

Morality and Religion



Religion Morality And The Law

James Joseph Fox



Religion Morality And The Law:

Religion, Morality, and Law Robert Elliot Fitch, 1956 God and Moral Law Mark C. Murphy, 2011-11-17 Does God's existence make a difference to how we explain morality Mark C Murphy critiques the two dominant theistic accounts of morality natural law theory and divine command theory and presents a novel third view He argues that we can value natural facts about humans and their good while keeping God at the centre of our moral explanations The characteristic methodology of theistic ethics is to proceed by asking whether there are features of moral norms that can be adequately explained only if we hold that such norms have some sort of theistic foundation But this methodology fruitful as it has been is one sided God and Moral Law proceeds not from the side of the moral norms so to speak but from the God side of things what sort of explanatory relationship should we expect between God and moral norms given the existence of the God of orthodox theism Mark C Murphy asks whether the conception of God in orthodox theism as an absolutely perfect being militates in favour of a particular view of the explanation of morality by appeal to theistic facts He puts this methodology to work and shows that surprisingly natural law theory and divine command theory fail to offer the sort of explanation of morality that we would expect given the existence of the God of orthodox theism Drawing on the discussion of a structurally similar problem that of the relationship between God and the laws of nature Murphy articulates his new account of the relationship between God and morality one in which facts about God and facts about nature cooperate in the explanation of moral law *Religion and Morality* James Joseph Fox, 1899 **Religion, Morality and the Law Symposium**, 1993 *Legislating Morality* Norman L. Geisler, Frank Turek, 2003-02-12 America's moral decline is not secret An alarming number of moral and cultural problems have exploded in our country since 1960 a period when the standards of morality expressed in our laws and customs have been relaxed abandoned or judicially overruled Conventional wisdom says laws cannot stem moral decline Anyone who raises the prospect of legislation on the hot topics of our day abortion family issues gay rights euthanasia encounters a host of objections As long as I don't hurt anyone the government should leave me alone No one should force their morals on anyone else You can't make people be good Legislating morality violates the separation of church and state Legislating Morality answers those objections and advocates a moral base for America without sacrificing religious and cultural diversity It debunks the myth that morality can't be legislated and amply demonstrates how liberals moderates and conservatives alike exploit law to promote good and curtail evil This book boldly challenges prevailing thinking about right and wrong and about our nation's moral future **Religion and Morality** Abraham Sagi, Daniel Statman, 1995 Religion and Morality seeks to answer two fundamental questions regarding the relation between religion and morality The first is the puzzle posed by Socrates the so called Euthyphro dilemma which asks is morality valuable by virtue of its intrinsic importance and worth or is morality valuable because and only because God approves it and commands us to follow its dictates The second question is raised by Kierkegaard in Fear and Trembling He asks Is a conflict between religion and morality possible Does God ever

demand that we neglect our moral commitments The discussion on these questions is divided into three parts In the first two parts we discuss the idea that morality depends on religion The authors distinguish two types of dependence strong dependence according to which the very existence or validity of moral obligations depends on God's command and weak dependence according to which though morality itself is independent of God God or belief in God is necessary to enable human beings to know their moral duties and to carry them out The authors reject the strong dependence thesis as well as most versions of the weak dependence The third part of the book discusses different versions of the view that religion might conflict with morality The authors reject this view and show that very few religious thinkers would follow it all the way through to its ultimate consequences The book has implications for the philosophy of religion in its emphasis on the centrality of the moral element in religion and for moral philosophy in its highlighting among other things of the nature of moral judgments

Ricoeur on Moral Religion James Carter, 2014 In Ricoeur on Moral Religion James Carter argues that Paul Ricoeur's later philosophical writings provide a highly instructive interpretive key with which to assess his philosophical project as a whole This first systematic study of the later Ricoeur offers a critical yet sympathetic reconstruction of Ricoeur's hermeneutics of ethical life which demonstrates his significant contribution to contemporary philosophy of religion and moral philosophy What emerges is a clear and distinctive moral religion that binds humans together universally on the basis of the life they share as capable beings Carter also uncovers a hitherto unforeseen thread in Ricoeur's writings concerning ethical life pulled through his own readings of Spinoza Aristotle and Kant Ricoeur's hermeneutics is structured by a Kantian architectonic informed at different levels by these three philosophers who ground a rich holistic and ultimately rationalist account of ethical life and religion that resists the trappings of both positivism and postmodernism *Moral Law and Civil Law, Parts of the Same Thing* Eli Foster Ritter, 1896 **Religion and the Post-revolutionary Mind** Arthur

