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The Gift of Being Zachary Hayes 2017-06-15

In view of the critical environmental problems confronting the modern world, reflection on the nature and meaning of the world and on humanity's place in it becomes increasingly important. While Christian theology has done this for centuries, the present situation calls for a serious rethinking of many issues in the light of contemporary physics, biology, and cultural history. *The Gift of Being* presents insights of the sciences in a way that is helpful for Christians today. Creation theology helps believers come to a stronger sense of their own identity as they come to an awareness of the world. This enables them to gain a deeper insight into how they ought to relate to that world if they wish to find meaning in their lives. This state of being requires a willingness to distinguish between the medium and the message in approaching the Scriptures. It also requires a willingness to take the sciences seriously. In *The Gift of Being*, Hayes focuses on traditional questions of creation, but also comments on where science is with creation, anthropology, and destiny. He begins by discussing the relation between faith and reason, and hence between theology and science, from a historical perspective, moving to the most current statements of modern Popes. He follows with a summary statement of the possible retrieval of the biblical religious insights that can be distinguished from the physical worldview that stands behind much of the biblical material. This allows for a discussion of the traditional concept of creation from nothing in the form of a conversation with contemporary physics. He then discusses the Christian idea of God as the primal mystery of creative love from whom all of creation flows. With these foundational ideas in place, Hayes looks at such questions as the origin of humanity and the failure of humanity throughout history. He then focuses on the tradition of cosmic Christology. Finally, the theological issues of the final outcome of God's creation and its history is discussed against the background of the current scientific projections of a future for the cosmos. Chapters are Science, the Bible, and Christianity, "The Vision of the Hebrew Scriptures," "Creation and the Christian Scriptures," "Creation from Nothing," "The Triune God, the Creator," "Humanity in the Cosmic Context," "Sin and Evil," "Christ and the Cosmos," and "Creation and the Future." Zachary Hayes, OFM, PhD, is professor of systematic theology at Catholic Theological Union. He has taught and written extensively on matters related to the theological understanding of creation and the relation between theology and science. He is on the staff of the Chicago Center for Religion and Science. He is the author of *Visions of a Future: A Study of Christian Eschatology* from the New Theology Studies series published by The Liturgical Press.

Religious Cosmology Paul F. Kisak 2016-05-09

A religious cosmology (also mythological cosmology) is a way of explaining the origin, the history and the evolution of the cosmos or universe based on the religious mythology of a specific tradition. Religious cosmologies usually include an act or process of creation by a creator deity or a larger pantheon. The universe of the ancient Israelites was made up of a flat disc-shaped earth floating on water, heaven above, underworld below. Humans inhabited earth during life and the underworld after death, and the underworld was morally neutral; only in Hellenistic times (after c.330 BC) did Jews begin to adopt the Greek idea that it would be a place of punishment for misdeeds, and that the righteous would enjoy an afterlife in heaven. In this period too the older three-level cosmology was widely replaced by the Greek concept of a spherical earth suspended in space at the center of a number of concentric heavens. Around the time of Jesus or a little earlier, the Greek idea that God had actually created matter replaced the older idea that matter had

always existed, but in a chaotic state. This concept, called *creatio ex nihilo*, is now the accepted orthodoxy of most denominations of Judaism and Christianity. Most denominations of Christianity and Judaism claim that a single, uncreated God was responsible for the creation of the cosmos. This book gives an overview of the religious cosmologies, creationism or creation myths that are associated with Buddhism, Judaism, Christianity, Jainism, Islam, Zoroastrianism and numerous others.

God in Cosmic History -

Cosmology - Robert J. Russell 2008-01-01

* The most important and influential writings of a leader in the field * Rethinks divine action in light of cosmology, quantum theory, and biology

Cosmology and Theology David Tracy 1983

Conceptions of Cosmos - Helge Kragh 2007

This book is a historical account of how natural philosophers and scientists have endeavoured to understand the universe at large, first in a mythical and later in a scientific context. Starting with the creation stories of ancient Egypt and Mesopotamia, the book covers all the major events in theoretical and observational cosmology, from Aristotle's cosmos over the Copernican revolution to the discovery of the accelerating universe in the late 1990s. It presents cosmology as a subject including scientific as well as non-scientific dimensions, and tells the story of how it developed into a true science of the heavens. Contrary to most other books in the history of cosmology, it offers an integrated account of the development with emphasis on the modern Einsteinian and post-Einsteinian period. Starting in the pre-literary era, it carries the story onwards to the early years of the 21st century.

