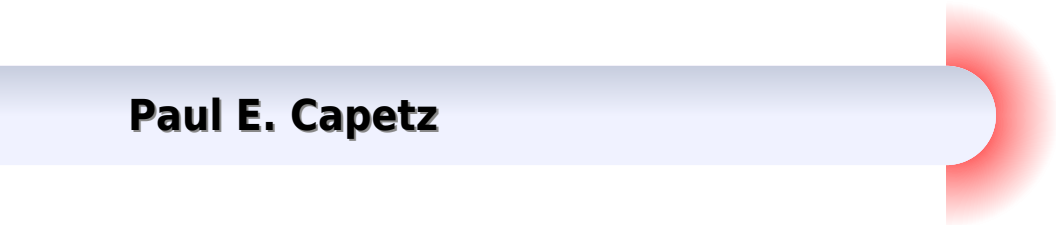




Religious Experience And Christian Faith

Paul E. Capetz



Religious Experience And Christian Faith:

The Varieties of Religious Experience William James, 1936 The Varieties of Religious Experience is certainly the most notable of all books in the field of the psychology of religion and probably destined to be the most influential one written on religion in the twentieth century said Walter Houston Clark in Psychology Today The book was an immediate bestseller upon its publication in June 1902 Reflecting the pluralistic views of psychologist turned philosopher William James it posits that individual religious experiences rather than the tenets of organized religions form the backbone of religious life James s discussion of conversion repentance mysticism and hope of reward and fears of punishment in the hereafter as well as his observations on the religious experiences of such diverse thinkers as Voltaire Whitman Emerson Luther Tolstoy and others all support his thesis James s characteristic humor his ability to put down the pretentious and to be unpretentious and his willingness to take some risks in his choices of anecdotal data or provocative theories are all apparent in the book noted Professor Martin E Marty A reader will come away with more reasons to raise new questions than to feel that old ones have been resolved

The Varieties of Religious Experience William James, 1999-05-11 Selected by the Modern Library as one of the 100 best nonfiction books of all time The Varieties of Religious Experience was an immediate bestseller upon its publication in June 1902 Reflecting the pluralistic views of psychologist turned philosopher William James it posits that individual religious experiences rather than the tenets of organized religions form the backbone of religious life James s discussion of conversion repentance mysticism and hope of reward and fears of punishment in the hereafter as well as his observations on the religious experiences of such diverse thinkers as Voltaire Emerson Luther and others all support his thesis Walter Houston Clark in Psychology Today deemed it the most notable of all books in the field of the psychology of religion

The Trustworthiness of Religious Experience Elton Trueblood, 1963 *Social Meanings of Religious Experiences* George Davis Herron, 1896 **Religious Experience** Tim Miles, 1972-06-18 *Christian Faith as Religion* Paul E. Capetz, 2011-05-26 Christian Faith as Religion investigates the theologies of John Calvin and Friedrich Schleiermacher with respect to the questions What is Religion and What is Christian Religion The author argues that the classical and liberal exemplars of Protestant theology are best compared when these two questions are thoroughly examined and calls into question the contention of neo orthodox theologians Karl Barth and Emil Brunner that Schleiermacher s theological use of the category religion signifies a departure from the tradition of the Reformation He offers a revised comparative framework that discloses the material and formal similarities between Calvin and Schleiermacher with respect to their employment of the categories religion and revelation and allows the historical theologian to delineate the trajectory that accounts for both continuity and discontinuity in the transition from classical to modern Protestant theology This allows the systematic hermeneutical question of a contemporary Protestant theology informed by the historical and philosophical study of religion to be taken up anew

Life and Faith W. W. Meissner, 1987-04-01 In this comprehensive study of

psychology theology and religious experience the author asserts that psychology and religion can faithfully complement one another even when the psychology in question is primarily grounded in Freudian analysis **The Varieties of Religious**

