

1. The current taken-for-granted world-view presents a centerless inanimate universe inhabited by rare anomalies of life formed by accidental collocation of particles.

However it is necessary in our scientific studies to remember that all observation and consequently all science itself requires an observer-core and this is life. Therefore we cannot omit the "life factor" in any observation. This "life factor" ~~in any~~ yields meaning to any observation, however impersonal or inanimate the thing observed.

The "observer-core" further introduces observer centered concentricism. Each observer is the center of the universe he observes.

Observer centeredness operates not only in observation but in philosophic interpretation of these observations. Each observes within the framework of his own philosophical position. Each analyzes and accepts or refutes alternative philosophical positions not from the viewpoint of the position under analysis but on the basis of the philosopher's own position.

This raises the problem of communication between two alternative positions. As Bergmann (Philosophy of Science 9.8) points out,

"In one sense it is true that philosophical positions cannot, like one of mathematics or science, be established by proof or by an appeal to experience. For is it not, among other things, the task of philosophy to elucidate what is meant by 'proof' and 'experience'. In one sense, it is therefore also true that philosophical discussion must somewhere come to an end and that 'ultimately' the several positions cannot communicate with each other. In another sense, this is a dangerous half-truth. The art is to push toward the horizon that point where talk must cease."

Communication is possible in those areas of agreement either fundamental the case or lower level deductions. From there on as discussion may proceed to the areas of dispute.

2. Epistemology: Science consists of formulating theoretical models which seek to 'fit' the 'observed physical universe.' Acceptance or rejection of a given model depends upon the degree of the 'fit' and usefulness as compared with the degree of 'fit' and usefulness of alternative models.

Similarly philosophy consists of formulating models of "world-view" which must seek to 'fit' the totality of knowledge. Acceptance or rejection of a model depends upon the degree of the 'fit' and usefulness as compared with the 'fit' and usefulness of alternative models.

3. Truth: Using Braithwaite's empirical rational for the theory of probability as the basis for scientific knowledge, 'truth' comes to mean any model which 'fits' observation sufficiently enough that it is not rejected by the K-rejection rules. As such it is much weaker than the corresponding concept of falsity which is related directly to rejection.

Using this as a basis a 'religion' is a model attempting to give a rational to life as a whole and such should be subjected to the test of 'fit'. But to do this is to accept by 'faith' the empiricists' rational and the epistemological criteria of truth, a criteria noted above to be very weak.

- Religion is "the expression of one type of fundamental experience of mankind; that religious thought develops into an increasing accuracy of expression, disengaged from adventitious imagery; that the interaction between religion and science is one great factor in promoting this development." 181.
- Second reason for fading of religion; "churches have put forward aspects of religion which are expressed in terms either suited to the emotional reactions of bygone times or directed to excite modern emotional interests of nonreligious character." 181.
- In past religion appealed to fear of people who had experienced the wrath of tyrants and saw God as allpowerful tyrant. Modern science has taught us to critically examine causes and conditions of apprehension. "Religion is the reaction of human nature to its search for God. The presentation of God under the aspect of power awakens every modern instinct of critical reaction. This is fatal; for religion collapses unless its main positions command immediacy of assent. In this respect the old phraseology is at variance with the psychology of modern civilizations." 181
- The nonreligious motive is the tendency to pass religion off as a comfortable organization of integrating modern society or directing its behavior. Stress on right conduct quickly degenerates into the formulation of pleasing social relations. Conduct is a by-product of religion, an inevitable by-product but not the main point. Every great religious teacher has revolted against the ~~religion~~ presentation of religion as a mere sanction of rules of conduct. "The insistence upon rules of conduct marks the ebb of religious fervor. Above and beyond all things, the religious life is not a research after comfort." 182
- "Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts; something that gives meaning to all that passes and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest." 182
- "The immediate reaction of human nature to the religious vision is worship." 182
- The development of religion is the one element in human experience which persistently shows an upward trend. It fades and then recurs. "The fact of the religious vision, and its history of persistent expansion, is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience." 182
- "The vision claims nothing but worship; and worship is a surrender to the claim for assimilation, urged with the motive force of mutual love. The vision never overrules. It is always there, and it has the power of love presenting the one purpose whose fulfillment is eternal harmony. Such order as we find in nature is never force - it presents itself as the one harmonious adjustment of complex detail. Evil is the brute motive force of fragmentary purpose, disregarding the eternal vision." 182-3
- "The worship of God is not a rule of safety - it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure." 183

Science & Scripture:

1. Christians Today Redding, DaA. IX No 8. 372-

- a) Frank Abanzit: "Chaos explains nothing; it is merely the negation of the spirit, the opposite of reason, the destruction of all intellect, is it."
- b) Locante de Noug "The classical Theory of science simply replaces God with chance. It is nothing more than playing with words."