Science, Religion, and Mormon Cosmology - Erich Robert Paul 1992

Merrill, who urged a unique vision of reality that shaped a Mormon eschatology. He shows how authorities eventually retreated from the perception of reality as "true" and adopted a scientifically less secure position in order to protect their theology, an eventuality which ultimately resulted in a reactionary response to science within Mormonism.

The Process of the Cosmos - Anthony B. Kelly 1999-05

This thesis argues that with the advance of scientific knowledge, particularly in cosmology, Natural Theology can now provide an answer to the question as to the reason for the existence of man and the world. Aristotle had reasoned from the contingency of the world to the necessity of a God. He had also concluded that the world was unworthy of God's concern, as God could not be concerned with a world which was significantly different from God himself. Aristotle's reasoning from the world up to God, together with his inability to reason down from God to the world, established an antinomy. The history of subsequent attempts to avoid this antinomy, and to provide an explanation for the existence of the world, is considered. No such attempt is found to be successful. A hidden assumption in Aristotle's reasoning is exposed. Aristotle's conclusion that the world was not worthy of God's concern followed from his unstated assumption that the world was complete, rather than in process. The thesis argues that the world we know represents a stage in a process towards the possible self-creation of an entity which is similar to God, and so worthy of God's concern. Only a process of self-creation could produce an entity which would be self-

existent, and so not significantly different from the self-subsistent God. Each stage of such a process of self-creation, before the final stage, would necessarily be less than perfect. Early in the 20th Century the Emergent Evolutionists had sought to explain the emergence of the biological and mental levels from the material level, without success. Nicolai Hartmann's subsequent ontological investigations made clear the stratified nature of reality. Hartmann's ontology is brought to bear on the problem of Emergence.

Hartmann's analysis of ethics and his phenomenology of human nature are also brought to bear on the problem of the nature and role of man in the world. The thesis argues that the world can be understood as a process involving the possible self-creation of an entity like God. In the series of the emergent ontological strata of reality, the physical, biological, conscious and spiritual strata, each stratum is less rigidly determined, and exercises greater freedom than does the previous stratum. The laws of nature vary from stratum to stratum, becoming less deterministic at each new stratum. The present human moral-cultural, or spiritual stratum, exercises complete freedom in relation to the law of this stratum, the moral law. The moral law commands but can not compel. The possible outcomes of this process of Emergence could be either the self-creation of a stratum which is not significantly different from God, or the self-destruction of humanity. In this context, Christ could be considered to be a proleptic exemplar of the final emergent stage.

Intersections of Religion and Astronomy - Chris Corbally 2020-11-02

This volume examines the way in which cultural ideas about "the heavens" shape religious ideas and are shaped by them in return. Our approaches to cosmology have a profound effect on the way in which we each deal with religious questions and participate in the imaginative work of public and private world-building. Employing an interdisciplinary team of international scholars, each chapter shows how religion and cosmology interrelate and matter for real people. Historical and contemporary case studies are included to demonstrate the lived reality of a variety of faith traditions and their interactions with the cosmos. This breadth of scope allows readers to get a unique overview of how religion, science and our view of space have, and will continue to, impact our worldviews. Offering a comprehensive exploration of humanity and its relationship with cosmology, this book will be an important reference for scholars of Religion and Science, Religion and Culture, Interreligious Dialogue and Theology, as well as those interested in Science and Culture and Public Education.

Buddhist Cosmology - Randy Kloetzli 1989

Disagreements concerning the nature and extent of the universe constitute a focus of theological debate which permeates buddhism at every level. While there have been numerous attempts to catalogue the details of the Buddhist cosmologies, none has attempted a general interpretation of their underlying intention. This work attempts to begin the process of interpreting the major phases of Buddhist Cosmological speculation by seeing in them various dramas of salvation tailored to the philosophical and theological predilections of their respective traditions. To a large extent, this interpretation relies on an examination of continuities between the Buddhist cosmologies and those of the hellenistic world as a whole. In the course of this study, two major cosmological traditions emerge; those which rely on metaphors of time and those which rely on metaphors of space. The former are associated with the Hinayana and the latter with the Mahayana forms of Buddhism. Each draws on images of motion and light to articulate its vision of the drama of salvation.