Experience William James, 2004-06 William James series of lectures on religion as it is apprehended by and affect the individual **Psychedelics and Christian Faith** Ronald Cole-Turner, 2025-01-22 Psychedelic drugs may be illegal but research shows that they are highly promising treatments for a range of mental health challenges Post traumatic stress disorder PTSD depression substance abuse disorders and many other conditions may soon be treated by adding one or two psychedelic sessions to conventional psychotherapy The new approach is called psychedelic assisted therapy and some believe it will be so transformative that they call this moment the psychedelic renaissance What makes it important for Christians is that these drugs bring about profoundly meaningful spiritual experiences In the very same labs where psychedelics are studied for their mental health benefits researchers are documenting that they bring about intensely meaningful mystical or spiritual experiences In fact the latest research points to a connection between the spiritual experience and the mental health benefit as if the healing comes from the spiritual experience Christians are typically cautious about psychedelics but our moment calls for theological and pastoral boldness It is time to prepare a welcome for those whose spiritual awareness has been awakened by these drugs whether used in therapy or in other settings All spiritual seekers especially today's psychedelic spiritual seekers deserve a home in the community of faith Understanding

Religious Experiences J. Harold Ellens, 2007-11-30 Today most people feel less interested in religion and more interested in spirituality If you ask what they mean they will tell you that organized religion tends to turn them off but nonetheless they feel a hunger in the heart that they cannot seem to fill They do not mean that they would rather have disorganized religion they mean that institutional religion does not seem to satisfy their spirits and feel there must be something more some better way of experiencing whatever that is for which they are hungry Much new experimentation is going on as a result Some of it is a search for the meaning to fill the soul and satisfy the spirit much of it is a search for meaning on the spiritual level itself Spirituality reaches always toward the question about the meaning of God the meaning of relationships with others the meaning of intimacy and the meaning of soul gratifying insights into truth Here Ellens carefully and sensitively explores the full range of our spiritual natures and the variety of spiritual experiences of which we are capable describing the way our souls and psyches work in our hunger and thirst for meaning He explains in an enlightening and unconventional way why and how every human desires to reflect upon learn and share a heartfelt experience of God and of others Readers will find in this book a description of the meaning of the biblical stories about spiritual experiences in addition to descriptions of the kinds of spiritual experiences that ordinary people are having how they are achieving them and the ways in which they are filling their lives with meaning that goes beyond the horizons of material life The author paints this picture in such a way as to let us in on what biblically based authentic spirituality and spiritual experience really is and why it may or may not necessarily

have anything to do with traditional institutionalized religion He carefully and vividly explains the notion of spirituality as it is illustrated in the Bible and discusses spiritual experiences such as prayer epiphany visions and other experiences He considers whether spirituality is mainly a connection with God with others or with both Readers hoping to get a better sense of what it means to be spiritual will have many of their questions answered in these pages

Religious Experience in Contemporary Taiwan and China 2013-12-01 Religious Experience in Contemporary Taiwan and China helps social scientists and all religion scholars to rediscover the importance of religious experiences for multiple world religions Combining a diverse array of survey items with thousands of candid narratives conducted in Taiwan the authors provide a depth and breadth that can't be matched by previous work The nationally representative surveys for Taiwan and China offer a broad overview of how religion is experienced in the culture how these experiences vary for each of the many religious and even non religious groups and how they vary between China and Taiwan From the Preface by Roger Finke

SCM Studyguide to Religious and Spiritual Experience Jeff Astley, 2020-02-28 This Studyguide provides a succinct and lucid introduction to the subject for those studying and teaching religion at both undergraduate and GCE AS A level By exploring the key areas of both the empirical and theoretical study of religious and spiritual experience the Studyguide will serve as an accessible and nonpartisan guide to enable its readers to explore the range of challenging data debates approaches and issues that relate to the study of this widespread and significant phenomenon

Unbelievable Spiritual Experiences of a Romanian Immigrant Believer of the Christian Faith Dr. Dumitru (Dan) Carstea, 2011-06-16 This book takes the reader on an unbelievable journey of the authors religious experiences His experiences span over about eighty years and took place in free Romania Communist Romania Canada and especially in the United States of America

The Varieties of Religious Experience (Annotated) William James, 2019-01-27 The Varieties of Religious Experience A Study in Human Nature is a book Harvard University psychologist and philosopher William James It comprises his edited Gifford Lectures on natural theology which