2. C.T. Jerry H Gill: "The Meaning of Religious Language" IX No 8. 384-

A. ~~Present~~ ^{Former} Philosophical Schools considered religion "false" & was hostile

B. Present "Logical Empiricism" considers religion "meaningless" and ignores it.

1) Premises: Ayer A.D. Language Truth and Logic

- a) All cognitively meaningful language is either definitional or empirical in nature.
- b) No religious language is definitional or empirical in nature.
- ∴ c) No religious language is cognitively meaningful language.

2) Notes:

- a) This syllogism is the core, though modified at times.
- b) "Cognitive meaningful language" - statements that admit to true and false judgments
"Cognitive" meaning is distinguished from "emotional" or "existential" meaning which is better termed "significance"
- c) If the premises are true the syllogism is valid

C. Responses to "Logical Empiricism"

1) Accept the syllogism but differ in conclusion: rel. statements have emotional, emotional and existential significance

a) R.M. Hare More Essays in Philosophical Theology 1955

Religious statements are principle of interpretation, not frames of reference ∴ not subject to true/false judgments.

b) R.B. Braithwaite Can Empiricist Views of the Nature of Religion Stand? 1958

Language of morals & recommendations - not assertions of fact but recommendations to a commitment of a certain attitude or course of action.

c) Weaknesses:

- (1) Not in harmony with current use of religious language.
- (2) Lenses unintentional the criteria for classic between religious statements
- (3) Religious statements were probably assertions of experience

2) Reject major premise of logical empiricism
linguistic meaning not confined to logical & empirical content.

a) Michael Foster Mystery and Philosophy 1957.

Revelation = mystery & is meaningful & subject to judgement "true

b) Willem Zuindeeg An Analytical Philosophy of Religion 1961

Religious language is unique in not being limited to
propositional assertions & is not analyzable or justifiable but
is meaningful & true.

c) Wundtenges:

(1) renders religious language distinct & thereby irrelevant.

(2) No extra-logical criteria offered to distinguish contents
of religious statements as distinguishable meaningful ones.

(3) While reality & experience can not be completely represented
in language, one must avoid stopping thinking

3) Reject minor premise: relate religion to experience \therefore est. it as
cognitively meaningful - Christian empiricism.

a) John Hicks Faith & Knowledge 1957. Philosophy of Religion 1963

Many religious statements e.g. life after death are
open to confirmation but not refutation - a logical
peculiarity of "eschatological" statements

b) John Hichman Language & Faith 1963

religion primarily a means of comprehensive life orientation,
it expresses various orientations of life. It often
recommunes feelings, values, facts & interpretations
of human experience. As such they are subject to
"true/false" judgments in the same sense that broad
theories about the physical universe are - in terms
of confirmation & falsifiability. Criterion of Adequacy which
implies in addition to rational consistency & coherence the
standards of sufficient reasons, simplicity, empiricism, &
critical rigor.

c) Frederick Ferré Language Logic & God 1961

Religious language functions as an empirical-theoretical MODEL.

- Syst. Theology attempts to explicate the consistency & coherence of it.

- Preaching points out its applicability to common experiences

- Apologetics attempts to show that the system's argument
around this model is adequate to the empirical.

interpretation of all experience, including suffering and evil.

- such models are evaluated in terms of coherence and
adequacy in dealing with experience. \therefore Theoretically
rationalizable or respectable \therefore within cognitive meaning.

d) I. T. Ramsey Religious language
experiences of

↳ "Analogical" → "inward" & disclosed → experiential religious language
personal experiences not fully explicable in purely physical terms.
Religion, bulk of "but" parallels logically the use of "I"

Just because religious language is odd when evaluated by
language of physics does not mean it does not have an
autonomous logic similar to other forms of art, language
- evaluation on basis of fruitfulness in enabling a person
to appreciate, understand & predict experience. "empirical fit"

Models & Mysteries 1964 Religious models have experiential
ability a theoretical nature and ∴ involve cognitive accuracy.