God and the New Cosmology - Michael Anthony Corey 1993

'Given the excellent historical context in which Corey frames his case and the rational manner in which he closes off the loopholes, the stage is set for paradigm shift in the secular area. I highly recommend this book.'-Hugh Ross, Astronomer

No God, No Science - Michael Hanby 2016-11-30

No God, No Science: Theology, Cosmology, Biology presents a work of philosophical theology that retrieves the Christian doctrine of creation from the distortions imposed upon it by positivist science and the Darwinian tradition of evolutionary biology. Argues that the doctrine of creation is integral to the intelligibility of the world Brings the metaphysics of the Christian doctrine of creation to bear on the nature of science Offers a provocative analysis of the theoretical and historical relationship between theology, metaphysics, and science Presents an original critique and interpretation of the philosophical meaning of Darwinian biology

Cosmology in Theological Perspective - Olli-Pekka Vainio 2018-07-17

Olli-Pekka Vainio, a leading expert in science and theology, explores questions concerning the place and significance of humans in the cosmos. Vainio introduces cosmology from a "state of the question" perspective, examining the history of the idea in dialogue with C. S. Lewis. This work, which is related to a NASA-funded project on astrobiology, ties into the ongoing debate on the relationship between Christian theism and scientific worldview and shows what the stakes are for religion and theology in the rise of modern science.

Cosmology, History, and Theology - Wolfgang Yourgrau 2012-12-06

It is difficult to doubt that we suffer at present from the manifold aspects of an economic crisis which affects all walks of life. Well, men in almost every epoch in history have maintained that they were going through a crisis which was supposed to be always more grave than any preceding critical phase. Very often those crises were not of an economic nature, but concerned either health, the political structure, the opportunity of acquiring knowledge, and so on. I think that we would consider today that some of those claims that were made in various historical epochs were often exaggerated if viewed from a historical point of view. However, it seems undeniable that we at present are in the middle of a universal economic crisis which has affected almost every facet of our daily life. And yet, the fact that despite these adverse conditions it is still possible to gather scholars from all corners of the world to deal with often sheer theoretical and sometimes abstract pursuits is a refutation of any facile pessimism it is reassuring to all who wonder where political and social events are taking us. Our salvation may well come from those acts of the mind so characteristic of the pure scientist and scholar.

Religion and Science - W. Mark Richardson 2012-10-12

Emphasizing its historical, methodological and constructive dimensions, Religion and Science takes the pulse of pertinent current research as the interdisciplinary study of science and religion gains momentum.

CREATION AND COSMOLOGY - Rudolf B. Brun 2009

A collection of essays that, except one, were published either in Zygon or in Communio.

Cosmology, History, and Theology - Wolfgang Yourgrau 1977-04

It is difficult to doubt that we suffer at present from the manifold aspects of an economic crisis which affects all walks of life. Well, men in almost every epoch in history have maintained that they were going through a crisis which was supposed to be always more grave than any preceding critical phase. Very often those crises were not of an economic nature, but concerned either health, the political structure, the opportunity of acquiring knowledge, and so on. I think that we would consider today that some of those claims that were made in various historical epochs were often exaggerated if viewed from a historical point of view. However, it seems undeniable that we at present are in the middle of a universal economic crisis which has affected almost every facet of our daily life. And yet, the fact that despite these adverse conditions it is still possible to gather scholars from all corners of the world to deal with often sheer theoretical and sometimes abstract pursuits is a refutation of any facile pessimism it is reassuring to all who wonder where political and social events are taking us. Our salvation may well come from those acts of the mind so characteristic of the pure scientist and scholar.

Nature Reborn - H. Paul Santmire 2000

Santmire's much-acclaimed *The Travail of Nature: The Ambiguous Ecological Promise of Christian Theology* documented the unfortunate legacy of many Christian theological notions in the use, abuse, and destruction of the natural world, along with its positive aspects. This new brief, but penetrating, look at Christian theological concepts of nature returns to the fray, this time to reclaim classic, mostly pre-modern Christian themes and re-envision them in light of the global environmental and cultural crisis. This revisionist work-"to revise the classical Christian story in order to identify and to celebrate its ecological and cosmic promise"-mines Christian cosmology (the Great Chain of Being), Christology, Creation, and Eucharist, so that the Christian "story" can be then rediscovered (history), reshaped (theology), re-experienced (spirituality), and re-enacted (ritual).

