

## Science And Religion 1450 1900 From Copernicus To Darwin

*Wesleys and Wesleyan theology have long been interested in the sciences. John Wesley kept abreast of scientific developments in his own day, and he engaged science in his theological construction. Divine Grace and Emerging Creation offers explorations by contemporary scholars into the themes and issues pertinent to contemporary science and Wesleyan Theology. In addition to groundbreaking research by leading Wesleyan theologians, Jurgen Moltmann contributes an essay. Moltmann's work derives from his keynote address at the joint Wesleyan Theological Society and Society for Pentecostal Studies meeting on science and theology at Duke University. Other contributions address key contemporary themes in theology and science, including evolution, ecology, neurology, emergence theory, intelligent design, scientific and theological method, and biblical cosmology. John Wesley's own approach to science, explored by many contributors, offers insights for how two of humanity's central concerns—science and theology—can now be understood in fruitful and complementary ways. The present collection examines the many different ways in which religions appeal to the authority of science. The result is a wide-ranging and uniquely compelling study of how religions adapt their message to the challenges of the contemporary world.*

*This seven-session small group study asks: How can Christians integrate, believe, or accept all the teachings of science, the Bible, and Christian tradition? How can we believe in both the discoveries of science and the Bible? Are science and religion compatible or incompatible? Does the Christian understanding that God created the universe exclude the findings and discoveries of science? What is the role of faith in the world of education? What can we believe about intelligent design? If we believe in evolution, can we believe in God? Does the Big Bang theory exclude God? If we are Christians, can we support stem-cell research and cloning? Can science help us understand the afterlife? Does science negate or support prayer? What is the difference between faith and reason? Do they exclude or complement one another? We seek that both science and religion offer truth, but we don't fully understand how. They often seem to conflict, and the conflicts remind us that religion and science have different criteria for the truth. They also make us wonder about truth itself. What is it? How can we know what is true? More important for Christians, however, is How can our faith grow in the midst of controversies between science and religion? The FaithQuestions study series is designed to meet the needs of people who have questions about the Christian faith and who desire a deeper engagement with scripture and with discipleship as they explore studies of issues in theology, ethics, missions, Bible interpretation, and church history. It seeks to equip a new generation of church leaders to appreciate the eternal message of the gospel and to develop the skills to articulate its relevance in our contemporary context. The series would be a good choice for users who have completed Disciple. This will be the ninth study in the series, following What About the Rapture - What Do Other Faiths Believe - What Happens When We Die - What About Divine Healing - What About the Trinity - What About Forgiveness - What About the Devil - What About Reading the Bible*

*The story of the "conflict thesis" between science and religion—the notion of perennial conflict or warfare between the two—is part of our modern self-understanding. As the story goes, John William Draper (1811–1882) and Andrew Dickson White (1832–1918) constructed dramatic narratives in the nineteenth century that cast religion as the relentless enemy of scientific progress. And yet, despite its resilience in popular culture, historians today have largely debunked the conflict thesis. Unravelling its origins, James Ungureanu argues that Draper and White actually hoped their narratives would preserve religious belief. For them, science was ultimately a scapegoat for a much larger and more important argument dating back to the Protestant Reformation, where one theological tradition was pitted against another—a more progressive, liberal, and diffuse Christianity against a more traditional, conservative, and orthodox Christianity. By the mid-nineteenth century, narratives of conflict between "science and religion" were largely deployed between contending theological schools of thought. However, these narratives were later appropriated by secularists, freethinkers, and atheists as weapons against all religion. By revisiting its origins, development, and popularization, Ungureanu ultimately reveals that the "conflict thesis" was just one of the many unintended consequences of the Protestant Reformation.*

*This book offers a comprehensive introduction to Nature of Science (NOS), one of the most important aspects of science teaching and learning, and includes tested strategies for teaching aspects of the NOS in a variety of instructional settings. In line with the recommendations in the field to include NOS in all plans for science instruction, the book provides an accessible resource of background information on NOS, rationales for teaching these targeted NOS aspects, and – most importantly – how to teach about the nature of science in specific instructional contexts. The first section examines the why and what of NOS, its nature, and what research says about how to teach NOS in science settings. The second section focuses on extending knowledge about NOS to question of scientific method, theory-laden observation, the role of experiments and observations and distinctions between science, engineering and technology. The dominant theme of the remainder of the book is a focus on teaching aspects of NOS applicable to a wide variety of instructional environments.*

