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Religious Experience Scientific Method

Ann Taves



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Religion and Scientific Method G. Schlesinger, 2012-12-06 I With the immense success of modern science it has generally become accepted that the only way to acquire knowledge is by the use of the method uniformly practiced by working scientists. Consequently the credibility of the claims of religion which seem to be based on belief in revelation, tradition, authority and the like have been considerably shaken. In the face of the serious threat provided by the ascendancy of modern scientific methodology, religious thinkers have adopted various defensive attitudes. Some have retreated into an extreme position where Theism is completely safe from any attack on it by the use of empirical methods of inquiry, maintaining that contrary to appearances religion makes no factual claims whatsoever. To be religious they say is to subscribe to a certain value system; it is to adopt a set of practices and a given attitude to the meaning and purpose of life without making any assertions about this or that empirical feature of the universe. Others, wishing to remain more faithful to what religion traditionally meant throughout the ages, agree that Theism does make factual claims but that these are so radically different from the kind of claims made by science that it is only right that they should be established by a separate method on its own. In matters of faith, reliance on widely entrenched tradition and sacred authority is not objectionable according to some.

Religion and Radical Empiricism Nancy Frankenberry, 1987-01-01 Rarely in modern times has religion been associated with empiricism except to its own peril. This book represents a comprehensive and systematic effort to retrieve and develop the tradition of American religious empiricism for religious inquiry. Religion and Radical Empiricism offers a challenging account of how and why reflection on religious truth claims must seek justification of those claims finally in terms of empirical criteria. Ranging through many of the major questions in philosophy of religion, the author weaves together a study of the varieties of empiricism in all its historical forms from Hume to Quine. She finds in James and Dewey in Wieman, Meland and Loomer of the Chicago School in Whitehead and in Abhidharma Buddhism constructive elements of a radically empirical approach to the controversial topic of religious experience. This work provides a strong counter argument to critics of revisionary theism, to caricatures of philosophy as conversation and to any collapse of the category of experience into its linguistic forms.

Religious Experience Reconsidered Ann Taves, 2011-10-23 Annotation: Ann Taves addresses the subject of religious experience directly and the problems of reductionism and humanistic fears of the sciences indirectly and by example. The orientation of this book is practical more than philosophical.

The Journal of Philosophy, Psychology, and Scientific Methods Frederick James Eugene Woodbridge, Wendell T. Bush, 1919 **The Journal of Philosophy, Psychology and Scientific Methods**, 1907 Religious Experience and the Creation of Scripture Mark Wreford, 2021-01-28 This volume examines the reasons that prompted the New Testament writers to create the texts which

would become the formation of the Christian religion exploring the possibility that certain religious experiences were understood as revelatory and consequently inspired the writing of texts which were seen as special from their inception Mark Wreford uses Luke Acts and Galatians as test cases within the New Testament reflecting both on the stated importance of religious experiences whether the author's own or others to the development of these texts and the status the texts claim for themselves Wreford suggests that Luke Acts offers a helpful example of the relationship between religious experience and the creation of Scripture as an extensive narrative which reflects on early Christian claims to Spirit inspired witness and which begins with an explicit authorial statement of purpose Similarly in Galatians Paul's autobiographical account of God's revelation of Christ to him is the foundation of a letter that is intended to play an authoritative role in shaping its addressees own faith and practice Wreford argues that religious experiences are presented as the driving force behind the creation of the texts examining how such religious experience links with notions of scripture and canonicity He then asserts that both Luke and Paul understood themselves to be creating new scriptural writings on the basis of their relationship to new religious experiences citing the experience and speech at Pentecost the inclusion of gentiles in the experience and Paul's own conversion experience as key elements behind the self understanding of these New Testament authors

Psychosis or Mystical Religious Experience? Susan L. DeHoff, 2018-02-13 This book presents a new paradigm for distinguishing psychotic and mystical religious experiences In order to explore how Presbyterian pastors differentiate such events Susan L DeHoff draws from Reformed theology psychological theory and robust qualitative research Following a conversation among multidisciplinary voices she presents a new paradigm considering the similarities differences and possible overlap of psychotic and mystical religious experiences

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