Possession and Persuasion Robert Hach, 2001-11-12 Possession and Persuasion The Rhetoric of Christian Faith is a rhetorical analysis of Christian history and theology initially prompted by my experience in a fundamentalist Christian sect The story of this experience is briefly told in the prologue The Rhetoric of Surrender which describes the surrender of my life to God through a commitment to an authoritarian Christian sect in Gainesville Florida in 1972 when I was a freshman at the University of Florida I spent the following fifteen years first as a student recruit trainee and then leader in the founding church in Gainesville and then as a recruiter and trainer in other parts of the U S until I finally left the movement now called the International Churches of Christ in 1987 I subsequently combined graduate study in rhetoric with a continuing interest in biblical and historical scholarship in an effort to understand how my religious experience fit into the broader context of Christian history and theology I concluded that the New Testament language of faith originally formulated to persuade hearers of the Christian message by means of understanding had been radically redefined and its effects

retorically reengineered by the ecclesiastical Christianity which had gradually emerged after the first century this process of rhetorical reinvention produced a language of faith that possessed its hearers by means of a mystical form of indoctrination in the interest of building a religious empire The degree to which ecclesiastical Christianity throughout its history has taken its faith language seriously my experience having been produced by a movement that took this language to its logical conclusion is the degree to which its adherents experience a religious bondage that amounts to the antithesis of the spiritual freedom and social equality of the original experience of Christian faith Part I Faith as Possession addresses critical changes made by post apostolic theologians in the apostolic discourse of the New Testament about the message of Jesus specifically with reference to the rhetorics of authority Chapter One knowledge Chapter Two and justice Chapter Three This rhetorical reengineering of apostolic language facilitated the rise of the institutional Church which rapidly replaced the apostolic message as the authorized mediator between God and humanity in general and between God and the community of faith in particular That is the dynamic of persuasion by an eschatological message was rapidly replaced by the dynamic of possession by an ecclesiastical system The redefinition and reconceptualization of these apostolic terms amounted to the rhetorical invention of Christianity a form of Greco Roman mythology which has little in common with the faith of Jesus as it is revealed in the New Testament The faith of Christianity became and continues to be to varying degrees a form of possession insofar as it consists of in both a mystical and an institutional sense belonging to the Church which relieves its members of their responsibility for their own identity and destiny Part II Faith as Persuasion explores the rhetoric of three apostolic ideals which have generally received little more than lip service by post apostolic Christianity understanding Chapter Four anticipation Chapter Five and freedom Chapter Six These concepts are integral to persuasion as the modus operandi of the apostolic Christian faith Understanding is a prerequisite to authentic persuasion in that persuasion or belief without understanding is the essence of possession In that the meaning and power of the Christian message are a matter of the hope of resurrection to life in the coming kingdom of God anticipation is the logical response to being understandingly persuaded of the truth of the message And insofar as internal bondage characterizes life without hope Transformative Religious Experience Joshua Iyadurai, 2015-04-30 What makes a priest of one religion become a preacher of another religion How could a person embrace a religion suddenly that he or she had up to then opposed Why would young women risk their reputation and endanger their lives for the sake of newfound faith How could an alcoholic detest a sip of wine all of a sudden What drives an atheist to become an ardent worshiper of God How could an intelligent person relate to God as to an adult human being Transformative Religious Experience answers these questions with fascinating narratives of conversion These narratives together show how the transforming effects of conversion permeate the daily lives of converts in a multireligious context Joshua Iyadurai analyzes psychologically the mystical turning point in the conversion process and finds that the divine human encounter entails a cognitive restructuring a new set of beliefs values and desires replaces previously held

religious beliefs values and desires By drawing insights from the fields of psychology sociology anthropology and theology Iyadurai develops an interdisciplinary step model from a phenomenological perspective to explain the conversion process that incorporates the religious practices and social psychological factors while giving a central place to religious experience

Religious Experience Craig Martin, Russell T. McCutcheon, 2014-09-11 Many regard religious experience as the essence of religion arguing that narratives might be created and rituals invented but that these are always secondary to the original experience itself However the concept of experience has come under increasing fire from a range of critics and theorists This Reader presents writings from both those who assume the existence and possible universality of religious experience and those who question the very rhetoric of experience Bringing together both classic and contemporary writings the Reader showcases differing disciplinary approaches to the study of religious experience philosophy literary and cultural theory history psychology anthropology feminist theory as well as writings from within religious studies The essays are structured into pairs with each essay separately introduced with information on its historical and intellectual context The ultimate aim of the Reader is to enable students to explore religious experience as rhetoric created to authorize social identities The book will be an invaluable introduction to the key ideas and approaches for students of Religion as well as Sociology and Anthropology