Physics, Philosophy, and Theology - Robert J. Russell 1988

It89- Includes bibliographical references and index.

Platonism and Christianity in Late Ancient Cosmology - Johannes Zachhuber 2022

"Cosmology was central to many intellectual currents in late antiquity. Inspired by classical texts, notably Plato's *Timaeus* and Aristotle's *Physics*, thinkers of the period pondered questions about the world's origin and its physical constitution. This volume, with contributions from an interdisciplinary group of scholars, illustrates the range and diversity of these reflections. Fascination for cosmology connected Plato and Proclus with Origen and Gregory of Nyssa. For readers interested in ancient philosophy, early Christian theology, and the history of science, this volume provides a unique insight into a history that is still too often neglected. L'intérêt évident pour la cosmologie platonicienne, en particulier pour le *Timée*, et, en parallèle, l'attention renouvelée pour toute une tradition commentariste aristotélicienne, influencent profondément la façon de comprendre et de formuler certaines questions liées à l'origine du monde et à sa constitution physique à la fin de l'Antiquité. Grâce aux contributions d'un groupe interdisciplinaire d'universitaires, ce volume illustre la grande diversité de ces réflexions. Pour les lecteurs intéressés par la philosophie ancienne, la théologie paléochrétienne et l'histoire des sciences, ce volume offre un aperçu unique d'une histoire encore trop souvent négligée"--

The Lost World of Genesis One - John H. Walton 2010-07-21

In this astute mix of cultural critique and biblical studies, John H. Walton presents and defends twenty propositions supporting a literary and theological understanding of Genesis 1 within the context of the ancient Near Eastern world and unpacks its implications for our modern scientific understanding of origins.

Light from Light - Judith L. Corey 2016-12-01

Cosmology and theology share a long held relationship with one another, explaining as they do the constitution of the world and the interaction of forces. The author explores the history of this relationship, from ancient pre-scientific and theological explanations through to contemporary science and philosophy. In this history, a particular problem is highlighted by the author: the prevalence of dualism; from Aristotelian philosophy to modern mechanistic conceptions, many of these accounts presume a sharp, absolute dichotomy between matter and spirit, and the material world and the divine. Increasingly, dualistic conceptions are called into question by contemporary science, theology, and philosophy. The author argues that a particular trajectory stemming from Greek Heraclitian and Platonic philosophy to non-orthodox and early Christian theologies provides a fruitful resource for contemporary discussions. This is the Logos theology and its attendant language of light. The author brings this tradition into dialogue with contemporary science and theology to construct an integrative account.

On the Moral Nature of the Universe - Nancey C. Murphy

Ellis and Murphy show how contemporary sciences actually support a religiously based ethic of nonviolence, not by appealing to the Enlightenment's mechanistic Creator God or revelation's Father God but by discerning the transcendent ground in the laws of nature, the emergence of intelligent freedom, and the echoes of "knoetic" self-giving in cosmology and biology.

Cosmology and Creation - Paul Brockelman 1999-05-20

The Big Bang is a myth, says Paul Brockelman in this fascinating look at the spiritual side of modern cosmology. But it is a myth in the best sense--a fully realized creation story, one that, for all its scientific origins, has the power to transform us spiritually. In *Cosmology and Creation*, philosopher and religious scholar Brockelman seeks to bridge the gap between the scientific and the spiritual, to bring together (as he puts it) the head and the heart. We have isolated the two realms from each other for so long, he argues, that we have begun to lose a mystical sense of our place in the universe. But Brockelman believes that contemporary physics has advanced far beyond the mechanical view of nature, as propagated in the Enlightenment; the cosmology of the Big Bang has fostered a new way of understanding existence itself. To illustrate, he examines creation myths of the past, showing how they transcend simple explanations of the world to provide a deeper understanding of what our lives mean. And the fifteen-billion-year tale of the universe embraced by scientific cosmology serves precisely the same purpose, Brockelman claims; it bears a close resemblance to classic creation myths--and, indeed, it can transform our inner relationship with nature. The new scientific cosmology, Brockelman argues, offers something never before seen in human history: a scientifically accurate understanding of the entire universe and a spiritual vision of a "wider order of being" to which we all belong. Passionate and provocative, *Cosmology and Creation* promises to spark a lively debate about the new links between science and religion.

