

## Faith Religion Theology

D. Z. Phillips is a leading figure in advocating a Wittgensteinian approach to the philosophical study of religion. His writings exert an important influence on contemporary philosophy of religion, giving a new direction to the philosophical discussion of religious belief and practice. Although his work has prompted much - often critical - comment, a thorough investigation has not been forthcoming. *Grammars of Faith* fills that gap. The book pays close attention to Wittgenstein's own remarks on religious belief, arranging them against the background of his broader philosophical methodology, as well as to the efforts of the early Wittgensteinians at providing a more comprehensive Wittgensteinian philosophy of religion. Central to this study are Phillips's understanding of philosophical enquiry as a form of contemplation, and his descriptive accounts of religious belief. By means of a careful and methodical examination of Phillips's oeuvre, the study seeks to present a fair assessment of Phillips's position, showing not only its weaknesses, but also its strength.

Unknown to most Americans, Thomas Jefferson, John Quincy Adams and Benjamin Franklin were Unitarians. Today their beliefs have been called heretic or Christian, godless or liberal, argumentative or religious, or all of the above. Anatole Browde, an active Unitarian since 1948, uses history and theology to place these conflicting qualities into a unified liberal Judeo-Christian context. Browde is convinced that faith is besieged because Unitarian church goers have diverse belief systems. The power of the original Unitarian idea that God is one is too close to a creed and is therefore often devalued. Using sermons and essays by ministers and philosophers, Browde shows how Unitarianism beliefs dating from the sixteenth century overcame the restrictions of Calvinist predestination and sin, to become a worldwide free religion. Unitarians are free to believe in God, be humanists, have faith in an unknown, or in Christ as a prophet. His narrative provides an insight to the controversies that plagued believers throughout Unitarian history and demonstrates that the concepts of God and faith can make every service a celebration of joy and love. Heralded as the exponents of a 'new atheism', critics of religion are highly visible in today's media, and include the household names of Richard Dawkins, Daniel Dennett and Sam Harris. David Fergusson explains their work in its historical perspective, drawing comparisons with earlier forms of atheism. Responding to the critics through conversations on the credibility of religious belief, Darwinism, morality, fundamentalism, and our approach to reading sacred texts, he establishes a compelling case for the practical and theoretical validity of faith in the contemporary world. An invitation to engage in a rich dialogue, *Faith and Its Critics* supports an informed and constructive exchange of ideas rather than a contest between two sides of the debate. Fergusson encourages faith communities to undertake patient engagement with their critics, to acknowledge the place for change and development in their self-understanding whilst resisting the reductive explanations of the new atheism.

Focusing on Einstein's religious and spiritual beliefs, a new study of the physicist's "irrationalism" begins with his early religious formation and carefully following the evolution of his belief in an impersonal God reminiscent of Spinoza's.

An introduction to Christian theology explores the Bible's amazing story, from creation to the return of Christ, presenting the

leading doctrines of Christianity and exploring how they have been shaped throughout the centuries.

Rees provides a theological analysis of doubts as a constructive element within the Christian experience of faith. He considers three theological frameworks, each of which offers an interpretation of doubt, and two life-story theologies that deal with faith and doubt.

The Nusayrīs - also known as Ḥalawīs - have been in power in Syria for the past three decades. Little is known of their origins or their long history, while their religious creeds and thought are somewhat better known. The main reason for our fragmentary knowledge of the Nusayrī religion is that, since its beginnings, it has always been the secret faith of a self-conscious elite that zealously guarded its sectarian literature. The Nusayrī-Ḥalawī faith is a clear example of a syncretistic religion. It combines and fuses elements of cults and creeds of very disparate, and remote, origins. Among these are various pagan beliefs (residues of ancient Mesopotamian and Syrian cults), as well as Persian, Christian, Gnostic, and Muslim - both Sunnī and Shīʿī - religious precepts and practices. All these components have been brought together in a syncretistic religious system that has assumed a heterodox Shīʿī garb. The present volume presents a mosaic of fundamental aspects of Nusayrī theology and liturgy. It demonstrates the complexity of Nusayrī theology and the diversity of religious thought within the Nusayrī fold.

