Atheism and the Christian Faith

Proceedings from the 2016 Conference
Atheism and the Christian Faith
Canadian Centre for Scholarship
and the Christian Faith
At Concordia University of Edmonton
Alberta, Canada

Edited by
William H.U. Anderson
Concordia University of Edmonton, Canada

With Foreword by
Richard Swinburne

Vernon Series in Philosophy of Religion

VERNON PRESS

www.vernonpress.com

In the Americas:
Vernon Press
1000 N West Street,
Suite 1200, Wilmington,
Delaware 19801
United States

In the rest of the world:
Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Vernon Series in Philosophy of Religion

Library of Congress Control Number: 2017949303

ISBN: 978-1-62273-173-2

In Loving Memory of Russ Nelson:
A Truly Brilliant Scholar and the Epitome of
Christian Faith

Is man merely a mistake of God's? Or God merely a mistake of man?

~ Nietzsche *Twilight of Idols*

Small amounts of philosophy lead to atheism, but larger amounts bring us back to God

~ Francis *Bacon Of Atheism*

Table of Contents

Foreword *xi*

Preface *xiii*

Acknowledgments *xv*

List of Contributors *xvii*

Chapter 1 **Why Believe That There Is A God?** 1
Richard Swinburne

Chapter 2 **Moral Culpability and Choosing to Believe in God** 11
David Kyle Johnson

Chapter 3 **Theism, Atheism, and the Ethics of Hope** 33
Jonathan Strand

Chapter 4 **Nietzsche: Master *of* Suspicion or Mastered *by* Suspicion?** 53
Jahdiel Perez

Chapter 5 **C. S. Lewis on Experience, Narrative and Beliefs about Meaning: Helping Atheists and Christians to Understand One Another** 69
Stefan James Knibbe

Chapter 6 **"Talking about Something Else": Richard Dawkins and Rowan Williams on God, Religion and Atheism** 79
Stephen W. Martin

Chapter 7 **Why Atheists should be Anti-Natalists: The Argument from Evil and the Ethics of Procreation** 95
Matthew Small

Chapter 8 **The Ontological Proof Fails for the Love of God** 115
Charles Rodger

Chapter 9 **The Modal Argument Against Naturalism** 133
Andrew Brigham

Chapter 10 **Intellectual Honesty in the Atheism-Theism Conversation: Two Popular but Unconvincing Arguments Against Unbelief** 147
Jahdiel Perez

Chapter 11 **The Optimal Argument for the Existence of God** 161
Don N. Page

Chapter 12 **Why God Allows Suffering** 171
Richard Swinburne

Bibliography *187*

Index *201*

Foreword

Atheism is popular today. Probably most academics in both the sciences and the humanities are atheists; and the "new atheists" such as Richard Dawkins and Christopher Hitchens have helped to make it widely influential. Yet this growth of atheism has been counter-balanced by a great growth of interest among professional philosophers, some of whom are atheists and some of whom are theists, in the issues of whether there are any good arguments for or against the existence of God, and of whether we need arguments or even beliefs in order to practice a religion. The Canadian Centre for Scholarship and the Christian Faith held a public conference at Concordia University of Edmonton in May 2016 on these issues, all-important for Christians; and this volume contains some of the lectures delivered at that conference.

These lectures are generally of a kind readily accessible to most readers, and do not require any knowledge of the sometimes rather sophisticated philosophical books and essays being written today. There are here lectures giving positive arguments for the existence of God, lectures purporting to refute arguments for atheism, lectures purporting to refute arguments against atheism, lectures on whether faith without evidence is ethically permissible, and a lecture claiming that what is important about religion is too big to be captured by arguments, and much else. While not everyone will find that every lecture speaks to their condition, I feel confident that almost every reader will find something of value and interest to them somewhere in this volume.