Understanding Scientific Theories of Origins - Robert C. Bishop 2018-12-04

From five authors with over two decades of experience teaching origins together in the classroom, this is the first textbook to offer a full-fledged discussion of the scientific narrative of origins from the Big Bang through humankind, from biblical and theological perspectives. This work gives the reader a detailed picture of mainstream scientific theories of origins along with how they fit into the story of God's creative and redemptive action.

God, Cosmology & Nothingness - Theory and Theology in a Scientific Age - Gary Clifford Gibson 2016-06-14

Select contemporary issues of theology, philosophy and cosmology seem conflicting to pros and ordinary people alike. How can Biblical issues of Genesis be correlated with Big Bang theory and evolution with theistic creation? Gary Clifford Gibson examines many of salient issues even published physicists blunder about in fields beyond their usual professional occupational interests concerning philosophy, theology, and history misleading to the public today. The author regards problems even theologians stumble upon; such as. when the tribulation occurred (in the first century a.d. or to be announced), Adam and Eve, the time-line of Genesis, the Biblical flood and Multiverse theory.

Genesis 1 as Ancient Cosmology - John H. Walton 2011-06-23

The ancient Near Eastern mode of thought is not at all intuitive to us moderns, but our understanding of ancient perspectives can only approach accuracy when we begin to penetrate ancient texts on their own terms rather than imposing our own world view. In this task, we are aided by the ever-growing corpus of literature that is being recovered and analyzed. After an introduction that presents some of the history of comparative studies and how it has been applied to the study of ancient texts in general and cosmology in particular, Walton focuses in the first half of this book on the ancient Near Eastern texts that inform our understanding about ancient ways of thinking about cosmology. Of primary interest are the texts that can help us discern the parameters of ancient perspectives on cosmic ontology—that is, how the writers perceived origins. Texts from across the ancient Near East are presented, including primarily Egyptian, Sumerian, and Akkadian texts, but occasionally also Ugaritic and Hittite, as appropriate. Walton's intention, first of all, is to understand the texts but also to demonstrate that a functional ontology pervaded the cognitive environment of the ancient Near East. This functional ontology involves more than just the idea that ordering the cosmos was the focus of the cosmological texts. He posits that, in the ancient world, bringing about order and functionality was the very essence of creative activity. He also pays close attention to the ancient ideology of temples to show the close connection between temples and the functioning cosmos. The second half of the book is devoted to a fresh analysis of Genesis 1:1-2:4. Walton offers studies of significant Hebrew terms and seeks to show that the Israelite texts evidence a functional ontology and a cosmology that is constructed with temple ideology in mind, as in the rest of the ancient Near East. He contends that Genesis 1 never was an account of material origins but that, as in the rest of the ancient world, the focus of "creation texts" was to order the cosmos by initiating functions for the components of the cosmos. He further contends that the cosmology of Genesis 1 is founded on the premise that the cosmos should be understood in temple terms. All of this is intended to demonstrate that, when we read Genesis 1 as the ancient document it is, rather than trying to read it in light of our own world view, the text comes to life in ways that help recover the energy it had in its original context. At the same time, it provides a new perspective on Genesis 1 in relation to what have long been controversial issues. Far from being a borrowed text, Genesis 1 offers a unique theology, even while it speaks from the platform of its contemporaneous cognitive environment.

Jewish Philosophy in the Middle Ages - T. M. Rudavsky 2018-06-28

T. M. Rudavsky presents a new account of the development of Jewish philosophy from the tenth century to Spinoza in the seventeenth, viewed as part of an ongoing dialogue with medieval Christian and Islamic thought. Her aim is to provide a broad historical survey of major figures and schools within the medieval Jewish tradition, focusing on the tensions between Judaism and rational thought. This is reflected in particular philosophical controversies across a wide range of issues in metaphysics, language, cosmology, and philosophical theology. The book illuminates our understanding of medieval thought by offering a much richer view of the Jewish philosophical tradition, informed by the considerable recent research that has

been done in this area.

