A radical and powerful reappraisal of the impact of Constantine’s adoption of Christianity on the later Roman world, and on the subsequent development both of Christianity and of Western civilization. When the Emperor Constantine converted to Christianity in 368 AD, he changed the course of European history in ways that continue to have repercussions to the present day. Adopting those aspects of the religion that suited his purposes, he turned Rome on a course from the relatively open, tolerant and pluralistic civilization of the Hellenistic world, towards a culture that was based on the rule of fixed authority, whether that of the Bible, or the writings of Ptolemy in astronomy and of Galen and Hippocrates in medicine. Only a thousand years later, with the advent of the Renaissance and the emergence of modern
science, did Europe begin to free itself from the effects of Constantine's decision, yet the effects of his establishment of Christianity as a state religion remain with us, in many respects, today. Brilliantly wide-ranging and ambitious, this is a major work of history.

This excellent addition to the Lion Histories series explores one of the most interesting periods of history - the Enlightenment of the seventeenth and eighteenth centuries. The book begins by describing how the Middle Ages came to an end with the Renaissance and the Reformation, setting the scene for the Enlightenment. Jonathan Hill then takes the reader on a fascinating tour of the central themes and characters of this turbulent period.

The Sovereignty of Reason is a survey of the rule of faith controversy in seventeenth-century England. It examines the arguments by which reason eventually became the sovereign standard of truth in religion and politics, and how it triumphed over its rivals: Scripture, inspiration, and apostolic tradition. Frederick Beiser argues that the main threat to the authority of reason in seventeenth-century England came not only from dissident groups but chiefly from the Protestant theology of the Church of England. The triumph of reason was the result of a new theology rather than the development of natural philosophy, which upheld the orthodox Protestant dualism between the heavenly and earthly. Rationalism arose from a break with the traditional Protestant answers to problems of salvation, ecclesiastical polity, and the true faith. Although the early English rationalists were not able to defend all their claims on behalf of reason, they developed a moral and pragmatic defense of reason that is still of interest today. Beiser's book is a detailed examination of some neglected figures of early modern philosophy, who were crucial in the development of modern rationalism. There are chapters devoted to Richard Hooker, the Great Tew Circle, the Cambridge Platonists, the early ethical rationalists, and the free-thinkers John Toland and Anthony Collins. Originally published in 1996. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the
During the second half of the seventeenth century the entire intellectual framework of educated Europe underwent a radical transformation. A secularized view of humanity and nature was replacing faith in the direct operation of God's will in the temporal world, while a growing confidence in human reason and the Scientific Revolution turned back the epistemological skepticism spawned by the Reformation. By focusing on the Dutch Collegiants, a radical Protestant group that flourished in Holland from 1620 to 1690, Andrew Fix explicates the mechanisms at work in this crucial intellectual transition from traditional to modern European worldview. Starting from Rijnsburg, near Leiden, the Collegiants spread over the course of the century to every major Dutch city. At the same time, their thinking evolved from a millenarian spiritualism influenced heavily by the sixteenth-century Radical Reformation to a philosophical rationalism similar to the ideas of Spinoza. Fix has taken on an important topic in the history of ideas: the circumstances under which natural reason came to be accepted as an autonomous source of truth for the individual conscience. He also has fresh and concrete things to say about the relationship between religion and science in early modern European history. Originally published in 1990. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.
religion cannot be reasonable—or if supernaturalism is reasonable, religion must be as well. Are faith and reason, religion and science, doomed to a constant struggle for the heart of humanity? Steven M. Cahn believes that they are not, that even if God exists, religion may not be justified and that even if religion is justified, belief in God may not be. In Religion Within Reason, Cahn argues that the common understanding of the relationship between religion and supernaturalism is flawed and that while supernaturalism is not reasonable, religious commitment may well be. Writing not as a theist but as one who finds much to admire in a religious life, he examines faith and reason, miracles, heaven and hell, religious diversity, and the problem of evil, using a variety of examples taken from religious thought, literature, and popular culture. Lucidly written in a nonpolemical spirit, Religion Within Reason offers an exciting new approach to the reconciliation of science and religion.