*This book invites us to consider ways to remain confident in our faith as we understand and appreciate the discoveries and advances of science. How can Christians integrate, believe, or accept all the teachings of science, the Bible, and Christian tradition? How can we believe in both the discoveries of science and the Bible? Are science and religion compatible or incompatible? Does the Christian understanding that God created the universe exclude the findings and discoveries of science? What is the role of faith in the world of education? What can we believe about intelligent design? If we believe in evolution, can we believe in God? Does the Big Bang theory exclude God? If we are Christians, can we support stem-cell research and cloning? Can science help us understand the afterlife? Does science negate or support prayer? What is the difference between faith and reason? Do they exclude or complement one another? As Paul Stroble addresses these questions and others, he helps us examine different possible ways that religion and science relate to each other and ways that science and religion provide meaning and value in our lives. PAUL STROBLE is an elder of the Illinois Great Rivers Conference of The United Methodist Church. He has served both as parish pastor and college instructor and currently teaches at the University of Akron, where he earned an Excellence in Teaching award. He is a long-time writer-researcher for the United Methodist curriculum FaithLink and author of numerous articles and curricular materials. Among his eleven books are Paul and the Galatians and What Do Other Faiths Believe? He is married to Dr. Beth Stroble, and they have a daughter, Emily. The FaithQuestions study series is designed to meet the needs of people who have questions about the Christian faith and who desire a deeper engagement with scripture and with discipleship as they explore studies of issues in theology, ethics, missions, Bible interpretation, and church history. It seeks to equip a new generation of church leaders to appreciate the eternal message of the gospel and to develop the skills to articulate its relevance in our contemporary context. The series would be a good choice for users who have completed Disciple. This will be the ninth study in the series, following What About the Rapture - What Do Other Faiths Believe - What Happens When We Die - What About Divine Healing - What About the Trinity - What About Forgiveness - What About the Devil - What About Reading the Bible*

*Galileo. Newton. Darwin. These giants are remembered for their great contributions to science. Often forgotten, however, is the profound influence that Christianity had on their lives and work. This study explores the many ways in which religion—its ideas, attitudes, practices, and institutions—interacted with science from the beginnings of the Scientific Revolution to the end of the nineteenth century. Both scientists and persons of faith sometimes characterize the relationship between science and religion as confrontational. Historian Richard G. Olson finds instead that the interactions between science and religion in Western Christendom have been complex, often mutually supportive, even transformative. This book explores those interactions by focusing on a sequence of major religious and intellectual movements—from Christian Humanist efforts to turn science from a primarily contemplative exercise to an activity aimed at improving the quality of human life, to the widely varied Christian responses to Darwinian ideas in both Europe and North America during the second half of the nineteenth century.*

*The idea of an inevitable conflict between science and religion was decisively challenged by John Hedley Brooke in his classic Science and Religion: Some Historical Perspectives (Cambridge, 1991). Almost two decades on, Science and Religion: New Historical Perspectives revisits this argument and asks how historians can now impose order on the complex and contingent histories of religious engagements with science. Bringing together leading scholars, this volume explores the history and changing meanings of the categories 'science' and 'religion'; the role of publishing and education in forging and spreading ideas; the connection between knowledge, power and intellectual imperialism; and the reasons for the confrontation between evolution and creationism among American Christians and in the Islamic world. A major contribution to the historiography of science and religion, this book makes the most recent scholarship on this much misunderstood debate widely accessible.*