Richard Swinburne
July 2017

Preface

I am the Director of the Canadian Centre for Scholarship and the Christian faith. I also did my Ph.D. in biblical studies under an atheist. So I am very familiar with the arguments on both sides of the debate and everywhere in-between. CCSCF is outside the box, open, inclusive and tolerant, as well as highly valuing academic rigor in all its pursuits.

The theme for CCSCF's 2016 conference was "Atheism and the Christian Faith". This book represents the proceedings of that conference. The project is highly driven by philosophers and philosophy. This anthology is also highly eclectic—representing atheist, agnostic and theist viewpoints. So there is something for everyone here. Because I am trained as a biblical scholar and theologian (though I examined scepticism in the Book of Ecclesiastes), I was thrilled by the education that I received through editing this book—and I am sure that you will be too! I am grateful to each and every contributor of the book to this end.

Any survey of the state of affairs in the atheism-theism discussion reveals that there appears to be an impasse. Or as Martin puts it in Chapter 6: "Talking about Something Else", i.e., both sides are not really listening and are talking past each other. This has led to misunderstanding, prejudice and bad behavior (sometimes embarrassingly so for all parties concerned). Whether we agree or disagree in the final analysis is immaterial. It is all about the academic process and truth wherever and whenever it may be ascertained. If atheists, agnostics and theists are to have genuine dialogue, then it must be truly open, honest and respectful. Part of the goal of this book is to foster such a disposition. Perez in Chapter 10 discusses "Intellectual Honesty in the Atheism-Theism Conversation". Knibbe further assists in Chapter 5 by "Helping Atheists and Christians Understand One Another" (subtitle).

Swinburne opens this anthology in Chapter 1 on "Why Believe That There is a God?". A more specific argument is offered by astrophysicist Page later in Chapter 11 on "The Optimal Argument for the Existence of God". These are countered by other chapters in the book.

The problem of evil and suffering has been used to argue against theism and for atheism. Johnson employs that argument vigorously in Chapter 2 on "Moral Culpability and Choosing to Believe in God". But this too is something that Swinburne addresses in the last chapter on "Why God Allows Suffering".

There are also chapters which deal with problematics in the atheism-theism discussion. Perez very much challenges some of the hermeneutical underpinnings of atheism in Chapter 4 on "Nietzsche: Master *of* Suspicion or Mastered *by* Suspicion". Brigham in Chapter 9 welcomes the reader to World 5 and articulates "The Modal Argument Against Naturalism". Small argues in Chapter 7 for "Why Atheists should be Antinatalists". Ethics and Ontology are explored by Strand and Rodgers respectively in Chapters 3 and 8.

Unfortunately, the atheism-theism discussion has been plagued by misrepresentation and misunderstanding. There has been close-minded dogmatism and intolerance from every party. But let us put this issue to rest as represented by this book: There are intelligent, well-educated and reasonable representatives on all sides of the discussion—all of whom should be taken seriously.

As Elder and Paul point out in *Critical Thinking*, the highest level of scholarly competency is when one has the ability to situate oneself in another's shoes in order to think and feel like them (why I did a Ph.D. under an atheist). This allows one to understand where others are coming from and fosters an attitude and conduct which is fair and respectful with arguments and positions with which one disagrees. I hope that the reader, regardless of one's disposition or beliefs or unbelief, will be open to learning from a variety of different people and positions in a critically engaged but fair way. This will insure a common goal for many atheists, agnostics and theists alike—namely the dignity of all human beings—as well as tolerance and appreciation for differing views.

William H. U. Anderson
July 2017

Acknowledgments

I would like to acknowledge the assistance and advice of two of my colleagues from the Philosophy Department here at Concordia University of Edmonton, Dr. Jonathan Strand and Dr. Travis Dumsday, without whom this book would not have come to fruition. My research assistant, Christopher Legerme, compiled the bibliography and index for this book. I am grateful to the Executive Board of the Canadian Centre for Scholarship and the Christian Faith who provide me with endless support and encouragement to think outside the box, be creative with rigorous scholarship, and produce "Cutting Edge Theology". The Government of Canada Social Sciences and Humanities Research Council (SSHRC) made this project possible through grants made to CCSCF.