God's Two Books - Kenneth James Howell 2002

This is an analysis of how 16th- and 17th-century astronomers and theologians in Northern Protestant Europe used science and religion to challenge and support one another. It argues that these schemes can solve the enduring problem of how theological interpretation and investigation interact.

The New Cosmic Story - John F. Haught 2017-01-01

A foremost thinker on science and religion argues that an adequate understanding of cosmic history requires attention to the emergence of interiority, including religious aspiration. Over the past two centuries scientific advances have made it clear that the universe is a story still unfolding. In this thought-provoking book, John F. Haught considers the deeper implications of this discovery. He contends that many others who have written books on life and the universe—including Stephen Hawking, Stephen Jay Gould, and Richard Dawkins—have overlooked a crucial aspect of cosmic history: the drama of life's awakening to interiority and religious awareness. Science may illuminate the outside story of the universe, but a full telling of the cosmic story cannot ignore the inside development that interiority represents. Haught addresses two primary questions: what does the arrival of religion tell us about the universe, and what does our understanding of the cosmos as an unfinished drama tell us about religion? The history of religion may be ambiguous and sometimes even barbarous, he asserts, but its role in the story of cosmic emergence and awakening must be taken into account.

Cosmology - Edward Harrison 2000-03-16

Cosmology: The Science of the Universe is an introduction to past and present cosmological theory. For much of the world's history, cosmological thought was formulated in religious or philosophical language and was thus theological or metaphysical in nature. However, cosmological speculation and theory has now become a science in which the empirical discoveries of the astronomer, theoretical physicist, and biologist are woven into intricate models that attempt to account for the universe as a whole. Professor Harrison draws on the discoveries and speculations of these scientists to provide a comprehensive survey of man's current understanding of the universe and its history. Tracing the rise of the scientific method, the major aim of this book is to provide an elementary understanding of the physical universe of modern times. Thoroughly revised and updated, this second edition extends the much acclaimed first edition taking into account the many developments that have occurred.

The Return to Cosmology - Stephen Edelston Toulmin 1985-01-01

Cosmology and New Testament Theology Jonathan T. Pennington 2008-05-22

For first-century people, cosmology was a fundamental part of their worldview. Whether it was the philosopher contemplating the perfection of the heavenly orbits, the farmer searching the sky for signs of when to plant his crops, or the desert-dwelling sectarian looking for the end of the world, the cosmos held an endless fascination and occupied a prominent place in their understanding of life. For most ancient peoples, cosmology and theology were inseparable. Thus, when the Jewish and Christian Scriptural traditions begin with the bold claim, "In the beginning God created the heavens and earth," these words make statements which are at once cosmogonic, cosmological, and theological. Scholarship has begun only recently to investigate more fully the various cosmological and cosmogonic traditions that were current in the time of the Old and New Testaments. Much of this work, however, has focused on how OT conceptions of the world compared to other Ancient Near Eastern traditions. Much less has been done on the cosmological traditions which stand behind the views of the NT writers. Even fewer works have sought to connect cosmological views with NT theology. In light of the great importance that cosmology had in ancient peoples' worldviews and theological understanding, a thorough investigation of this neglected topic is in order. *Cosmology and New Testament Theology* systematically examines the NT documents to show how cosmological language and concepts inform, interact with, and contribute to the specific theological emphases of the various NT books. In some NT books, the importance of cosmology can be easily discerned, while in others what is required is a new and close examination of key cosmological terms (e.g., heaven, earth, world, creation) with an eye to the themes and theology of the book.

Cosmology in Theological Perspective - Olli-Pekka Vainio 2018-07-17

Olli-Pekka Vainio, a leading expert in science and theology, explores questions concerning the place and significance of humans in the cosmos. Vainio introduces cosmology from a "state of the question" perspective, examining the history of the idea in dialogue with C. S. Lewis. This work, which is related to a NASA-funded project on astrobiology, ties into the ongoing debate on the relationship between Christian theism and scientific worldview and shows what the stakes are for religion and theology in the rise of modern science.