*The Warfare between Science and Religion*

*After the Monkey Trial*

*An Interdisciplinary Approach to Christian Ethics*

*Science, Fables and Chimeras*

*Wesleyan Forays in Science and Theology of Creation*

*Geologists on Intelligent Design*

*Science and Religion, 1450–1900*

*The Mistaken Path of Contemporary Religious Scientism*

*From Copernicus to Darwin*

*What about Science and Religion?*

*The Making of Islamic Science*

*Science, Christianity, and How the Conflict Thesis Fooled the World*

*A Study of Reason and Faith*

This book systematically creates a general descriptive theory of scientific change that explains the mechanics of changes in both scientific theories and the methods of their assessment. It was once believed that, while scientific theories change through time, their change itself is governed by a fixed method of science. Nowadays we know that there is no such thing as an unchangeable method of science; the criteria employed by scientists in their evaluation also change through time. But if that is so, how and why do theories and methods change? Are there any general laws that govern this process, or is the choice of theories and methods completely arbitrary and random? Contrary to the widespread opinion, the book argues that scientific change is indeed a law-governed process and that there can be a general descriptive theory of scientific change. It does so by first presenting meta-theoretical issues, divided into chapters on the scope, possibility and assessment of theory of scientific change. It then builds a theory about the general laws that govern the process of scientific change, and goes into detail about the axioms and theorems of the theory. Science and religion are often viewed as dichotomies. But although our contemporary society is often perceived as a rationalization process, we still need broad, metaphysical beliefs outside of what can be proven empirically. Rituals and symbols remain at the core of modern life. Do our concepts of science and religion require revitalization? Can science itself be considered a religion, a belief, or an ideology? Science's authority and prestige allows for little in the way of alternate approaches not founded in empirical science. It is not unusual to believe that technology and science will solve the world's fundamental problems. Has truth been colonized by science? Have scientific disciplines become so specialized and "operationally closed" that they have constructed barriers to other disciplines as well as the general public? The writers of this book set out to investigate whether the symbols of academia may in some cases take on a quality of sacrality, whether the role of experts can be said to have the character of a "priesthood of knowledge", whether religion has a place in scientific contexts, and a selection of other questions concerning science and its relations to religious belief.

Who are we? Where did we come from and where are we going? What is the meaning of life and death? Can we abolish death and live forever? These "big" questions of human nature and human destiny have bogged humanity's best minds for centuries. But they assumed a particular urgency and saliency in 1920s Russia, just as the country was emerging from nearly a decade of continuous warfare, political turmoil, persistent famine, and deadly epidemics, generating an enormous variety of fantastic social, scientific, and literary experiments that sought to answer these "perpetual" existential questions. This book investigates the interplay between actual (scientific) and fictional (literary) experiments that manipulated sex gonads in animals and humans, searched for "rays of life" froze and thawed butterflies and bats, kept alive severed dog heads, and produced various tissue extracts (hormones), all fostering a powerful image of "science that conquers death." Revolutionary Experiments explores the intersection between social and scientific revolutions, documenting the rapid growth of science's funding, institutions, personal resonance, and cultural authority in the aftermath of the 1917 Bolshevik Revolution. It examines why and how biomedical sciences came to occupy such a prominent place in the stories of numerous literateurs and in the culture and society of post-revolutionary Russia more generally. Nikolai Kremensov argues that the collective, though not necessarily coordinated, efforts of scientists, their Bolshevik patrons, and their literary fans/critics effectively transformed specialized knowledge generated by experimental biomedical research into an influential cultural resource that facilitated the establishment of large specialized institutions, inspired numerous science-fiction stories, displaced religious beliefs, and gave the millennia-old dream of immortality new forms and new meanings in Bolshevik Russia.

Analyzes the many ways in which science and religion have interacted from the beginning of the Scientific Revolution to the present day, offering a chronology, primary source documents, and an annotated bibliography. Kexue, or science, captured the Chinese imagination in the early twentieth century, promising new knowledge about the world and a dynamic path to prosperity. Chinese Buddhists embraced scientific language and ideas to carve out a place for their religion within a rapidly modernizing society. Examining dozens of previously unstudied writings from the Chinese Buddhist press, this book maps Buddhists' efforts to rethink their traditions through science in the initial decades of the twentieth century. Buddhists believed science offered an exciting, alternative route to knowledge grounded in empirical thought, much like their own. They encouraged young scholars to study subatomic and relativistic physics while still maintaining Buddhism's vital illumination of human nature and its crucial support of an ethical system rooted in radical egalitarianism. Showcasing the rich and progressive steps Chinese religious scholars took in adapting to science's rising authority, this volume offers a key perspective on how a major Eastern power transitioned to modernity in the twentieth century and how its intellectuals anticipated many of the ideas debated by scholars of science and Buddhism today.