Daniel Migliore's *Faith Seeking Understanding* has been a standard introduction to Christian theology for more than a decade. The book's presentation of traditional doctrine in freshly contemporary ways, its concern to hear and critically engage new voices in theology, and its creative and accessible style have kept it one of the most stimulating, balanced, and readable guides to theology available. This second edition of *Faith Seeking Understanding* features improvements from cover to cover. Besides updating and expanding the entire text of the book, Migliore has added two completely new chapters. The first, "Confessing Jesus Christ in Context," explores the unique contributions to Christian theology made by recent theologians working in the African American, Asian American, Latin American, Hispanic, feminist, womanist, and mujerista traditions. The second new chapter, "The Finality of Jesus Christ and Religious Pluralism," addresses the growing interest in the relationship of Christianity to other religions and their adherents. Migliore's three delightful theological dialogues are followed by a new appendix, an extensive glossary of theological terms, making the book even more useful to students seeking to understand the history, themes, and challenges of Christian belief.

*Twentieth Century Christian Responses to Religious Pluralism* begins with the recognition that the traditional three-fold typology adopted by Christians in responding to other living world religions is no longer adequate and offers a much more sophisticated and developed approach. This is accomplished with particular reference to ten key Twentieth Century theologians, each of whom had significant influence in the field of inter-religious studies, both during their lifetime and beyond. The author rejects the exclusivism and triumphalism of traditional Christian approaches and argues strongly and persuasively that the future for inter-religious relationships lies in what he describes as 'classical pluralism', and in an understanding of the importance of difference for inter-faith dialogue. Presenting an accessible introduction to the contemporary issues and challenges facing all those engaged in the further development of inter-faith relationships, dialogue and partnership between the world religions, Pitman argues that the future of world peace and prosperity depends on the outcome.

How, if at all, is religious faith 'true'? The starting point for this book is that traditional Christian theology overvalues the importance of 'correctness'. What really counts far more is 'Honesty'. Not just sincerity or frankness, but Honesty in the sense of a sheer openness to the Other. A set of skills, Andrew Shanks argues, which the church has very much still to learn. True faith in God is faith in Honesty. But theological Honesty has three faces. It stands equally opposed to banality, manipulation, the mere disowning of history. This book thus presents a whole new approach to the doctrine of the Trinity. A fresh stimulus to theological debate at academic, student and more popular levels.

When this book was originally published in 1957 there had been lively debates on the air and in the press about the bearing of modern philosophy upon Christianity, but there had been relatively little sustained discussion of the subject. This book of essays was the product of a small group of Oxford philosophers and theologians, who had met and talked informally for some years before writing it. It is an attempt to discuss with care and candour some of the problems raised for Christian belief by contemporary analytical philosophy. In asking the questions raised, this book makes articulate the perplexities of many intelligent people, both believers and unbelievers. The contributors concentrate on the way such concepts as God, Revelation, the Soul, Grace are actually used rather than asserting or denying some very general theory of meaning.

This Very Short Introduction provides both the believer and non-believer with a balanced survey of the central questions of theology. David Ford's approach draws us in to considering the principles underlying religious belief, including the centrality of salvation to most major religions, the concept of God in ancient, modern, and postmodern contexts, the challenge posed to theology by prayer and worship, and the issue of sin and evil. He also probes the nature of experience, knowledge, and wisdom in theology, and discusses what is involved in interpreting theological texts. In this new edition, Ford considers the contemporary relevance of theology, including the effect of globalization and digitized communication, examines the theological responses to change and development in science, considers the impact of increased engagement between Islam and the West, and looks at the development and importance of theology between the different faiths. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

