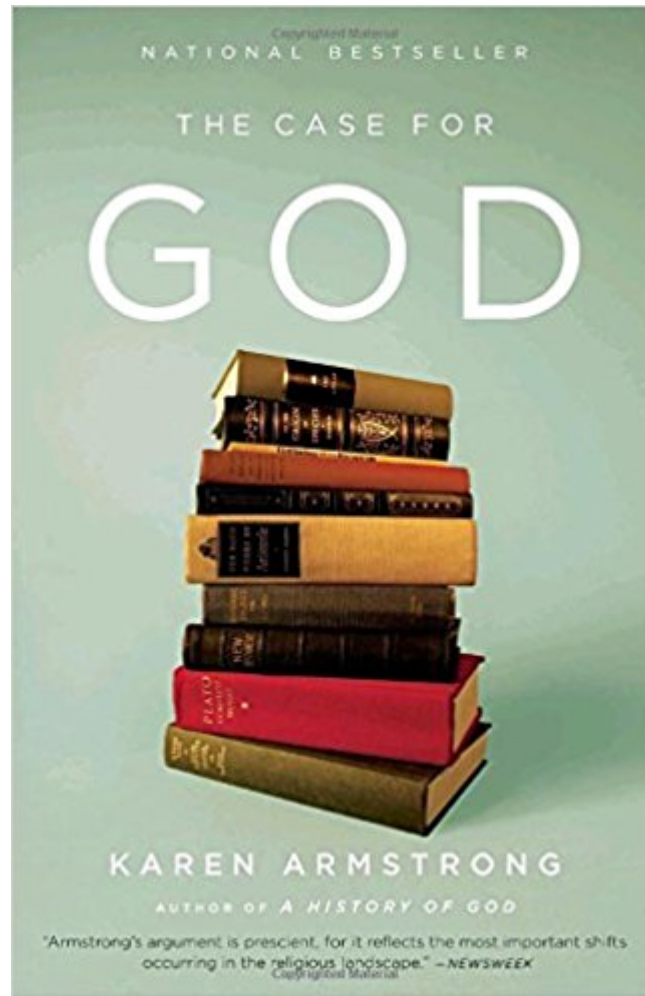




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The Case For God



Synopsis

A nuanced exploration of the part that religion plays in human life, drawing on the insights of the past in order to build a faith that speaks to the needs of our dangerously polarized age. Moving from the Paleolithic age to the present, Karen Armstrong details the great lengths to which humankind has gone in order to experience a sacred reality that it called by many names, such as God, Brahman, Nirvana, Allah, or Dao. Focusing especially on Christianity but including Judaism, Islam, Buddhism, Hinduism, and Chinese spiritualities, Armstrong examines the diminished impulse toward religion in our own time, when a significant number of people either want nothing to do with God or question the efficacy of faith. Why has God become unbelievable? Why is it that atheists and theists alike now think and speak about God in a way that veers so profoundly from the thinking of our ancestors? Answering these questions with the same depth of knowledge and profound insight that have marked all her acclaimed books, Armstrong makes clear how the changing face of the world has necessarily changed the importance of religion at both the societal and the individual level. Yet she cautions us that religion was never supposed to provide answers that lie within the competence of human reason; that, she says, is the role of logos. The task of religion is “to help us live creatively, peacefully, and even joyously with realities for which there are no easy explanations.” She emphasizes, too, that religion will not work automatically. It is, she says, a practical discipline: its insights are derived not from abstract speculation but from “dedicated intellectual endeavor” and a “compassionate lifestyle that enables us to break out of the prism of selfhood.”

Book Information

Paperback: 432 pages

Publisher: Anchor; Reprint edition (September 7, 2010)

Language: English

ISBN-10: 0307389804

ISBN-13: 978-0307389800

Product Dimensions: 5.2 x 0.9 x 8 inches

Shipping Weight: 11.2 ounces (View shipping rates and policies)

Average Customer Review: 4.1 out of 5 stars 228 customer reviews

Best Sellers Rank: #53,387 in Books (See Top 100 in Books) #12 in Books > Religion & Spirituality > Agnosticism #32 in Books > Religion & Spirituality > Religious Studies > Psychology #72 in Books > History > World > Religious > General

