Does God
exist? If so, what is
God's relationship to
us? Do we have free

will? This is Philosophy of Religion surveys foundational topics in the philosophy of religion using a clear and accessible style. Straightforward and easy to comprehend for those with no prior philosophical background, this engaging introduction familiarizes readers with the vocabulary, methods, and major concepts in the philosophy of religion, and invites them to think through questions

which arise in the intersection of philosophy, theology, and religious studies. Part of the popular This is Philosophy series, this book applies the basic investigative methods of philosophy to questions of religion, faith, and morality. Chapters offer a framework for thinking about religion, present arguments for and against the existence of God, discuss religious diversity, consider the intellectual co-

existence of faith and reason, and examine different theories about why people are religious. Examples and illustrations taken from popular culture reinforce the subject's contemporary relevance, and are complemented by a wealth of online resources for instructors on the This is Philosophy series site that encourage further reading and strengthen student comprehension of key concepts. A dependable

introduction to the philosophy of religion, This is Philosophy of Religion is an ideal gateway to the discipline for readers who want to engage with questions about religion and contemplate the philosophical implications of religious belief.

Karl Jaspers, who died in 1969, had a profound impact on 20th-century theology and philosophy. His central thesis called for, among other things, a de-centering

of philosophy from its Eurocentric roots and a renewal of its dialogue with other traditions, especially Asian ones. This collection of essays includes unpublished work by Jaspers himself as well as testimonies to his life and career by colleagues, associates, and translators, some of who knew Jaspers personally. Readers will also find commentary and interpretation by researchers who have explored Jaspers' work

for decades, and a biographical account of Jaspers' student Leonard Ehrlich, who handled much of Jaspers' English translation. The book interrogates Jaspers' conceptions of 'philosophical faith', his philosophy of communication, and the prospects for world philosophy in the future. Focusing on philosophical faith, it assesses Jaspers' interpretations of key philosophers such as Kant, Hegel, Schelling,

Kierkegaard, Nietzsche, and Rosenzweig, as well as examining his personal relationships with Bultmann and Heidegger. Contributors also look at Jaspers' philosophies of religion and history, his hypothesis of the 'axial age' (Achsenzeit), and his contributions to metaphysics, periechontology, and economics. Finally, chapters cover Jaspers' philosophy of communication and world history. The latter are

informed by a burgeoning interest in Kantian 'Freiheitphilosophie' that influenced Jaspers, as well as concerns over the future of humanity. These concerns in part account for Jaspers' growing popularity in the Middle East, Eastern Europe, Central/South America, and Asia. Also included are lucid clarifications of the difference between religious and philosophical faith, and the relevance of certainty, trust, and

communication for a future of mankind. Trained as a psychiatrist, Jaspers practiced this profession before becoming a philosopher and thus had a keen insight into the workings of the human mind even as he challenged the philosophical establishment of his time. It is perhaps this depth to his background that adds to the contemporary relevance of his work.

A robust defence of the philosophy of Idealism - the view that all reality is based on Mind - which shows that this is strongly rooted in classical traditions of philosophy.

Winner of a 2004 ECPA

Gold Medallion Award!

Winner of an Award of Excellence in the 2003

Chicago Book Clinic!

What is real? What is truth? What can we know?

What should we believe?

What should we do and why? Is there a God? Can we know him? Do

Christian doctrines make sense? Can we believe in God in the face of evil? These are fundamental questions that any thinking person wants answers to. These are questions that philosophy addresses. And the answers we give to these kinds of questions serve as the the foundation stones for consrtucting any kind of worldview. In Philosophical Foundations for a Christian Worldview J.P. Moreland and William

Lane Craig offer a comprehensive introduction to philosophy from a Christian perspective. In their broad sweep they seek to introduce readers to the principal subdisciplines of philosophy, including epistemology, metaphysics, philosophy of science, ethics and philosophy of religion. They do so with characteristic clarity and incisiveness. Arguments are clearly outlined, and rival

theories are presented with fairness and accuracy. Philosophy, they contend, aids Christians in the tasks of apologetics, polemics and systematic theology. It reflects our having been made in the image of God, helps us to extend biblical teaching into areas not expressly addressed in Scripture, facilitates the spiritual discipline of study, enhances the boldness and self-image of the Christian community, and is

requisite to the
essential task of
integrating faith and
learning. Here is a
lively and thorough
introduction to
philosophy for all who
want to know reality.
Why Tolerate Religion?
Philosophical Essays
The Religion of
Philosophy
Man and the Divine Order
The Christian Idea of
God
Cicero on the Philosophy
of Religion
Contemporary Debates in
Philosophy of Religion

Should we merely celebrate diversity in the sphere of religion? What of the social cohesion of a country? There is a constant tug between belief in religious truth and the need for respect for other religions. Religious Diversity: Philosophical and Political Dimensions examines how far a firm faith can allow for toleration of difference and respect the need for religious freedom. It elucidates the philosophical credentials of different approaches to

truth in religion, ranging from a dogmatic fundamentalism to a pluralism that shades into relativism. Must we resort to a secularism that treats all religion as a personal and private matter, with nothing to contribute to discussions about the common good? How should law approach the issue of religious freedom? Introducing the relevance of central discussions in modern philosophy of religion, the book goes on to examine the political implications of increasing

religious diversity in a democracy.