Our understanding of human rationality has changed significantly since the beginning of the century, with growing emphasis being placed on multiple rationalities, each adapted to the specific tasks of communities of practice. We may think of the world as an ontological unity-but we use a plurality of methods to investigate and represent this world. This development has called into question both the appeal to a universal rationality, characteristic of the Enlightenment, and also the simple 'modern-postmodern' binary. The Territories of Human Reason is the first major study to explore the emergence of multiple situated rationalities. It focuses on the relation of the natural sciences and Christian theology, but its approach can easily be extended to other disciplines. It provides a robust intellectual framework for discussion of transdisciplinarity, which has become a major theme in many parts of the academic world. Alister E. McGrath offers a major reappraisal of what it means to be 'rational' which will have significant impact on older discussions of this theme. He sets out to explore the consequences of the seemingly inexorable move away from the notion of a single universal rationality towards a plurality of cultural and domain-specific methodologies and rationalities. What does this mean for the natural sciences? For the philosophy of science? For Christian theology? And for the interdisciplinary field of science and religion? How can a single individual hold together scientific and religious ideas, when these arise

from quite different rational approaches? This ground-breaking volume sets out to engage these questions and will provoke intense discussion and debate.

One of the twentieth century's best theological ethicists, Heinz Eduard Tdt personally experienced the struggle of Nazi Germany that so shaped Bonhoeffer. Tdt said that the further he went, the closer he got to Bonhoeffer. In *Authentic Faith* he clarifies major dimensions of Bonhoeffer's ethics with precision and enables us to enter personally into the political, ecclesiastical, and family context in which Bonhoeffer wrote. Tdt first discusses Bonhoeffer's theology and ethics formed during his own tumultuous time and then focuses on how they can inform and influence contemporary history. Tdt especially concerns himself with the present tasks in theology and in the church, clearing a path for understanding our lives through theology's eyes and drawing us toward the ethical wisdom we need to navigate the ideological struggles of our own time. *Authentic Faith* shows an understanding of Bonhoeffer's spirit that makes this book a must for the shelves of any Bonhoeffer scholar and all students of social and theological ethics.

This book identifies the distinguishing features of fundamental theology, as distinct from philosophical theology, natural theology, apologetics, and other similar disciplines. Addressing the potential for confusion about basic Christian claims and beliefs, Gerald O'Collins sets out to relaunch fundamental theology as a discipline by presenting a coherent vision of basic theological questions and positions that lay the ground for work in specific areas of systematic theology. *Rethinking Fundamental Theology* examines central theological questions: about God, human experience and, specifically, religious experience; the divine revelation coming through the history of Israel and through the life, death and resurrection of Jesus; human faith that responds to revelation; the nature of tradition that transmits the record and reality of revelation; the structure of biblical inspiration and truth, as well as basic issues concerned with the formation of the canon; the founding of the Church with some leadership structures; the relationship between Christ's revelation and the faith of those who follow other religions. O'Collins concludes with some reflections on theological method. Written with the scholarship and accessibility for which O'Collins is known and valued, this book will relaunch fundamental theology as a distinct and necessary discipline in faculties and departments of theology and religious studies around the world.

This book covers the contribution of Christianity in the care, stewardship, and management of the environment. It uses ideas from the logical position of a Christian, created in God's image, redeemed by God, and given responsibility to subdue and keep the earth, arguing that a Christian has the responsibility and mandate to care for the environment. It shows that successful stewardship happens when a Christian is aware of God's intention for creation, exerts effort to increase it, and is expected to give an account to God for their actions toward it. The book presents environmental concerns in Kenya as an opportunity for change, describing situations and why they could become opportunities for change. Seven worldviews are presented that discourage Christians who want to do environmental stewardship, and Christian theological doctrines are discussed that could be used to cause ecclesial participation in environmental stewardship. Finally, the book envisions a "Conserving Church" with specific activities the church can do to successfully influence people to do environmental stewardship.