List of Contributors

William H. U. Anderson did his Ph.D. in Biblical Studies under renowned atheist Robert Carroll at the University of Glasgow in Scotland. He is Professor of Religious Studies and the Director of the Canadian Centre for Scholarship and the Christian Faith at Concordia University of Edmonton in Alberta, Canada.

Andrew Brigham is a Ph.D. candidate in Philosophy at the University of Ottawa in Ontario, Canada. His main area of research is in the Philosophy of Cognitive Science.

David Kyle Johnson is Associate Professor of Philosophy at King's College in Wilkes-Barre, PA, U.S.A. He received his Ph.D. in Philosophy from the University of Oklahoma and specializes in Logic, Metaphysics and Philosophy of Religion.

Stefan Knibbe completed his MA under Robert Sweetman at The Institute for Christian Studies in Toronto, Ontario, Canada. He specializes in belief and revelation in the work of C. S. Lewis.

Stephen Martin is Associate Professor of Theology at The King's University in Edmonton, Alberta, Canada. His doctoral work was done at the University of Cape Town where he specialized in South African Theology.

Don N. Page is Distinguished Professor of Physics at the University of Alberta in Edmonton, Canada. He did post-doctoral studies with, and is a personal friend of, Stephen Hawking at Cambridge University.

Jahdiel Perez recently earned a Master of Divinity in Philosophical Theology from Harvard University and is on his way to do a Ph.D. in Theology under Michael Ward and Alister McGrath at Oxford University. He was awarded a Doctoral Fellowship from the Oxford Center for Christian Apologetics.

Charles Rodger did his Ph.D. under Robert Burch at the University of Alberta on *The Proofs of God in Hegel's System*. He currently works as a sessional instructor at the University of Alberta and MacEwan University in Edmonton, Alberta, Canada.

Matthew Small is a Ph.D. candidate at the University of Western Ontario. He did his master degree in philosophy at the University of Alberta in Canada.

Jonathan Strand did his Ph.D. under Alvin Plantinga at the University of Notre Dame. He is Professor of Philosophy at Concordia University of Edmonton in Alberta, Canada.

Richard Swinburne is a Fellow of the British Academy. From 1985 until 2002 he was Nolloth Professor of the Philosophy of Religion at Oxford University. He is the author of many books on philosophical issues, mostly ones concerned with the meaning and justification of religious claims.

Chapter 1

Why Believe That There Is A God?

Richard Swinburne

St. Paul famously claimed that pagans who did not worship God were "without excuse", because "ever since the creation of the world [God's] eternal power and divine nature, invisible though they are, have been understood and seen through the things which he has made".[1] Inspired by this text, many Christian thinkers from the second to the eighteenth centuries put forward arguments from premises "evident to the senses" to the existence of God. To adduce such arguments is to do "natural theology". My own natural theology is inductive, i.e., it seeks to show that the evident phenomena are best explained by supposing that a God causes them, and that makes it probable that there is a God. In this chapter I shall have time to consider only the inductive force of four very evident general phenomena: that there is a physical universe; that it is governed by very simple natural laws; that those laws are such as to lead to the existence of human bodies; and that those bodies are the bodies of reasoning humans who choose between good and evil. For reasons of time I shall not be able to discuss arguments against the existence of God here, such as the argument from the existence of pain and other suffering; though I will address them in the last chapter of this book.[2]

The Nature of Explanatory Hypotheses

Theism, the claim that there is a God is an explanatory hypothesis, one which purports to explain why certain observed phenomena (i.e., data or evidence) are as they are. There are two basic kinds of explanatory hypothesis—personal and inanimate (or scientific) hypotheses. A personal hypothesis explains some phenomenon in

[1] Letter to the Romans 1:20.