McCalla, 2023-03-15 The French Revolution swept away the Old Regime along with many of its ideas about epistemology history society and politics In the intellectual ferment that followed debates about religion figured prominently as diverse thinkers grappled with the philosophical and civil status of religion in a post revolutionary age Arthur McCalla demonstrates the central place of religion in the intellectual life of post revolutionary France in *Religion and the Post revolutionary Mind* Certain questions What is the nature of religion Does society rest on religious foundations What ought to be the place of religion in society drew sustained attention from across the political spectrum Idologues viewed religion as error and sought to eradicate it through the promotion of secular values Catholic Traditionalists understood religion as a body of revealed truths of supernatural origin that ought to be authoritative in all aspects of life Liberals sought to replace Christian orthodoxy with a new public faith consonant with liberal values But these blocs were not monolithic and McCalla reveals the complexities of each one as well as the dialogues and rivalries among them The categories established by the concepts of religion these thinkers constructed continue to shape debates over liberationist critiques liberal pluralism laïcité and political

theology The place of religion in civil society is again a matter of urgent debate Religion and the Post revolutionary Mind provides essential historical context for thinking about the status of religion in the contemporary world **An Inquiry Into the Philosophy and Religion of the Bible** William John BIRCH,1856 Natural Law and Religious Freedom J. Daryl Charles,2017-07-20 Every successive generation finds fresh reasons for the study of natural law Current interest in the natural law may well be due to a pervasive moral pessimism in the Western cultural context and wider contemporary geopolitical challenges Those geopolitical challenges result from two significant and worrisome global developments unprecedented violent persecution of religious minorities on several continents and a growing climate of secular hostility toward religious faith in Western societies Natural Law and Religious Freedom aims to address what is relatively absent from the literature by demonstrating the importance of natural law ethics in both establishing and preserving basic human rights of which religious freedom has pride of place Probing contemporary challenges to natural law thinking that are both internal and external to religious faith and examining the character and constitution of natural law ethics Natural Law and Religious Freedom will be of interest to theologians ethicists and philosophers as well as policy analysts politicians and activists who are concerned to anchor religious freedom and human rights policy considerations in an enduring way *Hegel's Concept of God* Quentin Lauer,1983-06-30 If one takes a panoramic view of Hegel s entire philosophical endeavor the endeavor to come to grips with and to be committed to reality in the concrete one is struck by one inescapable idea The Hegelian enterprise is an extraordinarily unified and grandiose attempt to elaborate one concept which Hegel sees as the root of all intelligibility the concept of God whatever that term is going to turn out to mean The question with which we are faced is neither whether Hegel is correct in what he says nor whether his interpreters are justified in what they say of him Rather the question is one of finding out just what Hegel does say and of determining what impact that can have on our own thinking Why then the Concept of God The answer is to be found in the culmination of the entire Hegelian system The Philosophy of Absolute Spirit Only in the light of absolute Spirit is anything Hegel says intelligible in Hegel s view absolute Spirit is in fact to be identified with God and that therefore only if Hegel s Concept of God is intelligible will anything Hegel says be intelligible from the Introduction **Religion in the Secular Age** Herta Nagl-Docekal,Waldemar Zacharasiewicz,2023-09-05 What does it mean to be religious believers for people whose living conditions are defined by an increasingly secularized environment Is the common distinction between faith and knowledge valid The 21 essays cover approaches from various fields of the humanities Some explore post Kantian thoughts discussing i a American Pragmatism M Buber M Horkheimer H Putnam J Habermas Ch Taylor and variants of deconstruction while other essays focus on ways in which the conflict between agnostics and seekers is addressed in US literary works as in Fl O Connor W Percy N Hawthorne J Updike and in novels dealing with pandemics for instance by L Wright E M Wiseman and R Cook Historical studies examine the intermingling of the sacred and the secular in the American South and neo scholastic objections to modernity Theological issues are being re framed in essays discussing

the relevance of pluralism the relation of religious conviction and public opinion the situation of scientists who believe and the thoughts of N Frye and M McLuhan Finally essays pay attention to religious aspects in works of art e g in Ukrainian poetry G Mahler s symphonies and in a TV show presenting new American Gods of globalization