This book channels the speculative power of science fiction to examine the limits of postmodern philosophies of history. By contrasting the questioning nature of science fiction to postmodern philosophy of history, it finds that this postmodernism often engages in a forgetful, even ahistorical, reading of the past.

This volume extends the insights of queer theory in order to unsettle or " queer " our understandings of " religion, " " science, " and the relationship between them. It asks how queer religion, science, and the implications of can and/or should be as a way to continue our conversations and explorations of the world in which we live.

*From the Big Bang to Neuroscience*

*Kneeling at the Altar of Science*

*The Quest for Immortality in Bolshevik Science and Fiction*

*Nature of Science in Science Instruction*

*Unsettling Science and Religion*

*Retracing the Origins of Conflict*

*Sacred Science?*

*Religion and Science: An Introduction*

*Revolutionary Experiments*

*Science, Religion, and the Protestant Tradition*

*Handbook of New Age*

*Rationales and Strategies*

*Science and Religion, 1450-1900*

These volumes describe how the development of the different styles of interpretation found in reading scripture and nature have transformed ideas of both the written word and the created world.

"There was no such thing as the Scientific Revolution, and this is a book about it." With this provocative and apparently paradoxical claim, Steven Shapin begins his bold, vibrant exploration of the origins of the modern scientific worldview, now updated with a new bibliographic essay featuring the latest scholarship. "An excellent book."—Anthony Gottlieb, New York Times Book Review "Timely and highly readable. . . . A book which every scientist curious about our predecessors should read."—Trevor Pinch, New Scientist "Shapin's account is informed, nuanced, and articulated with clarity. . . . This is not to attack or devalue science but to reveal its richness as the human endeavor that it most surely is. . . . Shapin's book is an impressive achievement."—David C. Lindberg, Science "It's hard to believe that there could be a more accessible, informed or concise account. . . . The Scientific Revolution should be a set text in all the disciplines. And in all the indisciplines, too."—Adam Phillips, London Review of Books

If we want nonscientists and opinion-makers in the press, the lab, and the pulpit to take a fresh look at the relationship between science and religion, Ronald L. Numbers suggests that we must first dispense with the hoary myths that have masqueraded too long as historical truths. Until about the 1970s, the dominant narrative in the history of science had long been that of science triumphant over religion, and science at war with religion. But a new generation of historians both of science and of the church began to examine episodes in the history of science and religion through the values and knowledge of the actors themselves. Now Ronald Numbers has recruited the leading scholars in this new history of science to puncture the myths, from Galileo's incarceration to Darwin's deathbed conversion to Einstein's belief in a personal God who "didn't play dice with the universe." The picture of science and religion at each other's throats persists in mainstream media and scholarly journals, but each chapter in Galileo Goes to Jail shows how much we have to gain by seeing beyond the myths.

This study sheds light on the work of the evangelical scientists who sought to bridge the cultural divide Christianity and evolutionary theory. In the well-known Scopes "Monkey Trial" of 1925, famously portrayed in the film and play Inherit the Wind, William Jennings Bryan's clashed with defense attorney Clarence Darrow. The drama, pitting fundamentalist fervor against aggressive agnosticism, illustrated what current scholars call the conflict thesis. Regardless of the actual legal question of the trial, it appeared as though Christianity and science were at war with each other. Decades later, a new generation of evangelical scientists struggled to restore peace. After the Monkey Trial is the compelling history of those evangelical scientists in Britain and America who, unlike their fundamentalist cousins, supported mainstream scientific conclusions of the world and resisted the anti-science impulses of the era. Christopher M. Riis focuses on two organizations, the American Scientific Affiliation and the Research Scientists' Christian Fellowship (today Christians in Science), who for more than six decades have worked to reshape evangelical engagement with science and redefine what it means to be a creationist.

