

Religion and Science

By Ian G. Barbour

Genre : Religion & Spirituality

Release Date : 2013-02-12

Religion and Science by Ian G. Barbour is Religion & Spirituality Religion and Science is a definitive contemporary discussion of the many issues surrounding our understanding of God and religious truth and experience in our scientific age. This is a significantly expanded and freshly revised version of Religion in an Age of Science, winner of the American Academy of Religion Award for Excellence and the Templeton Book Award. Ian G. Barbour--the premier scholar in the field--has added three crucial historical chapters on physics and metaphysics in the seventeenth century, nature and God in the eighteenth century, and biology and theology in the nineteenth century. He has also added new sections on developments in nature-centered spirituality, information theory, and chaos and complexity theories.

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[Heading for the Light: Dispelling the Shadows of Religion](#)

By : **Brian Horn**

Motivated by a concern about the effects of religion, on individuals as well as on society as a whole, the author takes a rational and wide-ranging look at religious beliefs, behavior, and institutions. Whatever your current religious inclinations, you'll find insightful and interesting viewpoints - and conclusions that are hard to refute. Anyone concerned or simply curious about the effects of religion on all of us will find insights on a wide range of subjects - faith, the nature of reality, moral authority, the Bible, intolerance, the purpose of religion - and perhaps also find a challenge to examine personal beliefs that may have never received much scrutiny.

[El capítulo más importante de La esclavitud de la voluntad](#)

By : **Martin Lutero**

La esclavitud de la voluntad es el libro considerado por muchos como el más importante de Lutero, y se cuenta entre uno de los grandes clásicos de la historia cristiana. Lo escribió en 1525, al principio de la Reforma como respuesta a una obra de Erasmo, el erudito y humanista clásico (c.1466-1536). Tanto Erasmo como Lutero rechazaban muchas de las prácticas erróneas de la Iglesia Católica Romana. Pero Lutero fue más allá, al punto de desafiar la enseñanza romana de la salvación por obras. Lutero vio correctamente que las doctrinas bíblicas de la depravación del hombre y la salvación sólo por fe permanecen juntas. Declaró que Erasmo era un enemigo de la fe, y escribió La

esclavitud de la voluntad para establecer esta doctrina como el núcleo del evangelismo.

[Le Livre des Mediums](#)

By : **Allan Kardec**

L'expérience nous confirme tous les jours dans cette opinion que les difficultés et les mécomptes que l'on rencontre dans la pratique du spiritisme, ont leur source dans l'ignorance des principes de cette science, et nous sommes heureux d'avoir été à même de constater que le travail que nous avons fait pour prémunir les adeptes contre les écueils d'un noviciat, a porté ses fruits, et que beaucoup ont dû à la lecture de cet ouvrage d'avoir pu les éviter.

[Unbelievable](#)

By : **John Shelby Spong**

Five hundred years after Martin Luther and his Ninety-Five Theses ushered in the Reformation, bestselling author and controversial bishop and teacher John Shelby Spong delivers twelve forward-thinking theses to spark a new reformation to reinvigorate Christianity and ensure its future. At the beginning of the sixteenth century, Christianity was in crisis—a state of conflict that gave birth to the Reformation in 1517. Enduring for more than 200 years, Luther's movement was then followed by a "revolutionary time of human knowledge." Yet these advances in our thinking had little impact on Christians' adherence to doctrine—which has led the faith to a critical point once again. Bible scholar and Episcopal bishop John Shelby Spong contends that there is mounting pressure among Christians for a radically new kind of Christianity—a faith deeply connected to the human experience instead of outdated dogma. To keep Christianity vital, he urges modern Christians to update their faith in light of these advances in our knowledge, and to challenge the rigid and problematic Church teachings that emerged with the Reformation. There is a disconnect, he argues, between the language of traditional worship and the language of the twenty-first century. Bridging this divide requires us to rethink and reformulate our basic understanding of God. With its revolutionary resistance to the authority of the Church in the sixteenth century, Spong sees in Luther's movement a model for today's discontented Christians. In fact, the questions they raise resonate with those contemplated by our ancestors. Does the idea of God still have meaning? Can we still follow historic creeds with integrity? Are not such claims as an infallible Pope or an inerrant Bible ridiculous in today's world? In *Unbelievable*, Spong outlines twelve "theses" to help today's believers more deeply contemplate and reshape their faith. As an educator, clergyman, and writer who has devoted his life to his faith, Spong has enlightened Christians and challenged them to explore their beliefs in new and meaningful ways. In this, his final book, he continues that rigorous tradition, once again offering a revisionist approach that strengthens Christianity and secures its relevance for generations to come.

