

Not Gods Type An Atheist Academic Lays Down Her Arms

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[Not God's Type: An Atheist Academic Lays Down Her Arms ...](#)

Not God's Type: An Atheist Academic Lays Down Her Arms eBook: Ordway, Holly: Amazon.co.uk: Kindle Store

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Actually, the book I read is the 2014 edition which has a different title: "Not God's Type: An Atheist Academic Lays Down Her Arms." I

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believe that title is likely to be more accurate in describing her former stance, than the term "Rational Academic". I was disappointed that Goodreads had only the one choice to select.

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There are about as many ways to disbelieve as there are ways to believe — different degrees, different emphases, and different expressions. It covers anyone who doesn't believe in a supernatural god or gods. But under that umbrella are many shades and grades of disbelief and many people with different ways of approaching and expressing it. Atheists become atheists for many different reasons, and it rarely has anything to do with unanswered prayers or major life calamities.

[Different Types of Atheism - dummies](#)

Many people are atheists because they think there is no evidence for God's existence - or at least no reliable evidence. They argue that a

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person should only believe in things for which they have...

[BBC - Religions - Atheism: Reasons people choose atheism](#)

Ordway, an atheist academic, was convinced that faith was superstitious nonsense. As a well-educated college English professor, she saw no need for just-so stories about God. See details. - Not God's Type: An Atheist Academic Lays down Her Arms by Holly Ordway (English) See all 2 brand new listings. Qty:

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Ordway, an atheist academic, was convinced that faith was superstitious nonsense. As a well-educated college English professor, she saw no need for just-so stories about God. Secure in her fortress of atheism, she was safe (or so she thought) from any assault by irrational faith. But then something happened . . .

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Less broadly, atheism is a rejection of the belief that any deities exist. In an even narrower sense, atheism is specifically the position that there are no deities. Atheism is contrasted with theism, which in its most general form is the belief that at least one deity exists.

[Atheism - Wikipedia](#)

2 The literal definition of “ atheist ” is “ a person who does not believe in the existence of a god or any gods, ” according to Merriam-Webster. And the vast majority of U.S. atheists fit this description: 81% say they do not believe in God or a higher power or in a spiritual force of any kind. (Overall, 10% of American adults share this view.)

[10 facts about atheists | Pew Research Center](#)

not gods type an atheist academic lays down her arms Sep 20, 2020 Posted By Enid Blyton Public Library TEXT ID 85268522 Online PDF Ebook Epub Library to read online online library greatbooks to read best books to read this is the story of a glorious defeat ordway an

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atheist academic was convinced that faith was

An atheist professor of English describes how she became convinced of the truth of Christianity. Ordway particularly notes the influence of Christian writers such as C.S. Lewis and J.R.R. Tolkien and her fencing coach. An expanded version of the author's *Not God's Type* (Moody, 2010) this spiritual autobiography adds details about her early experiences with religion and her confirmation as Catholic after several years in the Anglican Church--

This is the story of a glorious defeat. Ordway, an atheist academic, was convinced that faith was superstitious nonsense. As a well-educated college English professor, she saw no need for just-so stories about God. Secure in her fortress of atheism, she was safe (or so she thought) from any assault by irrational faith. So what happened? How did she come to lay down her arms in surrender to Christ and then, a few years later, enter the Catholic Church? This is the moving account of her unusual journey. It is the story of an academic becoming convinced of the truth of Christianity on rational grounds but also the account of God's grace acting in and through her imagination. It is the tale of an unfolding, developing relationship with God told with directness and honesty and of a painful surrender at the foot of the Cross. It is the account of a lifelong, transformative love of reading and the story of how a competitive fencer put down her sabre to pick up the sword of the Spirit. Above all, this book is a tale of grace, acting in and through human beings but always issuing from God and leading back to Him. And it is the story of a woman being brought home.

Holly Ordway should never have become a Christian. A young, white, highly educated atheist and professor of English, she represents the kind of person that many observers of religion say cannot be converted anymore—a demographic supposedly beyond the reach of the church in postmodern America. Yet through a series of conversations with a wise and patient mentor, Ordway not only became convinced of God's existence, but also embraced Jesus as her Savior and Lord. In this memoir of her conversion, Ordway turns her analytical mind toward the path that leads from darkness to light—from death to life. Simultaneously encouraging and bracing, she offers a bold testimony to the ongoing power of the Gospel—a Gospel that can humble and transform even self-assured, accomplished, and secular-minded young professionals like herself.

