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(Philosophical Distinction) Richard Carrier PhD,  
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Paul's Eye Witness In Time: Philosophy of Religion  
*Theism, Naturalism, and Rationality - Alvin Plantinga*  
*Philosophical Naturalism \u0026 Its Implications* A scientific  
defense of spiritual \u0026 religious faith | Tony Jack |  
TEDxCLE #165 Stephen Law: Naturalism, Liberalism, And  
The Religious And The Atheists *Belief in Naturalism. An  
Epistemologist's Philosophy of Mind, Susan Haack* *The  
Religion of Naturalism* *People Tell A Pastor Why They Don't  
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## *Naturalism And Religion Philosophical*

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.

## *Between Naturalism and Religion: Philosophical Essays ...*

Between Naturalism and Religion: Philosophical Essays.

Recent years have seen something of a convergence among anglophone and continental European philosophers around broadly pragmatic understandings of reason, truth and value. This movement is the result of dissatisfaction with two

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opposing positions. On the one hand, traditional realism and rationalism, which are deemed to be unacceptably metaphysical and even theological, assuming that reality has an established order and that human minds ...

*Between Naturalism and Religion: Philosophical Essays ...*

Between Naturalism and Religion: Philosophical Essays.

Jürgen Habermas, *Between Naturalism and Religion: Philosophical Essays*, Ciaran Cronin (trans.), Polity Press, 2008, 361pp., \$26.95 (pbk), ISBN 9780745638256.

Habermas's central aim in this collection of essays is to articulate the appropriate relation between "postmetaphysical thinking" and science and religion.

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Get this from a library! *Between naturalism and religion : philosophical essays.* [Jürgen Habermas] -- Two countervailing trends mark the intellectual tenor of our age: the spread of naturalistic worldviews and religious orthodoxies. Advances in biogenetics, brain research, and

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robotics are clearing ...

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148 149. Between naturalism and religion. of the Volk(p. 20). for a once devoted disciple of heidegger, this denial of moral and political responsibility revealed the limitations of a philosophy burdened with Platonist essentialism, a tolerance of “creative violence”, and an anti-western scepticism towards enlightenment egalitarianism (p. 20). such romantic pretensions were thoroughly alien to the generation of students who had just experienced the postmetaphysical unravelling of an ...

*Between Naturalism and Religion will manage to find an ...*



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'Between Naturalism and Religion: Philosophical Essays' reviewed by Paula Cerni 'Between Naturalism and Religion: Philosophical Essays' reviewed by Paula Cerni ... Habermas in Chapter 8 turns to Kant's philosophy of religion to argue for a secular appropriation of the semantic content of religious traditions. More accurately, however ...

*'Between Naturalism and Religion: Philosophical Essays ...*

This book guides readers through an investigation of religion from a naturalistic perspective and explores the very meaning of the term 'religious naturalism'. Oppy considers several widely disputed claims: that there cannot be naturalistic religion; that there is nothing in science that poses any problems for naturalism; that there is nothing in religion that

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poses any serious challenges to naturalism; and that there is a very strong case for thinking that naturalism defeats religion.

### *Naturalism and Religion: A Contemporary Philosophical ...*

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.

### *Between Naturalism and Religion: Philosophical Essays ...*

In philosophy, naturalism is the idea or belief that only natural

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laws and forces (as opposed to supernatural or spiritual ones) operate in the universe. Adherents of naturalism assert that natural laws are the only rules that govern the structure and behavior of the natural world, and that the changing universe is at every stage a product of these laws.

*Naturalism (philosophy) - Wikipedia*

Between Naturalism and Religion: Philosophical Essays  
eBook: Habermas, Jürgen: Amazon.co.uk: Kindle Store

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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

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Understanding of itself. The tension between naturalism and religion is the central theme of this major new book by Jürgen Habermas.

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Alvin Carl Plantinga (born 1932) is an American analytic philosopher who works primarily in the fields of philosophy of religion, epistemology (particularly on issues involving epistemic justification), and logic.. From 1963 to 1982, Plantinga taught at Calvin University before accepting an appointment as the John A. O'Brien Professor of Philosophy at the University of Notre Dame.