It has been over a decade since the first edition of The Cambridge Companion to Augustine was published. In that time, reflection on Augustine's life and labors has continued to bear much fruit: significant new studies into major aspects of his thinking have appeared, as well as studies of his life and times and new translations of his work. This new edition of the Companion, which replaces the earlier volume, has eleven new chapters, revised versions of others, and a comprehensive updated bibliography. It will furnish students and scholars of Augustine with a rich resource on a philosopher whose work continues to inspire discussion and debate.

The topics covered in this book are the talking points of the moment. The information gleaned from reading the perspectives of these believing scholars will help start the process of discovering answers and coming to terms with the realities of the Church's past and provide tools for lifelong learning and study. This book was written to provide reasons for faith by offering faithful answers to sincere questions.

"Gregg's book is the closet thing I've encountered in a long time to a one-volume user's..."
manual for operating Western Civilization." –The Stream "Reason, Faith, and the Struggle for Western Civilization offers a concise intellectual history of the West through the prism of the relationship between faith and reason." –Free Beacon The genius of Western civilization is its unique synthesis of reason and faith. But today that synthesis is under attack—from the East by radical Islam (faith without reason) and from within the West itself by aggressive secularism (reason without faith). The stakes are incalculably high. The naive and increasingly common assumption that reason and faith are incompatible is simply at odds with the facts of history. The revelation in the Hebrew Scriptures of a reasonable Creator imbued Judaism and Christianity with a conviction that the world is intelligible, leading to the flowering of reason and the invention of science in the West. It was no accident that the Enlightenment took place in the culture formed by the Jewish and Christian faiths. We can all see that faith without reason is benighted at best, fanatical and violent at worst. But too many forget that reason, stripped of faith, is subject to its own pathologies. A supposedly autonomous reason easily sinks into fanaticism, stifling dissent as bigoted and irrational and devouring the humane civilization fostered by the integration of reason and faith. The blood-soaked history of the twentieth century attests to the totalitarian forces unleashed by corrupted reason. But Samuel Gregg does more than lament the intellectual and spiritual ruin caused by the divorce of reason and faith. He shows that each of these foundational principles corrects the other’s excesses and enhances our comprehension of the truth in a continuous renewal of civilization. By recovering this balance, we can avoid a suicidal winner-take-all conflict between reason and faith and a future that will respect neither.

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.

“A brilliant, wide ranging and powerful series of readings on the possibilities, problems and mysteries of faith. This book belongs on the shelf of every believer—and every serious skeptic.” – Rabbi David Wolpe, author of Why Faith Matters “This life-giving, faith-filled
and hard-nosed collection reveals why, as St. Anselm wrote, true faith always seeks to understand.” — Rev. James Martin, author of My Life with the Saints From Dr. Francis Collins, New York Times bestselling author of The Language of God, comes the definitive reader on the rationality of faith.

Frederick G. Lawrence is the authoritative interpreter of the work of Bernard Lonergan and an incisive reader of twentieth-century continental philosophy and hermeneutics. The Fragility of Consciousness is the first published collection of his essays and contains several of his best known writings as well as unpublished work. The essays in this volume exhibit a long interdisciplinary engagement with the relationship between faith and reason in the context of the crisis of culture that has marked twentieth- and twenty-first century thought and practice. Frederick G. Lawrence, with his profound and generous commitment to the intellectual life of the church, has produced a body of work that engages with Heidegger, Gadamer, Habermas, Ricoeur, Strauss, Voegelin, and Benedict XVI among others. These essays also explore various themes such as the role of religion in a secular age, political theology, economics, neo-Thomism, Christology, and much more. In an age marked by social, cultural, political, and ecclesial fragmentation, Lawrence models a more generous way – one that prioritizes friendship, conversation, and understanding above all else.

This masterful work on Kant's Religion within the Boundaries of Mere Reason explores Kant's treatment of the Idea of God, his views concerning evil, and the moral grounds for faith in God. Kant and Religion works to deepen our understanding of religion's place and meaning within the history of human culture, touching on Kant's philosophical stance regarding theoretical, moral, political, and religious matters. Wood's breadth of knowledge of Kant's corpus, philosophical sharpness, and depth of reflection sheds light not only on Kant, but also on the fate of religion and its relation to philosophy in the modern world.