The history of science provides numerous examples of the way in which imagination, religion and mythology have sometimes helped and sometimes hindered scientific progress. While established ideas and beliefs clearly held back the discoveries of Copernicus, Galileo and Darwin, the intuitive knowledge found in mythology, art and religion has often proved useful in indicating new ways in which to explore or represent new knowledge of the world. Stories, fables and images have contributed to drawing a fuller picture of the past, understanding the present and imagining the future. The essays in this book, written by academics, writers and artists from various fields ranging from La Fontaine's fables to nanotechnology and modern art, all point out the ways in which imagination works its way into all the fields of knowledge. At both ends of the spectrum, the hybrid nature of the chimera emerges as a pivotal symbol of both man's predation instinct and a powerful symbol of his fear of extinction. This interdisciplinary book, weaving together visual representation, literature, mysticism, and science, will appeal to historians of science, philosophy, art and religion. It will also be of interest to scholars in cultural studies and anthropology. Drawing on recent scientific research and artistic production, the volume will additionally interest a wider audience wishing to learn more about man's obsession and fascination with the potent symbolism of dinosaurs and dragons and all hybrid forms generated by the human imagination and recent technology.

Engaged with the history of science and religion on the development of science over the past two millennia, The Truth about Science and Religion tells the story of their interaction, examining fundamental topics such as the origin of the universe, evolutionary processes, Christian beliefs, the history of science, and what being human really means from both a scientific and a religious perspective. The Truth about Science and Religion aims to help explore personal views on science and religion, offering questions for discussion at the end of each chapter. The book provides the historical and scientific background as well as the philosophical insight needed to think through issues of science and religion and their influence on personal beliefs. Metaphors, comparisons and analogies are used to simplify complex topics such that any reader can engage with the thoughts and questions posed. Unlike other books in this field, The Truth about Science and Religion follows a chronological scheme, beginning with the origin of the universe and life itself before discussing matters of the human condition, the life of Jesus, and stories of several great scientists to regain a unified view of science and religion in today's world.

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Explores the relationship between science and religion during the Middle Ages and argues that theologians did not discourage science, but embraced it, which ultimately led to the Scientific Revolution.

*A Historical Introduction*

*Science and Religion, 400 B.C. to A.D. 1550*

*God, Science, Sex, Gender*

*Reading Science Fiction and Historiography*

*Early Twentieth-Century Engagements*

*Science and Nonbelief*

*Cultural Encounters*

*From Aristotle to Copernicus*

*On science and its interrelations with religious worldviews*

*The Laws of Scientific Change*

*FaithQuestions - What About Religion and Science?*

*Of Popes and Unicorns*

*The Rise of Western Power*

The New Age Handbook is a comprehensive survey of alternative spiritualities: their history, their global impact, their cultural influence and how they are understood by scholars.

God, Sex, Science, Gender: An Interdisciplinary Approach to Christian Ethics is a timely, wide-ranging attempt to rescue dialogues on human sexuality, sexual diversity, and gender from insular exchanges based primarily on biblical scholarship and denominational ideology. Too often, dialogues on sexuality and gender devolve into the repetition of party lines and defensive postures, without considering the interdisciplinary body of scholarly research on this complex subject. This volume expands beyond the usual parameters, opening the discussion to scholars in the humanities, social sciences, and natural sciences to foster the development of Christian sexual ethics for contemporary times. Essays by prominent and emerging scholars in the fields of anthropology, sociology, psychology, philosophy, literary studies, theology, and ethics reveal how faith and reason can illuminate our understanding of human sexual and gender diversity. Focusing on the intersection of theology and science and incorporating feminist theory, God, Sex, Science, Gender is a much-needed call for Christian ethicists to map the origins and full range of human sexual experience and gender identity. Essays delve into why human sexuality and gender can be so controversial in Christian contexts, investigate the complexity of sexuality in humans and other species, and reveal the implications of diversity for Christian moral theory. Contributors are Joel Brown, James Calgagno, Francis J. Catania, Pamela L. Caughie, Robin Colburn, Robert Di Vito, Terry Grande, Frank Field, Anne E. Figert, Patricia Beattie Jung, Fred Kriss, John McCarthy, Jon Nilton, Stephen J. Pope, Susan A. Ross, Joan Roughgarden, and Aana Marie Vigen.