If God exists, why doesn't he eliminate suffering and evil? Does evolution disprove Christianity? Can religion be explained by cognitive science? People have grappled for ages with these kinds of questions. And many in today's academic world find Christian belief untenable. But renowned philosopher Stephen Davis argues that belief in God is indeed a rational and intellectually sound endeavor. Drawing on a lifetime of rigorous

reflection and critical thinking, he explores perennial and contemporary challenges to Christian faith. Davis appraises objections fairly and openly, offering thoughtful approaches to common intellectual problems. Real questions warrant reasonable responses. Examine for yourself the rationality of the Christian faith. What is God? What does it mean to believe in God? What happens to God after the death of God? This book examines "the death of God" from a

philosophical standpoint. It focuses on monotheism, polytheism, and nature, and it discusses the renewed importance of spirituality—and the “spiritual but not religious”—in response to the death of God. In recent years, religious belief has been in decline, but secularism cannot satisfy our spiritual needs. We are now living in a “post-secular” age in which the relationship between philosophy, spirituality, and religion must be re-examined. As an

exploratory essay, this book engages the reader at a profound level, and considers a variety of modern thinkers, including Nietzsche, Hegel, Freud, Levinas, Assmann, and Buber. It offers a sustained meditation on the origin of God, the death of God, and the future of "God" as a guiding ideal.

"The Meaning of Life: Religious, Philosophical, Transhumanist, and Scientific Perspectives is the first book to summarize the writings of the important contemporary

theologians, philosophers, and scientists on the question of the meaning of life. In addition the book deals with the relevance of death for the question as well the huge importance that the potential scientific elimination of death will have for humanity's concern regarding meaning. Finally the book considers the question in the context of cosmic evolution and deep time, offering in the end an answer to the question of whether life is or is not ultimately

meaningful"--Introduction.
A Christian Introduction
Philosophers and Religious
Truth

Why Religion? Towards a
Critical Philosophy of
Law, Peace and God
Philosophy, Spirituality,
and Religion

Philosophy and Salvation
in Greek Religion

Rationality and Religious
Commitment

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. Recent years have seen growing popular absorption with "spirituality" in all its forms. But as this study shows, it is largely separated from theology. Spirituality has grown more self-referential and is subverted by consumerist mentality, while theology has grown critically proficient but uneasy in speaking from or to the heart of Christian mysteries. Through a study of exemplary writers such as Gregory of Nyssa, McIntosh recovers an

understanding of the inner integrity of mystical consciousness and theological expression. The final chapters test the possibility of renewed conversation between spirituality and theology by drawing on spiritual traditions to re-think contemporary problems in Trinitarian thought, Christology, and the understanding of the self. This book offers not only an analysis of spirituality and theology in the eras of their united activity, but also a hermeneutic for the

theological appropriation of spirituality and a sustained argument for the renewal of mystical theology.

Religious Diversity examines whether believing in a religion's truth increases intolerance and how the existence (and growth) of multiple religions affects political societies.

Philosophy, Science and Religion for Everyone brings together these great truth-seeking disciplines, and seeks to understand the ways in which they challenge and

inform each other. Key topics and their areas of focus include: - Foundational Issues - why should anyone care about the science-and-religion debate? How do scientific claims relate to the truth? Is evolution compatible with design? - Faith and Rationality - can faith ever be rational? Are theism and atheism totally opposed? Is God hidden or does God simply not exist? - Faith and Science - what provides a better explanation for the origin of the universe-science or

religion? Faith and physics: can they be reconciled? Does contemporary neuroscience debunk religious belief? Creationism and evolutionary biology - what constitutes science and what constitutes pseudo-science? - Practical Implications - is fundamentalism just a problem for religious people? What are the ethical implications of the science-and-religion debate? Do logic and religion mix? This book is designed to be used in conjunction with the free

'Philosophy, Science and Religion' MOOC (massive open online course) created by the University of Edinburgh, and hosted by the Coursera platform (www.coursera.org). This book is also highly recommended for anyone looking for a concise overview of this fascinating discipline.