It is sometimes thought that individual religious faith should be firmly fixed in the traditions of the past. That once it is established in someone's life, it should remain steadfast and unchanging throughout personal, cultural, or any other changes. This book subverts that idea by showing how it is actually ongoing inquiry, examination, and indeed change, requiring similarly ongoing acts of informed and responsible freedom, that will produce a dynamic and meaningful faith. Contending that religious faith should readily encompass deliberate and ongoing acts of personal freedom, the text outlines various ways in which these dual aspects are more ally than enemy. It also demonstrates how the

ongoing free choices that are required for genuine faith are not absolute, but are in fact contextualized and conditioned by genetic makeup, environmental conditioning, and present character traits produced in part by a person's past choices. Despite this caveat, personal freedom is presented as genuine and real, with a vitally important role to play in a person's religiosity. The book concludes with some observations of this process in practice in the author's own journey from a Christian theist worldview to that of a religious naturalist. This is a fascinating treatise on the role of personal freedom in religious faith. It will, therefore, be of significant interest to scholars of religion, theology, philosophy of religion and religious naturalism.

Can we know truth even though certain proof is unattainable? Can we be known by Truth? Is there a relationship between belief and truth, and if so, what is the nature of that relationship? Do we need to have faith in reason and in real meaning to be able to reason towards truth? These are the sorts of questions this book seeks to address. In *Faith's Knowledge*, Paul Tyson argues that all knowledge that aims at truth is always the knowledge of faith. If this is the case, then--against our modernist cultural assumptions about knowledge--truth cannot be had by proof. Yet, if this is true, then mere information and simply objective facts do not (for us as knowers) exist. Knowledge is always embedded in belief, and knowledge and belief is always expressed in relationships, histories, narratives, shared meanings, and power. Hence, a theological sociology of knowledge emerges out of these explorations in thinking about knowledge as a function of faith.

The return to religion has perhaps become the dominant cliché of contemporary theory, which rarely offers anything more than an exaggerated echo of a political reality dominated by religious war. Somehow, the secular age seems to have been replaced by a new era, where political action flows directly from metaphysical conflict. *The Faith of the Faithless* asks how we might respond. Following Critchley's *Infinitely Demanding*, this new book builds on its philosophical and political framework, also venturing into the questions of faith, love, religion and violence. Should we defend a version of secularism and quietly accept the slide into a form of theism—or is there another way? From Rousseau's politics and religion to the return to St. Paul in Taubes, Agamben and Badiou, via explorations of politics and original sin in the work of Schmitt and John Gray, Critchley examines whether there can be a faith of the faithless, a belief for unbelievers. Expanding on his debate with Slavoj Žižek, Critchley concludes with a meditation on the question of violence, and the limits of non-violence.

This book examines the significance of religion in the work of the twentieth century philosopher Mikhail Bakhtin. Exploring Bakhtin's contribution to debates on methodology in the study of religion, this book argues that his use of religious terminology is derived from his source material in philosophy of religion and not from his confessional commitment to Russian Orthodox Christianity. Critiquing Gavin Flood's important work *Beyond Phenomenology*, Hilary Bagshaw explains how Bakhtin's work on 'outsideness' presents invaluable insights for scholars of religion, particularly pertinent to the contemporary insider/outsider debate.

A superb, standard Christian theology text for nearly a quarter century, Daniel Migliore's *Faith Seeking Understanding* explores all of the major Christian doctrines in freshly contemporary ways. This third edition offers new FOR FURTHER READING suggestions at the end of each chapter, a substantial expansion of the glossary, and new material incorporated throughout, including a section on Christians and Muslims. Further, the three imaginary theological dialogues culminating the book -- pointedly playful exchanges that have delighted countless readers -- are here joined by a fourth dialogue, between Karl Barth and Friedrich Nietzsche, on atheism. All in all, a new generation of students, pastors, and Christian educators, eager to better understand the rich heritage, central themes, and contemporary challenges of Christian theology, will find both guidance and stimulation in Migliore's updated work.