In Jewish Faith and Modern Science, renowned Jewish philosopher and rabbi Norbert Samuelson argues that modern Jewish philosophy has died, that it has failed to address the challenges to traditional beliefs posed by scientific advances, and is therefore no longer relevant to Jews today. Samuelson confronts these challenges head-on, critically reflecting on how all of the forms of contemporary Judaism, from orthodox to liberal to secular to new age, can address questions raised by the latest scientific advances. Considering questions ranging from the existence of the soul, to the relationship between God and particle physics, to the debate over when life begins and ends, Samuelson paves the way for a rebirth of Jewish philosophy applicable to life in the modern world.

This book uses Hannah Arendt 's work to understand the paradoxical role of religion and science in public life and to develop a model for the science and religion discourse which does not focus on truth claims, but rather promotes public discourse and judgment. It advocates the position of the storyteller, who never tells a definitive story but instead seeks more stories, and promotes a disputational friendship in which we seek to expand the conversation and incorporate more stories.

Containing sixteen essays and a substantial introduction by noted historians of premodern science, this book provides a fresh look at divergent yet complementary traditions of interpreting the natural world, ranging from Greek mechanics to early modern Chinese theories of dragons.

Today we hear renewed calls for a dialogue between science and religion; why has the old question of the relations between science and religion now returned to the public domain and what is at stake in this debate? To answer these questions, historian and sociologist of science Yves Gingras retraces the long history of the troubled relationship between science and religion, from the condemnation of Galileo for heresy in 1633 until his rehabilitation by John Paul II in 1992. He reconstructs the process of the gradual separation of science from theology and religion, showing how God and natural theology became marginalized in the scientific field in the eighteenth and nineteenth centuries. In contrast to the dominant trend among historians of science, Gingras argues that science and religion are social institutions that give rise to incompatible ways of knowing, rooted in different methodologies and forms of knowledge, and that there never was, and cannot be, a genuine dialogue between them. Wide-ranging and authoritative, this new book on one of the fundamental questions of Western thought will be of great interest to students and scholars of the history of science and of religion as well as to general readers who are intrigued by the new and much-publicized conversations about the alleged links between science and religion.

'A history of science, extensively researched, four volume expos é of the dark side of the Church of Rome. It reveals that for nearly two thousand years the Church 's fundamental characteristic has been its self-serving abuse of religion-corporate power. A large proportion of this first volume provides a detailed catalogue of the multitude of unholy popes. Included, are those who were immature, capricious, corrupt, lascivious, fanatical, senile, truly mad, megalomaniac, tyrannical, murderous, and wholesale killers. It confirms that for many, many centuries the popes were corrupt, cruel, inhumane, and despotic. In an age of savagery they were the leaders in barbarity; in the subsequent age of enlightenment they have persistently resisted the march of progress. Additionally, the popes were wholesale killers who ' made the principle of assassination a law of the Christian Church.' Accordingly, the Church ' has shed more innocent blood than any other institution that has ever existed among mankind.' Here also are presented the cupidity, corruption, and sexual misconducts of lesser ecclesiastics, including cardinals, bishops, priests, monks and nuns. Pope Honorius III, for example, described his priests as " worse than beasts wallowing in their dung. ' The Church 's ruthless stranglehold on knowledge and learning is catalogued in detail. Mathematics, philosophy and science were repressed. Selected, applied theology ruled the world. ' Everything was explained, but nothing was understood. ' The chapters on censorship reveal that even Jews of considerable literary or philosophical merit did not escape. A large number of writings which eventually became classics of European culture were condemned and prohibited. The Church also exhibited a vitriolic hatred of those who translated the Bible into the vernacular. Many of these men were annihilated. Holy books were burned in large numbers particularly the Jewish Talmud. It is clearly demonstrated that the Church held back civilisation for over fifteen hundred years. ' Century after century passed away, and left the peasantry but little better than the cattle in the fields. ' Finally, the unholy behaviours of the numerous popes, cardinals, and lesser ecclesiastics are shown to establish, unequivocally, that the Church of Rome is neither holy nor apostolic. The ultimate message of these volumes is that to become an exemplary institution, and to play a truly humane role in the world 's future, the Catholic Church must change.