A new translation of Kant's great essay on religion and its relation to reason.
In the early 1800s, many people criticized the Prophet Joseph Smith for his prophecies and revelations; today, several evidences prove that Joseph was right.

Within these pages a younger generation of Orthodox scholars in America takes up the perennial task of transmitting the meaning of Christianity to a particular time and culture. This collection of twelve essays, as the title Thinking Through Faith implies, is the result of six years of reflective conversation and collaboration regarding core beliefs of the Orthodox faith, tenets that the authors present from fresh perspectives that appeal to reason and spiritual sensibilities alike. Subjects covered include: The Kingdom of God, The Foundations of Noetic Prayer, The Discipline of Theology, Understanding Pastoral Care in the Early Church, Orthodox Theologies of Women and Ordained Ministry, Reading the Lives of the Saints, The Meaning and Place of Death in an Orthodox Ethical Framework, Confession, Desire and Emotions, International Religious Freedom and the Challenge of Proselytism, "Typologies" of Orthopraxy, Byzantine Liturgy as God's Family at Prayer, and the Orthodox Church in the Twentieth-Century.

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
Even while he was still alive, Dominican friar Albert of Cologne was widely called Magnus the Great. His contemporaries said St. Albert simply knew all there was to know; he was a scientist, theologian, and philosopher; a teacher, preacher, and negotiator; a shrewd shepherd and an unflinching defender of the Faith. The time has come to re-discover St. Albert's greatness, and to profit from his prodigious wisdom and virtue as did his famous student, St. Thomas Aquinas. Author Kevin Vost presents St. Albert's brilliant scholarly career at the height of the Church's intellectual renewal in the thirteenth century. St. Albert was tireless (and courageous) in his leadership and works of reform as a Dominican provincial and diocesan bishop. Desperate popes pressed him into diplomatic missions, hoping that Magnus might succeed in making peace where lesser men had failed. These pages not only tell St. Albert's story they share his lessons. Each chapter uses Albertine teachings, and the witness of the saint's life, to instruct, edify, and inspire us to greater holiness and more ardent love. Read St. Albert and see why the greatest man of his age has great things to offer our age as well.

An anthropologist examines the nature of religiosity, and how it shapes and benefits humankind. Believers is a scientist's answer to attacks on faith by some well-meaning scientists and philosophers. It is a firm rebuke of the “Four Horsemen”—Richard Dawkins, Daniel Dennett, Sam Harris, and Christopher Hitchens—known for writing about religion as something irrational and ultimately harmful. Anthropologist Melvin Konner, who was raised as an Orthodox Jew but has lived his adult life without such faith, explores the psychology, development, brain science, evolution, and even genetics of the varied religious impulses we experience as a species. Conceding that faith is not for everyone, he views religious people with a sympathetic eye; his own upbringing, his apprenticeship in the trance-dance religion of the African Bushmen, and his friends and explorations in Christian, Buddhist, Hindu, Muslim, and other faiths have all shaped his perspective. Faith has always manifested itself
in different ways—some revelatory and comforting; some kind and good; some ecumenical and cosmopolitan; some bigoted, coercive, and violent. But the future, Konner argues, will both produce more nonbelievers, and incline the religious among us—holding their own by having larger families—to increasingly reject prejudice and aggression. A colorful weave of personal stories of religious—and irreligious—encounters, as well as new scientific research, Believers shows us that religion does much good as well as undoubted harm, and that for at least a large minority of humanity, the belief in things unseen neither can nor should go away.

The Believing Brain is bestselling author Michael Shermer's comprehensive and provocative theory on how beliefs are born, formed, reinforced, challenged, changed, and extinguished. In this work synthesizing thirty years of research, psychologist, historian of science, and the world's best-known skeptic Michael Shermer upends the traditional thinking about how humans form beliefs about the world. Simply put, beliefs come first and explanations for beliefs follow. The brain, Shermer argues, is a belief engine. From sensory data flowing in through the senses, the brain naturally begins to look for and find patterns, and then infuses those patterns with meaning. Our brains connect the dots of our world into meaningful patterns that explain why things happen, and these patterns become beliefs. Once beliefs are formed the brain begins to look for and find confirmatory evidence in support of those beliefs, which accelerates the process of reinforcing them, and round and round the process goes in a positive-feedback loop of belief confirmation. Shermer outlines the numerous cognitive tools our brains engage to reinforce our beliefs as truths. Interlaced with his theory of belief, Shermer provides countless real-world examples of how this process operates, from politics, economics, and religion to conspiracy theories, the supernatural, and the paranormal. Ultimately, he demonstrates why science is the best tool ever devised to determine whether or not a belief matches reality.