Law and Gospel in Emil Brunner's Earlier Dialectical Theology David Andrew Gilland,2013-10-24 The Swiss Reformed Theologian Emil Brunner was one of the key figures in the early 20th century theological movement of Dialectical Theology In this monograph David Gilland offers an account of Bruner s earlier theology in relation to one of the central themes of the Protestant Reformation Law and Gospel He examines Brunner s early relationship with fellow Swiss Reformed theologian Karl Barth and provides a detailed reading of a variety of Brunner s essays from the early to mid 1920s centering on Brunner s efforts to use the law gospel relationship to establish a basis for Christian theology After analyzing the influence this has on Brunner s theological method Gilland examines Brunner s earliest text on Christology The Mediator 1927 In light of the preceding analysis the fourth chapter provides a careful reading of Brunner s controversial polemic against Karl Barth Nature and Grace 1934 The monograph concludes with reflections on Brunner s earlier theological work and his turbulent relationship with Karl Barth

Religion, Narcissism and Fanaticism Tamas Pataki,2024-04-25 Religion Narcissism and Fanaticism traces the historical and psychosocial development of religiosity and applies anthropological and psychoanalytic perspectives to the understanding of religions particularly their fanatical and fundamentalist expressions Religious ideology practices and institutions satisfy many human needs including those arising from our hysterical obsessional and narcissistic dispositions the need to segregate the good and bad aspects of our personalities to belong to an idealized group and to feel secure and special by identifying with or living in the orbit of a supposedly omnipotent figure But these needs and their modes of satisfaction are distorted by religions which may then nurture and accommodate malign characteristics especially in the case of the monotheisms narcissistic inflation or grandiosity The book shows how interactions between religious ideology and personal development become intricately intertwined in the narcissistic pathology which underlies much of the violence and religious aggression in the world today It presents both a new account of the historical and psychosocial development of religiosity and a powerful polemic against the religions which delusorily satisfy some of the very needs they create The book will appeal to psychoanalysts anthropologists philosophers sociologists and all those interested in the place of religion in the modern world

Religion, Morality and Law ,1956 **Immanuel Kant's Moral Theory** Roger J. Sullivan,1989 This book sure to become a standard reference work is a comprehensive lucid and systematic commentary on Kant s practical or moral philosophy Kant is arguably the most important moral philosopher of the modern period yet prior to this area in a single volume Using as nontechnical a language as possible Professor Sullivan offers a detailed authoritative account of Kant s moral philosophy including his ethical theory his philosophy of history his political philosophy his philosophy of religion and his philosophy of education and demonstrates the historical Kantian origins of such important notions as autonomy respect

for persons rights and duties An invaluable resource this book will be extremely useful to advanced undergraduates graduates and professional philosophers alike **Positive Freedom and the Law** Kim Treiger-Bar-Am,2019-07-25 This book explains why we should stop thinking of freedom as limited to a right to be left alone It explores how Kantian philosophy and Jewish thought instead give rise to a concept of positive freedom At heart freedom is inextricably linked to the obligation to respect the autonomy and dignity of others Freedom thus requires relationships with others and provides an important source of meaning in liberal democratic societies While individualism is said to foster detachment positive freedom fosters relations Moving from moral theory to law duties are seen as intrinsic to rights The book considers test cases involving the law of expression regarding authorial rights and women s prayer at Jerusalem s holy site of the Western Wall Affirmative duties of respect are essential Rights held by copyright owners require that all authors including so called users are shown respect Moreover rights held by the authorities at the Western Wall require that all worshippers including those whose interpretation of Jewish law differs from that adopted by the authorities are respected **Truths versus Shadows, or the Real and the False** F. R. Waring,1871 **Religion and Philosophy** Robin George Collingwood,1916 This volume of the Past Masters R G Collingwood Philosophical Texts database is Religion and philosophy from the complete philosophical works of R G Collingwood as published by Oxford University Press in Oxford England

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