Contemporary theology, argues Miller, is silent on what is unquestionably one of the most important cultural issues it faces- consumerism or

'consumer culture'. While there is no shortage of expressions of concern about the corrosive effects of consumerism from the standpoint of economic justice or environmental ethics, there is a surprising paucity of theoretically sophisticated works on the topic. Miller argues that consumerism is not just about behavioural 'excesses', rather, it is a pervasive worldview that affects our construction as persons - what motivates us, how we relate to others, to culture, and to religion. Consuming Religion surveys almost a century of scholarly literature on consumerism and the commodification of culture and charts the ways in which religious belief and practice have been transformed by the dominant consumer culture of the West. It demonstrates the significance of this seismic cultural shift for theological method, doctrine, belief, community, and theological anthropology. Like more popular texts, the book takes a critical stand against the deleterious effects of consumerism. However, its analytical complexity provides the basis for developing more sophisticated tactics for addressing these problems. Here, a team of award-winning teaching scholars has come together to create an introductory text that offers a truly unique and innovative contribution to the discipline of theological studies. This "first book" provides students of any religious tradition with the foundational skills, vocabulary, conceptual understanding, and research abilities that they need to succeed in theology and religious studies. Theological Foundations provides the following: Ten chapters that introduce the major sub-disciplines of theology creating a well-rounded source for understanding the discipline as a whole Contributions that are clear, accessible, and steeped in content A strong basis for vigorous intellectual and personal exploration of life and our relation to God Flexibility that allows the instructor to assign readings in any order that fits his or her syllabus A one-of-a-kind, integrated library research component, "From the Reference Librarian," which teaches students the foundational skills needed for successful study in theology and in any academic discipline

What tensions arise between philosophy of religion and theology? What strengths and weaknesses of analytical methods emerge in relation to strongly confessional philosophical theologies, or to Continental philosophies? Faith and Philosophical Analysis evaluates how well philosophy of religion serves in understanding religious faith. Figures who rarely share the space of the same book - leading exponents of analytic philosophy of religion and those who question its legacy - are drawn together in this book, with their disagreements harnessed to positive effect. Figures such as Richard Swinburne and Basil Mitchell reflect on their life-long projects from a perspective which has not previously been seen in print. A wide range of approaches found in contemporary philosophy of religion are explored, including: reformed epistemology, 'traditional' metaphysical theory building, feminist methodologies, Wittgensteinian approaches, and American pragmatism. Considering the trends in philosophy of religion as they are interacting across continents, looking particularly at philosophical influences in North America, Britain, and Continental Europe, this book will appeal to students, scholars and general readers with an interest in philosophy of religion, theology, or analytical philosophy.

Faith, since the earliest Christian theologians, has been regarded as the fundamental Christian virtue--the prerequisite for hope, charity, and good works. In this book, Avery Dulles examines the biblical foundations and history of theological reflection on faith, from the Greek and Latin fathers to such modern giants as Tillich, Rahner, and Lonergan. Further, Dulles presents his own systematic synthesis, reflecting on such topics as the nature and object of faith; the certitude of faith; the birth, growth, and loss of faith; and faith and salvation. The result is a refreshingly relevant theology of faith for our day.

Merold Westphal is considered to be one of the preeminent Continental philosophers of religion. His articulation of faith as the task of a lifetime has become a touchstone in contemporary debates concerning faith's relationship to reason. As Justin Sands explores his philosophy, he illuminates how Westphal's concept of faith reveals the pastoral, theological intent behind his thinking. Sands sees Westphal's philosophy as a powerful articulation of Protestant theology, but one that is in ecumenical dialogue with questions concerning apologetics and faith's relationship to ethics and responsibility, a more Catholic point of view. By bringing out these features in Westphal's philosophy, Sands intends to find core philosophical methodologies as well as a passable bridge for philosophers to cross over into theological discourses. Completely updated and expanded, this third edition from one of the world's leading theologians introduces students to key theological issues, contextualizing them within the bible and the works of seminal theologians. Introduces readers to key theological issues such as God, Jesus, the Holy Spirit, faith, creation, salvation, atonement, religious history, and heaven Thoroughly updated, with the addition of a new chapter on the Holy Spirit Now includes images and more pedagogical features to engage the reader Each chapter offers an overview of an important theme, presents relevant biblical passages, and summarizes the contribution of a major theologian Expands the range of theological positions discussed within the book, especially those of contemporary and feminist theologians Maintains the user-friendly structure of the previous edition, with the Apostle's Creed as a framework Concludes with suggestions on how readers can take their study further Can be used alongside the new edition of *Theology: The Basic Readings* for a complete overview of the field