[2] For the fully developed account of my natural theology, see my *The Existence of God*, 2nd ed. (Oxford: Oxford University Press, 2004). For a shorter version see *Is There a God?* rev. ed. (Oxford: Oxford University Press, 2010).

terms of it being caused by a substance (i.e., a thing), a person, acting with certain powers (to bring about effects), certain beliefs (about how to do so), and a certain purpose (or intention) to bring about a particular effect, either for its own sake or as a step towards a further effect. I (a substance) cause the motion of my hand in virtue of my powers (to move my limbs), my belief (that moving my hand will attract attention) and my purpose (to attract attention). An inanimate (or scientific) explanation is usually represented as explaining some phenomenon in terms of it being caused by some initial state of affairs and the operation on that state of laws of nature. The present positions of the planets are explained by their earlier positions and that of the Sun, and the operation on them of Newton's laws. But I think that this is a misleading way of analyzing inanimate explanation—because "laws" are not things; to say that Newton's law of gravity is a law is simply to say that each material body in the universe has the power to attract every other material body with a force proportional to Mm/r^2 and the liability to exercise that power on every such body. So construed, like personal explanation, inanimate explanation of some phenomenon (e.g., the present positions of the planets) explains it in terms of it being caused by substances (e.g., the Sun and the planets) acting with certain powers (to cause material bodies to move in the way codified in Newton's laws) and the liability always to exercise those powers. So both kinds of explanation explain phenomena in terms of the actions of substances having certain powers to produce effects. But while personal explanation explains how substances exercise their powers because of their purposes and their beliefs, inanimate explanation explains how substances exercise their powers because of their liabilities to do so.

The Four Criteria for Judging an Explanatory Hypothesis to Be Probably True

I suggest that we judge a postulated hypothesis (of either kind) as probably true insofar as it satisfies four criteria. First we must have observed many phenomena which it is quite probable would occur and no phenomena which it is quite probable would not occur, if the hypothesis is true. Secondly, it must be much less probable that the phenomena would occur in the normal course of things, i.e., if the hypothesis is false. Thirdly, the hypothesis must be simple, i.e., it must postulate the existence and operation of few substances, few kinds of substance, with few easily describable properties correlated

in few mathematically simple kinds of way.[3] We can always postulate many new substances with complicated properties to explain anything which we find. But our hypothesis will only be supported by the evidence if it is a simple hypothesis which leads us to expect the various phenomena that form the evidence. And fourthly, the hypothesis must fit in with our knowledge of how the world works in wider fields—what I shall call our "background evidence".

I now illustrate these criteria at work in assessing postulated explanations. I begin with a postulated personal explanation. Suppose that there has been a burglary: money has been stolen from a safe. A detective has discovered these pieces of evidence: John's fingerprints are on the safe, someone reports having seen John near the scene of the burglary at the time it was committed, and there is in John's house an amount of money equivalent to the amount stolen. The detective puts forward as the explanation of the burglary the hypothesis that John robbed the safe, using his normal human powers, in the light of his belief that there was money in the safe, with the purpose of getting the money. If John did rob the safe, it would be to some modest degree probable that his fingerprints would be found on the safe, that someone would report having seen him near the scene of the crime at the time it was committed, and that money of the amount stolen would be found in his house. But these phenomena are much less to be expected with any modest degree of probability if John did not rob the safe; they therefore constitute positive evidence, evidence favoring the hypothesis. On the other hand, if John robbed the safe, it would be most unexpected (it would be most improbable) that many people would report seeing him in a foreign country at the time of the burglary. Such reports would constitute negative evidence, evidence counting strongly against the hypothesis. Let us suppose that there is no such negative evidence. The more probable it is that we would find the positive evidence if the hypothesis is true, and the more improbable it is that we would find that evidence if the hypothesis is false, the more probable the evidence makes the hypothesis.