Customer Reviews

"The time is ripe for a book like *The Case for God*, which wraps a rebuke to the more militant sort of atheism in an engaging survey of Western religious thought." — •Ross Douthat, *The New York Times Book Review* — "Armstrong's argument is prescient, for it reflects the most important shifts occurring in the religious landscape." — •Lisa Miller, *Newsweek* — "The *Case for God* is Armstrong's most concise and practical-minded book yet: a historical survey of how rather than what we believe, where we lost the "knack" of religion and what we need to do to get it back." — •Michael Brunton, *Ode* — "In over a dozen books [Armstrong] has delivered something people badly want: a way to acknowledge that faith can be taken seriously as a response to deep human yearnings without needing to subscribe to the formality of organized belief." — •The Economist — "Armstrong is ambitious. *The Case for God* is an entire semester at college packed into a single book — a voluminous, dizzying intellectual history. . . . Reading *The Case for God*, I felt smarter. . . . A stimulating, hopeful work." — After I finished it, I felt inspired, I stopped, and I looked up at the stars again. — And I wondered what could be." — •Susan Jane Gilman, NPR's "All Things Considered" — "Challenging, intelligent, and illuminating — especially for anyone reflecting on current discussions of atheism, often characterized as conflict between religion and science." — •Elaine Pagels, co-author of *Reading Judas: The Gospel of Judas and the Shaping of Christianity* —

Karen Armstrong is the author of numerous books on religion, including — *Fields of Blood*, *A History of God*, *The Battle for God*, *Holy War*, *Islam*, *Buddha*, and — *Fields of Blood*, as well as a memoir, — *The Spiral Staircase*. Her work has been translated into forty-five languages. In 2008 she was awarded the TED Prize and began working with TED on the Charter for Compassion, created online by the general public, crafted by leading thinkers in Judaism, Christianity, Islam, Hinduism, Buddhism, and Confucianism. It was launched globally in the fall of 2009. Also in 2008, she was awarded the Franklin D. Roosevelt Four Freedoms Medal. In 2013, she received the British Academy — 's inaugural Nayef Al-Rodhan — Prize for Transcultural Understanding. — — —

Ms. Armstrong correctly points out that most of the angry noise about religion comes from fundamentalists and atheists. Clearly, the author falls into a more tolerant attitude about the various religious beliefs practiced around the world. She does not, however, give a free pass to Christian, Islam, or Jewish fundamentalism OR narrow-minded atheists such as Richard Dawkins, Sam Harris,

Daniel Dennett, and Christopher Hitchens. I've read all four of the atheists' books by the aforementioned and, despite them being highly entertaining and thought-provoking, were of the attitude that we should throw the proverbial religious-belief baby out with the bathwater. Both sides seem hellbent on destroying the other. The author takes pains to explain the evolving nature of religious practices since we converted to monotheism. Ms. Armstrong focuses primarily on Christianity but gives a very quick overview of the Muslim and Jewish history. It's important to pay close attention while reading 'The Case for God.' Skimming over the history of how religious belief was practiced and then reading the author's conclusions is a waste of time. She covers such areas as the intent of the Holy Trinity, the Renaissance, the Enlightenment, the Age of Reason, the Second Great Awakening, myth vs literalism, many of the movers-n-shakers of religious debate, and religion's complex relationship with science. For the record, I was raised Catholic but have been agnostic now for almost thirty years. Like the other half dozen other works I've read by Ms. Armstrong, she treats her subject matters with respect. She may not agree with their stances, but you won't find the author calling them rockheads or loony. Once in a great while, sarcasm makes a brief cameo, but Ms. Armstrong saves it for the fundamentalists and atheists such as Richard Dawkins and Sam Harris. Both Dawkin-wannabes and fundamentalists have a great resistance to acknowledging the "opponents" may have some merit. I have always finished one of the author's works better informed and reminded that religion is a valuable component for many people in living life.

Karen Armstrong has written an insightful summary of the historical development of the God concept from earliest time to the present. The best review of the major contributions of her case study can be found in the book's prologue and epilogue. Her overview of the ways in which human interpretations of the transcendental "other" have appeared in history is invaluable in sorting out the objects of religious devotion (or the denials thereof) which have challenged human understanding. To convey the scope and artistry of her analyses, I have selected ideas from her book which particularly appealed to me. She presents her case in two parts; the first is The Unknown God (30,000 BCE to 1500 CE) during which ultimate reality was not a personalized God, but a profound mystery which could never be plumbed (mythos beyond logos). Reality that transcends language must be expressed symbolically, which was variously developed: in Hebrew monotheism, in Greek philosophy, in rabbinical Judaism, in early Christianity, in Eastern orthodoxy and in Islamic revelation. Central to many of these developments were the ideas that accessibility to God involved one or more of:

