The conventional scientific world view cannot accommodate God. Yet, the world wide resurgence of religion, particularly in its most fundamentalist forms, flies in the face of science. Our seemingly secular society cannot tear itself away from fascination with the supernatural. Alongside the attraction of drugs, this reveals a yearning for something beyond.

This book offers a new way into the paradox. The feared experience of madness becomes the key to the human ability to operate in two ways at once. Science studies one side of an individual but is blind to our potential to participate in a reality beyond that which we can precisely know - the territory of religion.

Isabel Clarke is a psychological therapist, who works with people diagnosed with psychosis and other severe mental health problems. Familiarity with their experience, together with a knowledge of the spiritual literature and of research into the processing capacity of the brain, led to her central conclusion: that psychosis and spiritual experience both inhabit that other reality - a reality that is integral and vital for all humans.

This new perspective on faith and psychosis offers insight into the unshakable conviction of both delusion and religious fanaticism. The survival of faith and superstition in a secular age is explained. God is located within the scientific world view in a way that respects mystery and so enlarges rather than diminishes our vision.

Absolutely first class! It came into the can't put it down category so I have read it cover to cover. Ian Mowl, Co-ordinator of GreenSpirit

I have thoroughly enjoyed reading this. It is groundbreaking territory, fascinating, good, topical and relevant. Janice Hartley, Secretary of The Spiritual Crisis Network Development Group


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Why does God survive, flourish even, in our secular age? This book recognizes that religion and science, two different ways of making sense of the world, are indeed irreconcilable. It does not seek to fit either one into the world view of the other. Instead it argues that we need to embrace this incompatibility, and recognize that this mystery stems from essential facts about the psychological make up of the human being. The book draws on two sources of data to advance its argument; the findings of cognitive science about the limitations and characteristics of the way in which our brains are w