But a hypothesis is only rendered probable by evidence insofar as it is simple. Consider the following hypothesis as an explanation of the detective's positive data: David stole the money; quite unknown to David, George dressed up to look like John at the scene of the crime, Tony planted John's fingerprints on the safe just for fun; and,

[3] For a full account of the nature of simplicity, see my *Simplicity as Evidence of Truth* (Milwaukee: Marquette University Press, 1997); or my *Epistemic Justification* (Oxford: Oxford University Press, 2001), chapter 4.

unknown to the others, Stephen hid money stolen from another robbery (coincidentally of exactly the same amount) in John's house. If this complicated hypothesis were true, we would expect to find all the positive evidence which I described, while it remains not nearly as probable otherwise that we would find this evidence. But this evidence does not make the complicated hypothesis probable, although it does make the hypothesis that John robbed the safe probable; and that is because the latter hypothesis is simple. The detective's original hypothesis postulates only one substance (John) doing one action (robbing the safe) which leads us to expect the various pieces of evidence; while the rival hypothesis which I have just set out postulates many substances (many persons) doing different unconnected actions.

But as well as the evidence of the kind which I have illustrated, there may be "background evidence", i.e., evidence about matters which the hypothesis does not purport to explain, but comes from an area outside the scope of that hypothesis. We may have evidence about what John has done on other occasions, for example evidence making probable a hypothesis that he has often robbed safes in the past. This latter evidence would make the hypothesis that John robbed the safe on this occasion much more probable than it would be without that evidence. Conversely, evidence that John has lived a crime-free life in the past would make it much less probable that he robbed the safe on this occasion. A hypothesis fits with such background evidence insofar as the background evidence makes probable a theory of wider scope (e.g., that John is a regular safe-robber) which in turn makes the hypothesis in question more probable than it would otherwise be.

The same four criteria are at work in assessing postulated inanimate (or "scientific") hypotheses. Consider the hypothesis that Newton's theory of gravitation explains many phenomena known in 1687 when Newton proposed his theory: evidence about the paths taken (given certain initial positions) by our moon, by the planets, by the moons of planets, the velocities with which bodies fall to the earth, the motions of pendula, the occurrence of tides, etc. Newton's theory consisted of his three laws of motion and his inverse square law of gravitational attraction. These laws were such as to make it very probable that previous observed phenomena, such as the positions of the Sun and planets five hundred years ago, will be followed by various present observed phenomena, such as the present positions of the planets. It would be very unlikely that the latter phenomena would occur if Newton's theory were not true. There was no significant negative evidence. The theory was very

PAGES MISSING

FROM THIS FREE SAMPLE

Bibliography

Adams, Marilyn McCord. *Horrendous Evils and the Goodness of God*. Ithaca, NY: Cornell, University Press, 1999.

Allison, Henry E. *Kant's Transcendental Idealism*. New Haven: Yale University Press, 2004.

Antony, Louise. "Does God Love Us?" Presented at the *My Ways Are Not Your Ways* Conference, University of Notre Dame, September 2009.

Aristotle. *Metaphysics: Books 1-9*. Translated by Hugh Tredennick. Cambridge, MA: Harvard, University Press, 1933.

_____. *The Nicomachean Ethics*. Edited by Lesley Brown. Translated by David Ross. Oxford: Oxford University Press, 2009.

Armstrong, Arthur Hilary. *An Introduction to Ancient Philosophy*. London: Methuen, 1959.

Attwood, Rebecca. "High IQ Turns Academics into Atheists". *Times Higher Education Supplement* 12th June 2008. https://www.timeshighereducation.com/news/high-iq-turns-academics-into-atheists/402381.article.

Ayer, Alfred Jules. *Language, Truth & Logic*. New York: Dover Publications, 1952.

Bannister, Andy. *The Atheist Who Didn't Exist*. Grand Rapids: Monarch Books, 2015.