Imagining the Creator God - Georges De Schrijver 2016-09-30

Ever since it was demonstrated in the 1920s that the universe, with its trillions of galaxies, is caught up in a process of steady expansion, it became evident that it must have originated from an "initial singularity," a "Big Bang," which gave rise to the formation of subatomic parts, atoms, molecules, clouds of gas, and finally, stars and galaxies. Running this expansion back in time, scientists began to reckon with the miracle of an evolving universe of which we are the outcome: the iron in our blood has been formed in the stars. This book gives an overview of the cosmologies that were in vogue in antiquity—the Jewish and Christian concepts of Creation, and the classical thinkers in Greek cosmology: Plato, Aristotle, and Ptolemy—and in modern times, Copernicus, Galileo, Kepler, and Newton. The book brings us right down to the present day with a careful and readable treatment of the scientific innovations inaugurated by Einstein and the specialists in quantum physics, and to recent developments in astrophysics. This path of exploration opens the avenue for imagining a Creator God who is so generous that he invites creation to share in his own creativity.

God and the Multiverse - Victor J. Stenger 2014-09-09

Cosmologists have reasons to believe that the vast universe in which we live is just one of an endless number of other universes within a multiverse—a mind-boggling array that may extend indefinitely in space and endlessly in both the past and the future. Victor Stenger reviews the key developments in the history of science that led to the current consensus view of astrophysicists, taking pains to explain essential concepts and discoveries in accessible terminology. The author shows that science's emerging understanding of the multiverse—consisting of trillions upon trillions of galaxies—is fully explicable in naturalistic terms with no need for supernatural forces to explain its origin or ongoing existence. How can conceptions of God, traditional or otherwise, be squared with this new worldview? The author shows how long-held beliefs will need to undergo major revision or otherwise face eventual extinction.

Creational Theology and the History of Physical Science - Christopher B. Kaiser 1997

This volume documents the role of creational theology in the history of science from Hellenistic times to the early twentieth century. The broad historical sweep demonstrates both the persistence of tradition and the gradual emergence of modernity in natural philosophy.

The Cosmic Common Good - Daniel P. Scheid 2016

As ecological degradation continues to threaten permanent and dramatic changes for life on our planet, the question of how we can protect our imperiled Earth has become more pressing than ever before. In this book, Daniel Scheid draws on Catholic social thought to construct what he calls the "cosmic common good," a new norm for interreligious ecological ethics. This ethical vision sees humans as an intimate part of the greater whole of the cosmos, emphasizes the simultaneous instrumental and intrinsic value of nature, and affirms the integral connection between religious practice and the pursuit of the common good. When ecologically reoriented, Catholic social thought can point the way toward several principles of the cosmic common good, such as the virtue of Earth solidarity and the promotion of Earth rights. These are rooted in the classical doctrines of creation in Augustine and Thomas Aquinas, and in Thomas Berry's interpretation of the evolutionary cosmic story. The cosmic common good can also be found in Hindu, Buddhist, and American Indian religious traditions. By placing a Catholic cosmic common good in dialogue with Hindu dharmic ecology, Buddhist interdependence, and American Indian balance with all our relations, Scheid constructs a theologically authentic moral framework that re-envision's humanity's role in the universe.

The Revelation of God in History - John F. Haught 2009-03-01

The Seven Pillars of Creation - William P. Brown 2010-02-26

In their highly selective and literal reading of Scripture, creationists champion a rigidly reductionistic view

of creation in their fight against "soulless scientism." Conversely, many scientists find faith in God to be a dangerous impediment in the empirical quest for knowledge. As a result of this ongoing debate, many people of faith feel forced to choose between evolution and the Bible's story of creation. But, as William Brown asks, which biblical creation story are we talking about? Brown shows that, through a close reading of biblical texts, no fewer than seven different biblical perspectives on creation can be identified. By examining these perspectives, Brown illuminates both connections and conflicts between the ancient

creation traditions and the natural sciences, arguing for a new way of reading the Bible in light of current scientific knowledge and with consideration of the needs of the environment. In Brown's argument, both scientific inquiry and theological reflection are driven by a sense of wonder, which, in his words, "unites the scientist and the psalmist." Brown's own wonder at the beauty and complexity of the created world is evident throughout this intelligent, well-written, and inspirational book.