[Histoire du protestantisme](#)

By : **Jean Baubérot**

En 1520, Martin Luther brûle la bulle lui signifiant son excommunication. Par ce geste, sa contestation menée jusqu'alors à l'intérieur de l'Église catholique se mue en protestation hors d'elle. Dans les années qui suivent, des mouvements de réforme deviennent la Réforme, la Réforme se transforme en protestantisme, la rupture en organisations et institutions, la protestation en pouvoirs, l'hérésie en nouvelles orthodoxies. Aujourd'hui, l'expansion de cet ensemble confessionnel dans le monde entier et, en particulier, la vitalité du mouvement évangélique contrastent avec les difficultés que le protestantisme rencontre dans un Occident de plus en plus sécularisé. En retraçant l'histoire du protestantisme, cet ouvrage interroge son rapport à une modernité qu'il a contribué à faire émerger et qui est à présent en crise. À lire également en *Que sais-je ? ... Sociologie du protestantisme*, Jean-Paul Willaime *La philosophie de la religion*, Jean Grondin

[Hindu Goddesses](#)

By : **Mr Paul Shar**

According to the Hindu Scriptures, God the Supreme Creator of this universe has been manifesting Himself by virtue of His Supernatural Illusory Power as a Man or a Woman for the protection of his creation. When He appears in the male Form, He is hailed and Worshipped as Brahma, Vishnu, and Mahesh and when He appears in His Female Form, He is adored as Saraswati, Lakshmi and Kaali. Just as goddess Saraswati is the bestower of education and knowledge and goddess Lakshmi is the bestower of wealth and prosperity, similarly goddess Kaali is the destroyer of demons who inflict atrocities on the innocent. She is named Mahakaali by virtue of her terrifying features and invincible strength. She is the chastiser of sinners and the wicked. Mother Kaali also manifested to rid Creation of the fear of the wicked.

[The Last Days according to Jesus](#)

By : **R. C. Sproul**

A trusted theologian analyzes what Jesus said about his return and the last days.

[Una comunità legge il Vangelo di Giovanni](#)

By : **Silvano Fausti**

«Gli altri tre Vangeli sono un racconto storico-teologico della vita di Gesù. Quello attribuito a Giovanni è piuttosto come un teatro, un intreccio di dialoghi e lunghi monologhi, con brevi indicazioni di luogo, di tempo e di azione. [...] Le molte voci che entrano in scena si riducono a due: quella di Gesù e quella di tutti gli altri, che rappresentano le nostre varie reazioni davanti alla sua. Nel finale tutte le voci si armonizzano in un'unica Parola: quella del Figlio e di ogni fratello che ha riconosciuto e accettato il dono del Padre. È la soluzione a lieto fine del dramma, il nostro passaggio dalla morte alla vita» (dall'Introduzione). Il volume nasce da una lectio continua settimanale sul Vangelo di Giovanni, tenuta dall'autore assieme a Filippo Clerici nella chiesa di S. Fedele (Milano), e intende aiutare il lettore a entrare nel mistero della Parola diventata carne in Gesù, per lasciarsi sempre più coinvolgere nel dialogo con lui. Come nei precedenti commenti a Matteo, Marco e Luca, di ogni singolo passo, dopo una traduzione letterale del testo, si espone il messaggio nel contesto; seguono una lettura del testo e indicazioni per pregarlo; concludono dei testi utili per l'approfondimento. La presente edizione è una risposta alla diffusa richiesta di potere disporre, in un unico volume, dei preziosi contenuti di un'opera che ha conosciuto grande successo tra i lettori.