Barth, Karl. *Evangelical Theology: An Introduction*. Translated by Grover Foley. Grand Rapids: Eerdmans Publishing, 1979.

Bassett, Laura. "'Sting' Videos of Planned Parenthood Are Totally Manipulated, Forensic Analysis Finds". *The Huffington Post* 28th August 2015. http://www.huffingtonpost.com/entry/planned-parenthood-sting-videos-forensic_us_55df2334e4b029b3f1b1be9f.

Bauerschmidt, Frederick Christian. *Holy Teaching: Introducing the Summa Theologiae of St. Thomas Aquinas*. Grand Rapids: Baker Publishing Group, 2005.

Benatar, David. "The Optimism Delusion - David Benatar Responds to Richard Dawkins". *Think* 16 (2008). http://www.ligotti.net/showthread.php?t=6900.

_____. *Better Never to Have Been: The Harm of Coming into Existence*. Oxford: Oxford, University Press, 2006.

Bentley, David Hart. *Atheist Delusions: The Christian Revolution and Its Fashionable Enemies*. New Haven: Yale University Press, 2009.

Bishop, John. "Faith". *Stanford Encyclopedia of Philosophy*. http://plato.stanford.edu/entries/faith/.

Black, Edwin. "The Horrifying American Roots of Nazi Eugenics". *History News Network* September 2003. http://historynewsnetwork.org/article/1796.

Bourget, David and David J. Chalmers."What Do Philosophers Believe?" *Philosophical Studies* 170.3 (2009): 465-500.

Bovens, Luc. "The Value of Hope". *Philosophy and Phenomenological Research* 59.3 (1999): 667-81.

Bowie, Andrew. *Schelling and Modern European Philosophy*. London: Routledge, 1994.

Buchak, Lara. "Can it be Rational to Have Faith?" *Probability in the Philosophy of Religion*, 225-46. Edited by Jake Chandler and Victoria S. Harrison. Oxford: Oxford University Press, 2012.

Byron, William J and Charles Zech. "Exit Interviews Shed Light on Empty Pews". *America: The National Catholic Review* 30th April 2012. http://americamagazine.org/issue/5138/article/why-they-left.

Carter, Claire. "Richard Dawkins: 'I Am a Secular Christian'". *Telegraph* 12th September 2013. http://www.telegraph.co.uk/news/religion/10303223/Richard-Dawkins-admits-he-is-a-cultural-Anglican.html.

Chesterton, G. K. *Orthodoxy*. New York: Dodd, Mead & Co., 1908.

Chignell, Andrew. "The Ethics of Belief". *Stanford Encyclopedia of Philosophy*. http://plato.stanford.edu/entries/ethics-belief/.

Chisholm, Roderick. "Firth and the Ethics of Belief". *Philosophy and Phenomenological Research* 50.1 (1991): 119-28.

Clifford, W. K. *The Ethics of Belief and Other Essays*. Amherst, NY: Prometheus Books, 1999.

_____. "The Ethics of Belief". *Philosophy: The Quest for Truth*, 134-38. Edited by Louis Pojman and Lewis Vaughn. Oxford: Oxford University Press, 2010.

Coyne, Jerry. "Religion Reduces Science Literacy in America". *Why Evolution is True* 05th December 2011. https://whyevolutionistrue.wordpress.com/2011/12/05/religion-reduces-science-literacy-in-america/.

Craig, William Lane. "Faith and Doubt". *Reasonable Faith with William Lane Craig* 05th November 2007. http://www.reasonablefaith.org/faith-and-doubt.

Crean, Thomas. *God is No Delusion: A Refutation of Richard Dawkins*. San Francisco: Ignatius Press, 2007.

Crisp, Roger. "Naturalism, Ethical". *The Oxford Handbook to Philosophy*. Edited by Ted Henderich. Oxford: Oxford University Press, 2005.

Dawkins, Richard. "Root of All Evil?" DVD. Glasgow: IWC Media, 2006.