From the provocative author of *Straw Dogs* comes an incisive, surprising intervention in the political and scientific debate over religion and atheism. When you explore older atheisms, you will find that some of your firmest convictions—secular or religious—are highly questionable. If this prospect disturbs you, what you are looking for may be freedom from thought. For a generation now, public debate has been corroded by a shrill, narrow derision of religion in the name of an often vaguely understood “science.” John Gray’s stimulating and enjoyable new book, *Seven Types of Atheism*, describes the complex, dynamic world of older atheisms, a tradition that is, he writes, in many ways intertwined with and as rich as religion itself. Along a spectrum that ranges from the convictions of “God-haters” like the Marquis de Sade to the mysticism of Arthur Schopenhauer, from Bertrand Russell’s search for truth in mathematics to

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secular political religions like Jacobinism and Nazism, Gray explores the various ways great minds have attempted to understand the questions of salvation, purpose, progress, and evil. The result is a book that sheds an extraordinary light on what it is to be human.

The author uses his own experiences to explore the relationship people can have with God without being religious.

Christopher Hitchens, described in the London Observer as “ one of the most prolific, as well as brilliant, journalists of our time ” takes on his biggest subject yet—the increasingly dangerous role of religion in the world. In the tradition of Bertrand Russell ’ s *Why I Am Not a Christian* and Sam Harris ’ s recent bestseller, *The End Of Faith*, Christopher Hitchens makes the ultimate case against religion. With a close and erudite reading of the major religious texts, he documents the ways in which religion is a man-made wish, a cause of dangerous sexual repression, and a distortion of our origins in the cosmos. With eloquent clarity, Hitchens frames the argument for a more secular life based on science and reason, in which hell is replaced by the Hubble Telescope ’ s awesome view of the universe, and Moses and the burning bush give way to the beauty and symmetry of the double helix.

The outspoken half of magic duo Penn & Teller presents an atheistic reinterpretation of the Ten Commandments, discussing why doubt, skepticism, and wonder should be celebrated and offering humorous stories from his own experiences.

"How new is atheism? Although adherents and opponents alike today present it as an invention of the European Enlightenment, when the forces of science and secularism broadly challenged those of faith, disbelief in the gods, in fact, originated in a far more remote past. In *Battling the Gods*, Tim Whitmarsh journeys into the ancient Mediterranean, a world almost unimaginably different from our own, to recover the stories and voices of those who first refused the divinities. Homer's epic poems of human striving, journeying, and passion were ancient Greece's only "sacred texts," but no ancient Greek thought twice about questioning or mocking his stories of the gods. Priests were functionaries rather than sources of moral or cosmological wisdom. The absence of centralized religious authority made for an extraordinary variety of perspectives on sacred matters, from the devotional to the atheos, or "godless." Whitmarsh explores this kaleidoscopic range of ideas about the gods, focusing on the colorful individuals who challenged their existence. Among these were some of the greatest ancient poets and philosophers and writers, as well as the less well known: Diagoras of Melos, perhaps the first self-professed atheist; Democritus, the first materialist; Socrates, executed for rejecting the gods of the Athenian state; Epicurus and his followers, who thought gods could not intervene in human affairs; the brilliantly mischievous satirist Lucian of Samosata. Before the revolutions of late antiquity, which saw the scriptural religions of Christianity and Islam enforced by imperial might, there were few constraints on belief. Everything changed, however, in the millennium between the appearance of the Homeric poems and Christianity's establishment as Rome's state religion in the fourth century AD. As successive Greco-Roman empires grew in size and complexity, and power was increasingly concentrated in central capitals, states sought to impose collective religious adherence, first to cults devoted to individual rulers, and ultimately to monotheism. In this new world, there was no room for outright disbelief: the label "atheist" was used now to demonize anyone who merely disagreed with the orthodoxy--and so it would remain for centuries."--Jacket.

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If you think atheists have reason, evidence, and science on their side, think again! Award-winning author Dr. Frank Turek (I Don't Have Enough Faith to be an Atheist) will show you how atheists steal reason, evidence, science, and other arguments from God in trying to make their case for atheism. If that sounds contradictory, it's because it is! Atheists can't make their case without appealing to realities only theism can explain. In an engaging and memorable way, *Stealing from God* exposes these intellectual crimes atheists are committing and then provides four powerful reasons for why Christianity is true.

Most of the former atheists in this book had investigated religion's claims to truth, rejected them--and were shocked to then find themselves turning to faith. Some of these stories come from: A university professor unexpectedly attracted to the faith when a student described her retreat at a monastery. A young woman impressed by a colleague's Mass attendance: "I wanted to find her ridiculous, but quite unexpectedly, I felt like the ridiculous one." A Polish immigrant who once shared communism's disdain for religion. These seekers ended up someplace they never intended to go--the Catholic Church--and yet went there and found that they were home.

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