Provides an overview of the complex history of the secular tradition of science and its interactions with religions and spiritual traditions

*Galileo Goes to Jail and Other Myths about Science and Religion*

*The Science of Chinese Buddhism*

*Contributions and Questions from Queer Studies*

*Relativism, Alternate History, and the Forgetful Reader*

*Nature and Scripture in the Abrahamic Religions: 1700-Present*

*The Scientific Revolution*

*Handbook of Religion and the Authority of Science*

*A Comparative History of Western Civilization*

*Evangelical Scientists and a New Creationism*

*New Historical Perspectives*

*Divine Grace and Emerging Creation*

*A Study of Faith and Reason*

*A Disputational Friendship*

In this second edition of The Rise of Western Power, Jonathan Daly retains the broad sweep of his introduction to the history of Western civilization as well as introducing new material into every chapter, enhancing the book's global coverage and engaging with the latest historical debates. The West's history is one of extraordinary success: no other region, empire, culture, or civilization has left so powerful a mark upon the world. Daly charts the West's achievements—representative government, the free enterprise system, modern science, and the rule of law—as well as its misdeeds: two World Wars, the Holocaust, imperialistic domination, and the Atlantic slave trade. Taking us through a series of revolutions, he explores the contributions of other cultures and civilizations to the West's emergence, weaving in historical, geographical, and cultural factors. The new edition also contains more material on themes such as the environment and gender, and additional coverage of India, China and the Islamic world. Daly's engaging narrative is accompanied by timelines, maps and further reading suggestions, along with a companion website featuring study questions, over 100 primary sources and 60 historical maps to enable further study.

'For the Rock Record' is dedicated to the proposition that the ideas of intelligent design should be of a serious concern to everyone. The editors gather leading figures from the geological community with a wide range of viewpoints that go to the heart of the debate over what is and is not science.

Scheitle, M. Alper Yalçınkaya

Covers the history of how science fits into the theology of Judaism and covers the achievements of Jews in scientific endeavors

Weissenbacher, Stephen P. Weldon, and Tomoko Yoshida

This book explores the cultural history of embryology in Tibet, in culture, religion, art and literature, and what this reveals about its medicine and religion. Filling a significant gap in the literature this is the first in-depth exploration of Tibetan medical history in the English language. It reveals the prevalence of descriptions of the development of the human body – from conception to birth – found in all forms of Tibetan religious literature, as well as in medical texts and in art. By analysing stories of embryology, Frances Garrett explores questions of cultural transmission and adaptation: How did Tibetan writers adapt ideas inherited from India and China for their own purposes? What original views did they develop on the body, on gender, on creation, and on life itself? The transformations of embryological narratives over several centuries illuminate key turning points in Tibetan medical history, and its relationship with religious doctrine and practice. Embryology was a site for both religious and medical theorists to contemplate profound questions of being and becoming, where topics such as pharmacology and nosology were left to shape secular medicine. The author argues that, in terms of religion, stories of human development comment on embodiment, gender, socio-political hierarchy, religious ontology, and spiritual progress. Through the lens of embryology, this book examines how these concerns shift as Tibetan history moves through the formative 'renaissance' period of the twelfth through to the seventeenth centuries.

Does religion need to look more like a science? If much of the contemporary work published in science and religion is any indication, the answer appears to be a resounding "yes." Yet the current tendency to dress religion up in the language and methods of science does more harm than good. In Kneeling at the Altar of Science, Robert Bolger argues that much of the recent writing in science and religion falls prey to the practice of what he calls "religious scientism," or the attempt to use science to explain and clarify certain religious concepts. Bolger then shows, with clarity and humor, how religious scientism harms rather than helps, arguing in the end that religious concepts do better when their meaning is found in the context of their religious use. This book promises to be a fresh approach to the ever-popular dialogue between science and religion.

*Religion, Science, and Democracy*

*Religion, Medicine and the Human Embryo in Tibet*

*Judaism and Science*

*For the Rock Record*

*Jewish Faith and Modern Science*

*On the Death and Rebirth of Jewish Philosophy*

*The Truth about Science and Religion*

*Evidence and Interpretation in Studies on Early Science and Medicine*

*Science and Religion*

*A Cornucopia: An Encyclopedia of Crimes committed by the Church of Rome against Humanity and the Human Spirit*

*An Impossible Dialogue*

*The Idea That Wouldn't Die*