_____. *The God Delusion*. Boston: Houghton Mifflin Co., 2008.

_____. *The Selfish Gene*. Oxford: Oxford University Press, 2006.

"Dawkins: I'm a Cultural Christian", *BBC News* 19th December 2007. http://news.bbc.co.uk/2/hi/uk_politics/7136682.stm.

"Dialogue with Richard Dawkins, Rowan Williams and Anthony Kenny". Posted by *lambethpalace* 28th February 2012. https://www.youtube.com/watch?v=bow4nnh1Wv0.

Dostoyevsky, Fyodor. *The Idiot*. Translated by David McDuff. Harmondsworth: Penguin, 2004.

Dunning, Brian. "The Real Amityville Horror". https://skeptoid.com/episodes/4020.

Eagleton, Terry. *Reason, Faith, & Revolution: Reflections on the God Debate*. New Haven: Yale, University Press, 2009.

Eleonore Stump, *Wandering in Darkness: Narrative and the Problem of Suffering*. Oxford: Oxford, University Press, 2010.

Farley, Tim. *What's the Harm?* http://whatstheharm.net/.

Fassio, Davide. "The Aim of Belief". *Internet Encyclopedia of Philosophy*. http://www.iep.utm.edu/beli-aim/.

Feldman, Richard. "The Ethics of Belief". *Philosophy and Phenomenological Research* 60.3 (2000): 667-95.

Fenimore, Chris. "U.S. Drought Monitor". *Center for Climate and Energy Solutions*. http://www.c2es.org/science-impacts/extreme-weather/drought.

Ferguson, Matthew W. "Trends of Atheism and Naturalism among Professional Philosophers". Κέλσος [blog] 23rd May 2013. https://adversusapologetica.wordpress.com/2013/05/23/trends-of-atheism-and-naturalism-among-professional-philosophers/.

Ferris, Elizabeth. "Faith-Based and Secular Humanitarian Organizations". *International Review of the Red Cross* 87.858 (2005): 317.

Flew, Antony. "Theology and Falsification". *Reason and Responsibility: Readings in Some Basic Problems of Philosophy*, 48-49. Edited by Joel Feinberg. Belmont, CA: Dickenson Publishing Company, Inc., 1968.

_____. *There Is A God: How the World's Most Notorious Atheist Changed His Mind*. New York: Harper Collins, 2007.

Forster, Michael N. "Hermeneutics". *The Oxford Handbook of Continental Philosophy*. Edited by Brian Leiter and Michael Rosen. Oxford: Oxford University Press, 2007.

Foucault, Michel. "Nietzsche, Freud, Marx". *Transforming the Hermeneutic Context: From Nietzsche to Nancy*, 59-68. Edited by Gayle L. Ormiston and Alan D. Schrift. New York: State University of New York Press, 1990.

Freud, Sigmund. *Civilization and Its Discontents*. Edited and Translated by James Strachey. New York: W.W. Norton & Company, 2010.

_____. *The Future of an Illusion*. Edited and Translated by James Strachey. New York: Norton & Company, 1961.

Geisler, Norman L. and Frank Turek. *I Don't Have Enough Faith to Be an Atheist*. Wheaton, IL: Crossway Books, 2004.

Geisler, Norman L. *Christian Apologetics*. Grand Rapids: Baker Book House, 1976.

Germain, Tiffany. "Here Are the 56 Percent of Congressional Republicans Who Deny Climate Change". *Moyers & Company* 03rd February 2015. http://billmoyers.com/2015/02/03/congress-climate-deniers/.

Goldacre, Ben. "Pope's Anti-Condom Message is Sabotage in Fight against Aids". *The Guardian* 11th September 2010. https://www.theguardian.com/commentisfree/2010/sep/11/bad-science-pope-anti-condom.

Gross, Neil and Solon Simmons. "The Religiosity of American College and University Professors". *Sociology of Religion* 70.2 (2009): 101-29.