ĀfĀçĀ â ¬Ā Ā“kenosisĀfĀçĀ â ¬Ā Ā• (emptying oneself of selfishness),
 ĀfĀçĀ â ¬Ā Ā“pistisĀfĀçĀ â ¬Ā Ā• (commitment to engagement),
 ĀfĀçĀ â ¬Ā Ā“ekstasisĀfĀçĀ â ¬Ā Ā• (stepping out of habitual thought patterns), all of which
 required long, hard practice or ritual devotion. Attempts to prove GodĀfĀçĀ â ¬Ā â„çs existence
 through logic were proposed, but those who claimed an experience of God seemed to accept the
 ĀfĀçĀ â ¬Ā Ā“apophatic assumptionĀfĀçĀ â ¬Ā Ā• which was that reason was incapable of
 encompassing what God was. The second part of the book (1500 CE to the present) covers the
 period in which religion and science were seen progressively to contradict each other. As the
 scientific method developed, observational and experimental
 ĀfĀçĀ â ¬Ā Ā“truthsĀfĀçĀ â ¬Ā Ā• contradicted metaphorical
 ĀfĀçĀ â ¬Ā Ā“truthsĀfĀçĀ â ¬Ā Ā• in scripture, which were mistakenly taken literally and
 suppressed for being at odds with doctrine. The philosophical enlightenment of the 18th century
 attempted to use logic and reason to explain transcendent experience, and this gave rise to deism
 and atheism but also to literal fundamentalism as a reaction to any attempt to question the veracity
 of scripture. But secular ideologies, such as the logical positivistĀfĀçĀ â ¬Ā â„çs limitation of
 meaningful inquiry to objective sense data, are as deadly as religious bigotry, and both represent
 inherently destructive idolatries. Armstrong observes that ĀfĀçĀ â ¬Ā Ā“every single
 fundamentalist movement, scientific as well as religious, is rooted in profound fear and is fiercely
 reductionisticĀfĀçĀ â ¬Ā Ā•. Just as the monkey trial and the use of suicide bombings illustrate
 the weaknesses of religious fundamentalism, the holocaust as well as Hiroshima and Nagasaki
 illustrate the danger of science, unfettered by compassion, as a tool of militarism. If we can no
 longer look to an all-powerful, oriental-despot God who, if properly appeased by devotion and
 praise, may bless us with favors, what kind of god does this case study suggest? An answer
 postulated by recent German theologians seems to hark back to "that profound mystery which could
 never be plumbed" ĀfĀçĀ â ¬Ā â œ a.k.a. the ground of all being. Gould has suggested that God
 belongs to a religious magisterium, concerned with values which is separated from a scientific
 magisterium which deals only with empirical sense data. Science itself is an act of faith whereas
 religion requires response rather than belief. In this reviewerĀfĀçĀ â ¬Ā â„çs opinion, Armstrong
 stops short of summarizing her case, perhaps because she has chosen not to include the insights
 that have come from analyses of those resuscitated from death or near death. There is growing
 evidence that consciousness, non-localized to the bodies of individuals in these and other
 circumstances, can expand to realms similar to, if not identical with, those experienced in mystical
 traditions, in order to sense that overwhelming oneness and love which is the hallmark of the

perennial God experience.

I am not a religious person, though I was raised that way. Along the way I lost my faith and fell in with the "angry atheist" crowd. I've read just about every book out there decrying religion but I never thought to read any material from the other side of the fence. One day I realized how absurdly biased this stance was so I rented this book from the library. I tore through it quickly and then ordered it from .Armstrong did not convince me to return to my faith, but she did convince me to view religions and their followers in a different light. Learning the history of religions from all over the world, how they have benefitted and furthered science in the past, and how the schism between religion and science came to be gave me a much more favorable view of faith in general. Religion may not work for me personally, but I no longer feel the bitterness and anger towards faith that people have come to associate with millennials who have chosen a life without religion. If you enjoy history and philosophy, get this book. If you are interested in the history and development of religion in particular, get this book. If you are an atheist but are trying to ensure that you maintain a fair and egalitarian view of your fellow human beings (as all atheists CLAIM to do but often fail at) while being as informed as possible, get this book. If you are parents or loved ones of a person who is straying from their faith and you are trying to convince them not to, get this book. If you ARE that latter person, be aware that though you may not succeed in convincing your loved one to maintain their religiosity, you will at least encourage them not to be quite so annoying and rude about their absence of faith.

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