What is theology for, and what is its relationship to prayer, worship and daily living? All too often theology appears to be divorced from the everyday concerns of the church, and this book argues that theology is not only relevant, but also essential to the well-being of the church.

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.'

Guides the serious Christian moviegoer into theological conversation with the movies. This second edition cites an additional 200 movies and includes new film photos.

How can academic biblical interpretation fruitfully contribute to Christian belief and living in today's world? This book

offers a synthesis of some of the best in pre-modern, modern and post-modern approaches to biblical interpretation, and locates the discipline within a self-critical Trinitarian rule of faith, where historical criticism, systematic theology, ethics, and spirituality are constructively combined. Moberly reclaims biblical and patristic principles of what is necessary for meaningful and truthful speech about God to be possible; he engages with contemporary ideological suspicions directed both to scripture and to its interpreters; and he offers an account of God and humanity in relation to both Old and New Testaments. Hermeneutical theory is given practical shape in in-depth studies of Genesis 22 ('The Akedah'), the Journey to Emmaus (Luke 24), and the Christology of Matthew's Gospel, studies which should be of interest to both Jews and Christians.

"Wrestling with the Ox" is a novel approach to religious pluralism, exploring the major themes which all religions have to confront. A Christian scholar of Buddhism, Paul O. Ingram uses the ten Ox-Herding pictures of Buddhist tradition as symbols of the realities with which we must all wrestle in order to live meaningful religious lives.

This book establishes the necessary integration of theological knowledge with theological ethics. It does this as a response to the postmodern critique of Christianity, as exemplified in Rorty and Lyotard. They argue that any claim to know God is necessarily tyrannical. Contemporary responses to such postmodern thinking often fail to address adequately the ethical critique that is made. This book redresses that balance by suggesting that our knowledge of God and love of the Other are so intimately connected that we cannot have one without the other. In the absence of love, then, we simply do not know God. Justin Thacker proposes that an effective theological response to postmodernity must address both knowledge and ethics in an integrated fashion as presented in this book.

"In the twenty-first century, the meaning of non-Christian religions for Christian faith will become a central question. Are all religions, including Christianity, responding to the same transcendent truth or are religions fundamentally different? In Faith among Faiths, James Fredericks moves beyond the popular "pluralist" model of religions and explores the meaning of Christianity in light of non-Christian religions. By doing theology "comparatively," Fredericks shows how Christians can look upon religious diversity as an opportunity for enriching their own spiritual quest."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

A collection of the writings by one of the most influential African American theologians.

In our post 9/11 world where there is a growing religious fundamentalism, and when both exclusion and easy tolerance are inadequate options, this book offers a creative alternative arguing that Pentecostalism has the potential to be a peaceful harbinger of plurality. The potential lies in its spirituality - a lively pneumatology and eschatology. The eschatological Spirit is seen as orientated towards the other, crossing boundaries in redemptive embrace, transcending

exclusion and easy tolerance. This book's non-Western perspective and the empirical contextual study of Singapore's multicultural and multi-faith context are unique contributions to religion and society. This is a book for students, pastors, teachers, and theologians concerned for an approach to mission that is sensitive to their context, who want to learn from a creative theological voice from what has been perhaps the largest religious movement in history, and who see the immense potential in lively theology by Christians of the Chinese diaspora who can speak to the many millions of ethnic Chinese Christians. This book will also appeal to those outside Christianity who are interested in its attempts to engage with a complex multi-ethnic and multi-religious situation such as that in Singapore.

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