*Alvin Plantinga - Wikipedia*

Metaphysical naturalism is a philosophical worldview which holds that there is nothing but natural elements, principles, and relations of the kind studied by the natural sciences. Methodological naturalism is a philosophical basis for science, for which metaphysical naturalism provides only one

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possible ontological foundation. Broadly, the corresponding theological perspective is religious naturalism or spiritual naturalism. More specifically, metaphysical naturalism rejects the supernatural con

### *Metaphysical naturalism - Wikipedia*

Naturalism is an approach to philosophy that highlights the governance of the world through natural forces. The fundamental difference between idealism and naturalism is that, while idealism focuses on a state of mind constructed of entities, naturalism focuses on the existing reality of entities that are governed by natural forces .

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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



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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 the political significance of religious tolerance and for a fresh contribution to current debates on cosmopolitanism and a constitution for international society.

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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.

This book guides readers through an investigation of religion from a naturalistic perspective and explores the very meaning of the term 'religious naturalism'. Oppy considers several widely disputed claims: that there cannot be naturalistic religion; that there is nothing in science that poses any problems for naturalism; that there is nothing in religion that poses any serious challenges to naturalism; and that there is a very strong case for thinking that naturalism defeats

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religion. Naturalism and Religion: A Contemporary Philosophical Investigation is an ideal introduction for undergraduate and postgraduate students of religious studies and philosophy who want to gain an understanding of the key themes and claims of naturalism from a religious and philosophical perspective.

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.

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

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intelligible.

In his recent writings on religion and secularization, Habermas has challenged reason to clarify its relation to religious experience and to engage religions in a constructive dialogue. Given the global challenges facing humanity, nothing is more dangerous than the refusal to communicate that we encounter today in different forms of religious and ideological fundamentalism. Habermas argues that in order to engage in this dialogue, two conditions must be met: religion must accept the authority of secular reason as the fallible results of the sciences and the universalistic egalitarianism in law and morality; and conversely, secular reason must not set itself up as the judge concerning truths of faith. This argument

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was developed in part as a reaction to the conception of the relation between faith and reason formulated by Pope Benedict XVI in his 2006 Regensburg address. In 2007 Habermas conducted a debate, under the title 'An Awareness of What Is Missing', with philosophers from the Jesuit School for Philosophy in Munich. This volume includes Habermas's essay, the contributions of his interlocutors and Habermas's reply to them. It will be indispensable reading for anyone who wishes to understand one of the most urgent and intractable issues of our time.

To the surprise of many readers, Jürgen Habermas has recently made religion a major theme of his work.

Emphasizing both religion's prominence in the contemporary

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public sphere and its potential contributions to critical thought, Habermas's engagement with religion has been controversial and exciting, putting much of his own work in fresh perspective and engaging key themes in philosophy, politics and social theory. Habermas argues that the once widely accepted hypothesis of progressive secularization fails to account for the multiple trajectories of modernization in the contemporary world. He calls attention to the contemporary significance of "postmetaphysical" thought and "postsecular" consciousness - even in Western societies that have embraced a rationalistic understanding of public reason. Habermas and Religion presents a series of original and sustained engagements with Habermas's writing on religion in the public sphere, featuring new work and critical

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reflections from leading philosophers, social and political theorists, and anthropologists. Contributors to the volume respond both to Habermas's ambitious and well-developed philosophical project and to his most recent work on religion. The book closes with an extended response from Habermas - itself a major statement from one of today's most important thinkers.

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

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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.



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Nielsen (philosophy, U. of Calgary) presents a defense of naturalism as the most reasonable way to view humans place in the world. His naturalism is an atheistic and humanistic philosophy, but it is not a scientific or value-free one. He articulates a naturalistic explanation of the functions of religion and argues that truly understanding religion necessitates disbelief. He argues that a consistent atheism does not "rob life of its significance or make social and political commitment arbitrary." After explaining the theory he explains arguments for and against the theory as propounded by various other philosophers, most notably the work of Wittgenstein, which he believes to be the most serious philosophical challenge to secular naturalism. c. Book News

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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

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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

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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

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