[I Don't Have Enough Faith to Be an Atheist](#)

By : **Norman L. Geisler & Jason Jimenez**

"I wish I Don't Have Enough Faith to Be an Atheist had been available when I was an atheist—it would have saved a lot of time in my spiritual journey toward God." Lee Strobel, author, *The Case for Christ, The Case for Faith, and The Case for a Creator* "This extremely readable book brilliantly builds the case for Christianity from the question of truth all the way to the inspiration of the Bible. And the verdict is in: Christians stand on mounds of solid evidence while skeptics cling to nothing but their blind, dogmatic faith. If you're still a skeptic after reading *I Don't Have Enough Faith to Be an Atheist*, then I suspect you're living in denial." Josh McDowell, speaker and author of *Evidence That Demands a Verdict* This study guide is the ultimate resource to use side-by-side with *I Don't Have Enough Faith to Be an Atheist* and help the reader draw out the evidence for Christianity as well as provide practical insights on how to engage skeptics with the truth addressed in the book. The study guide is divided up into three parts that emboldens the reader to get motivated, equips the reader to be trained, and engages the reader so that they are prepared to readily respond to the objections asserted by skeptics and atheist. Dr. Norman L. Geisler has taught at the university and

graduate levels for more than 50 years and has spoken and debated all over the world. He holds an MA from Wheaton College and a PhD in philosophy from Loyola University, and is presently Provost and Distinguished Professor of Apologetics at Veritas Evangelical Seminary in Murrieta, California. He is the author and coauthor of more than 70 books. For more information, check out Dr. Geisler's website www.normgeisler.com. Jason Jimenez has pastored families for 15 years and is founder and president of [reshift ministries, Inc.](http://reshiftministries.com) He is the author of *The Raging War of Ideas: How to Take Back Our Faith, Family, and Country* and *The Raging War of Ideas* study guide for small groups. For more information, check out www.reshiftministries.org.

Meaningful Leadership

By : **Christina DeMara**

Do you ever wonder how to be a Christian leader in a world that doesn't always recognize faith? <p> Do you know the difference between leaders and Christian leaders? <p> Did you know that your faith can help you build indestructible relationships? <p> Author, Christina DeMara holds four college degrees and is an educational and business leader. After years of developing educational and business leaders, Christina set forth on a leadership journey to study her two passions, Christianity and leadership. Along the way her curiosity grew, questioning "What is the difference between leaders and Christian leaders?" <p> When we think about leadership, we often think about positional power and the big paycheck. We don't see goodness or faith. Over a six-year period, Christina studied leadership theory, analyzed her professional experiences, and reviewed scholarly research. <p> Christina DeMara formed two true consensuses. <p> First, she asserts Christian leaders possess a deeper mindfulness of intentionality, like God. <p> Second, Christian leaders possess a deeper mindfulness of approaching tasks with their faith in mind. <p> With these foundational truths, Meaningful Leaders can pave the way to applying intentional leadership principles that are beneficial to the organization and the team. Meaningful Leadership will take you from "what does research say" to "what does the Bible say." When our faith grows, so does everything around us. <p> This book will teach you how to lead from a heart of faith. Whether you lead a corporation, restaurant, Etsy store, or a home, this book is for anyone who wants to lead with their eyes on God and build indestructible relationships. <p> This new book includes:<p> Thought Provoking Meaningful Leadership<p> Meaningful Leadership Considerations<p> Meaningful Leadership Inventory<p> The Meaningful Leadership Grid for Self-Growth and Self-Accountability A Scholarly Bibliography<p> <p>

The Science of Religion. What is religion? Are we wired to believe? Does science have the answers? Join us on a journey to the origins of religion and spirituality. Archived. Future Dates To Be Announced. Enroll Now, The Science of Religion. I would like to receive email from University of British Columbia and learn about other offerings related to The Science of Religion. Length: 6 weeks. Effort: 2 to 3 hours per week. Category: Religion and science. From Wikipedia, the free encyclopedia. Jump to navigation Jump to search. Wikimedia Commons has media related to Religion and science. The main article for this category is Relationship between religion and science. Subcategories. This category has the following 17 subcategories, out of 17 total. * ° Scientists by religion ° (3 C). B. ° Books about religion and science ° (25 P). ° Buddhism and science ° (4 P). C. ° Christianity and science ° (3 C, 23 P). E. Religion should guide science ethically, and put to good uses rather than bad. It should be able to create new bases for human happiness. Bah'As look to the creation, in the very near future, of a world peace treaty. The excesses of unbridled military invention will be curbed, and technological advance be encouraged as the servant of world peace. Science should be able to