The purpose of this volume is to deepen the appreciation for the stereophonic approach to
truth that the Holy Father recommends.

Capturing the inimitable enthusiasm of Louis Pojman's much acclaimed teaching, PHILOSOPHY: THE PURSUIT OF WISDOM introduces students to all the core topics in philosophy. Beginning with an inquiry into the nature and purpose of philosophy, this text moves through many traditional discussions--such as the existence of God, the problems of knowledge, the freewill/determinism debate, and the foundations of ethics--concluding with an exploration into existentialism and the meaning of life.

In the twenty-first century, religious faith has reemerged from the margins of modernism and moved back to the center of contemporary scholarly conversations. "When Jacques Derrida died," Stanley Fish recently wrote, "I was called by a reporter who wanted to know what would succeed high theory and the triumvirate of race, gender, and class as the center of intellectual energy in the academy. I answered like a shot: religion." A group of evaluators of the Lilly Endowment's Initiative on Religion and Higher Education recently agreed. "There is today more discussion about the role of religion in the academy than at any time in the past 40 years and more commitment to the project of Christian higher education than there was just ten years ago." In recognition of these developments, this particular monograph offers an overview of the various ways conversations about religion and religiously informed scholarship are increasing in the academy. Although a growing number of faith traditions are finding their place in this conversation, the Christian tradition in its various forms is still the dominant voice. This monograph addresses the history of secularization in American higher education and scholarship; the historical and resistance by dominant religious traditions to that secularization; the contemporary ways that individual scholars, networks, and institutions approach the question of religious faith and scholarship; the concerns such a question raises for academic freedom; and the relationship between religious faith and scholarship.

A groundbreaking account of how the Book of Exodus shaped fundamental aspects of Judaism,
Christianity, and Islam The Book of Exodus may be the most consequential story ever told. But its spectacular moments of heaven-sent plagues and parting seas overshadow its true significance, says Jan Assmann, a leading historian of ancient religion. The story of Moses guiding the enslaved children of Israel out of captivity to become God's chosen people is the foundation of an entirely new idea of religion, one that lives on today in many of the world's faiths. First introduced in Exodus, new ideas of faith, revelation, and above all covenant transformed basic assumptions about humankind’s relationship to the divine and became the bedrock of Judaism, Christianity, and Islam.

The best-selling author of Why Evolution Is True discusses the negative role of religion in education, politics, medicine and social policy, explaining how religion cannot provide verifiable or responsible answers to world problems.

How is it that Christian faith can be said to be in accordance with reason and at the same time to transcend reason? On the one hand, the concordance of faith with reason appears to reduce faith to rational thinking and to natural human experience; on the other hand, the difference between faith and reason seems to make belief unreasonable and arbitrary. In The God of Faith and Reason, Robert Sokolowski treats this theological difficulty not by speaking directly about faith and reason, but through an examination of the Christian understanding of God that focuses on God the creator and the world as created. In so doing, he demonstrates how the Christian concept of God preserves both the integrity of reason and the distinctiveness of faith. Sokolowski begins with a statement of the Christian understanding of God developed in terms provided by St. Anselm, in whose writings the issue of faith and reason surfaces in an historically significant way. He next brings to light the special character of the Christian understanding of God by contrasting it with the pagan understanding of the divine. While pagan and other natural religions see god as the most powerful part of the world, Christianity understands God to be separate from the world, not added to in any way by the act of creating it. This understanding of God and the world lies behind the belief in Creation, and is shown to provide the context for the other Christian
mysteries, such as the Incarnation, Redemption, the Church, grace, and the sacraments, especially the Eucharist. The author also shows how the Christian understanding of God and the world helps clarify the difference between natural human virtues and the theological virtues of faith, hope, and charity. In an appendix, he deals with the relationship between political philosophy and Christian revelation, and, through a discussion of the ideas of Leo Strauss, speaks of the place of politics and political reason in Christian belief. Throughout the book Sokolowski employs a method of theology based on phenomenology in order to show how the things of Christian faith differentiate themselves from the phenomena given to natural experience. With its insightful, straightforward arguments, The God of Faith and Reason is ideal for use in both introductory and advanced courses in natural theology, fundamental theology, Christian philosophy, philosophy of God, philosophy of religion, and metaphysics. Robert Sokolowski, a priest of the Archdiocese of Hartford, has taught philosophy at The Catholic University of America since 1963. He has written six books and numerous articles dealing with phenomenology, philosophy and Christian faith, moral philosophy, and issues in contemporary science. He has been an auxiliary chaplain at Bolling Air Force Base in Washington, D.C., since 1976 and was named monsignor in 1993.