CONTRIBUTORS Robert Desjarlais Diana Eck William James Craig Martin Russell T McCutcheon Wayne Proudfoot Robert Sharf Ann Taves Charles Taylor Joachim Wach Joan Wallach Scott Raymond Williams
Confessing and Commending the Faith Alan P.F. Sell, 2006-09-01 Since Christianity is a way and not simply a theory commending the faith to others is an activity in which every Christian participates Confessing and Commending the Faith discusses the presuppositions which underlie the intellectual commendation of Christianity in the face of the philosophical challenges of the present day Following his earlier books John Locke and the Eighteenth Century Divines and Philosophical Idealism and Christian Belief Alan Sell proposes a way of proceeding with Christian apologetics in the twenty first century He discusses what Christians wish to proclaim asks whether these claims are reasonable and examines what is involved in the intellectual commendation of the Christian faith Confessing and Commending the Faith makes extensive use of the historical tradition of apologetics and brings this work to bear on contemporary questions such as the meaning use and reference of religious language and the question of transcendence in relation to history Alan Sell argues that if the intellectual commendation of Christianity's claim to truth is to be viable contemporary apologetics must draw upon reason revelation and experience to do justice to Christianity's basic confession of Christ as Saviour and Lord

Is Faith Rational? Wessel Stoker, 2006 Is faith rational Some respond by providing proofs for God's existence Others hold that no reasons for the Christian faith can be given This book discusses different ways of accounting for faith i.e. classical apologetics the transcendental view that faith is part of human nature and the view that argues for the rationality of faith on the basis of direct perceptions of God that appear to be objective The author subsequently proposes a rational accounting for the Christian faith in our secularized and

religiously pluralistic society His starting point is the lasting religious experience of believers in everyday life He also discusses the question of how this accounting for faith can function in a world of both secular worldviews and other religions Religious experience is not subjective or arbitrary but rational In these experiences human beings are involved with God Religious experience can be described phenomenologically as an experience that transcends our capacities God reveals himself to people primarily in narratives Narratives have a rational structure and the Gospel narratives provide in narrative form arguments for faith The assent to faith involves the whole person and stamps his life story and conduct Assent to faith is thus affective but that does not exclude its being rational The positive reason for faith lies in experience itself There are no reasons for faith outside the faith itself but this does not mean that there are no points of contact in human existence for the Christian faith

Systematics Critical and Constructive 1 Ronald R. Ray, 2018-08-15 This labor of love distills Dr Ron Ray's lifetime reflections on the truth and meaning of the gospel of Jesus Christ Gathered in one volume is an abundant harvest from the best of twentieth century systematic theology Beginning students will find here an informative and clear introductory text Working pastors will receive a refresher course to steady and strengthen a ministry of integrity and joy Preachers will benefit from the author's recommendation of the topical biblical sermon an approach that leads to contemporary topics for textually based scriptural preaching while reinvigorating topical preaching with scriptural sturdiness With both conviction and transparency Ray welcomes his readers into a thoughtful conversation about why and how the Christian message still matters today In the process we also see firsthand how and why systematic theology can still matter today for those entrusted with proclaiming the good news of Jesus Christ James F Kay Dean and Vice President of Academic Affairs Professor Princeton Theological Seminary This critical and constructive perspective interacts with such fields as biblical studies Old and New Testament theology hermeneutics and other philosophy Ray's synthesis arises out of a unique theological and pastoral pilgrimage as a minister in the United States and as a missionary theologian and Christian ethicist in Nigeria and Kenya As one might expect from a scholar who did the first PhD dissertation on Jacques Ellul Ray writes with a forthright probing honest style He criticizes authors at highly specific points but often demonstrates indebtedness to the same scholars He is deeply informed by the New Testament and secondarily by the Old Testament yet insists that interpretive dishonesty is no Christian virtue Leicester R Longden Assoc Professor of Evangelism and Discipleship Emeritus University of Dubuque Theological Seminary

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