"Robert Sokolowski, already an accomplished author in the field of philosophy, has now written a sophisticated and profound little book about the frontiers where philosophy and theology, natural reason and Christian faith, overlap and blend into a single harmonious act, whose components can be differentiated by reflective thinking. . . . This book will provide useful clarifications to theologians, philosophers and believers, convinced in principle that religious faith should be reasonable . . . but unclear as to how faith and reason can be blended without collapsing one into the other."--International Journal for Philosophy of Religion The simple purpose of this profound and disquieting work is to identify what is most radically distinctive about Christian belief. Addressed to a nontechnical audience . . . the book possesses the kind of lucidity and intellectual simplicity achieved only by teachers of the highest order. Its conclusi
On the one hand, Eagleton demolishes what he calls the "superstitious" view of God held by most atheists and agnostics and offers in its place a revolutionary account of the Christian Gospel. On the other hand, he launches a stinging assault on the betrayal of this revolution by institutional Christianity. There is little joy here, then, either for the anti-God brigade -- Richard Dawkins and Christopher Hitchens in particular -- nor for many conventional believers. --Résumé de l'éditeur.

Miracle and Machine is an introduction to the work of Jacques Derrida by means of a detailed reading of his 1994-5 essay "Faith and Knowledge," Derrida's most important work on the nature of religion in general and on the unprecedented forms it is taking today through science and the media.

Covering the major issues of the field succinctly and lucidly, this text takes an analytically rigorous approach and makes it accessible in presentation. Pojman writes from an impartial perspective, presenting various options and points of view, while guiding students in their own search for truth over these often emotion-laden, crucial issues.

Richard Swinburne presents a new edition of the final volume of his acclaimed trilogy on philosophical theology. Faith and Reason is a self-standing examination of the implications for religious faith of Swinburne's famous arguments about the coherence of theism and the existence of God. By practising a particular religion, a person seeks to achieve some or all of three goals - that he worships and obeys God, gains salvation for himself, and helps others to attain their salvation. But not all religions commend worship, and different religions have different conceptions of salvation. Faced with these differences, Richard Swinburne argues that we should practice that religion which has the best goals and is more probably true than the creeds of other religions. He proposes criteria by which to determine the probabilities of different religious creeds, and he argues that, while requiring total commitment, faith does not demand fully convinced belief. While maintaining the same structure and conclusions as the original classic, this second edition has been substantially
rewritten, both in order to relate its ideas more closely to those of classical theologians and philosophers and to respond to more recent views. In particular he discusses, and ultimately rejects, the view of Alvin Plantinga that the 'warrant' of a belief depends on the process which produced it, and John Hick's contention that all religions offer valid paths to salvation.

"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.

A brief, beautiful invitation to the study of religion from a Pulitzer Prize winner. How did our forebears begin to think about religion as a distinct domain, separate from other activities that were once inseparable from it? Starting at the birth of Christianity—a religion inextricably bound to Western thought—Jack Miles reveals how the West’s “common sense” understanding of religion emerged and then changed as insular Europe discovered the rest of the world. In a moving postscript, he shows how this very story continues today in the hearts of individual religious or irreligious men and women.