Haack, Susan "'The Ethics of Belief' Reconsidered". *The Philosophy of Roderick Chisholm*, 129-45. Peru, IL: Open Court, 1997.

Harris, Sam. *The Moral Landscape: How Science Can Determine Human Values*. New York: Free Press, 2010.

Hegel, G. W. F. *Lectures on the History of Philosophy Vol 3*. Translated by Elizabeth Sanderson Haldane and Frances H. Simson. New York: Humanities Press, 1968.

_____. *Lectures on the Proofs of the Existence of God*. Translated by Peter C. Hodgson. Oxford: Oxford University Press, 2007.

_____. *Miscellaneous Writings of G. W. F. Hegel*. Edited by Jon Stewart. Evanston, IL: Northwestern University Press, 2002.

_____. *Philosophy of Mind*. Edited by Michael Inwood. Oxford: Oxford University Press, 2007.

_____. *The Phenomenology of Spirit*. Translated by A. V. Miller. Oxford: Oxford University Press, 1977.

Helliwell, J., R. Layard and J. Sachs. *World Happiness Report*. http://worldhappiness.report/download/

Hick, John. *Evil and the God of Love*. New York: Palgrave Macmillan, 2010.

Higton, Mike. *Difficult Gospel: The Theology of Rowan Williams*. London: SCM Press, 2004.

Hoft, Jim. "Ted Cruz: Alleged Planned Parenthood Shooter Robert Lewis Dear Is Transgendered Leftist Activist". *The Gateway Pundit* 29th November 2015. http://www.thegatewaypundit.com/2015/11/ted-cruz-alleged-planned-parenthood-shooter-robert-lewis-dear-is-self-described-transgendered-activist/.

Horgan, John. "The Templeton Foundation: A Skeptic's Take". *Edge* 04th April 2006. https://www.edge.org/conversation/john_horgan-the-templeton-foundation-a-skeptics-take.

Howard-Snyder, Daniel. "Does Faith Entail Belief?" *Faith and Philosophy* 33.2 (2016):142-62.

Hume, David. *An Enquiry Concerning Human Understanding*. Edited by Eric Steinberg. Indianapolis: Hackett Publishing Co., 1977.

Husserl, Edmund. *Cartesian Meditations: An Introduction to Phenomenology*. Translated by Dorion Cairns. Boston: Kluewer Academic Publishers, 1999.

Huxley, Aldous. *Brave New World*. New York: Harper Collins, 1932.

Inwagen, Peter van. "It is Wrong, Everywhere, Always, and for Anyone, to Believe Anything upon Insufficient Evidence". *Faith, Freedom, and Rationality: Philosophy of Religion Today*, 137-54. Edited by Jeff Jordan and Daniel Howard-Snyder. Lanham, MD: Rowman & Littlefield, 1996.

Jacobson, Louis. "Does the Catholic Church Provide Half of Social Services in the U.S.?" *Politifact* 19th March 2013. http://www.politifact.com/truth-o-meter/statements/2013/mar/19/frank-keating/does-catholic-church-provide-half-social-services-/.

James, William. "The Will to Believe". An Address to the Philosophical Clubs of Yale and Brown Universities. Published in the New World. June 1896. http://educ.jmu.edu//~omearawm/ph101willtobelieve.html.

_____. *The Will to Believe and Other Essays in Popular Philosophy*. New York: Longmans, Green & Co., 1897.

John of Damascus. "On the Orthodox Faith". Translated by S. D. F. Salmond. *Nicene and Post-Nicene Fathers of the Christian Church*, vol. 9. Oxford: James Parker and Co: 1899.

Johnson, David Kyle. "Chapter 17: Taking a Leap of Faith: A How-to Guide". *Inception and Philosophy: Because It's Never Just a Dream*, 249-64. Edited by William Irwin. Hoboken, NJ: John Wiley & Sons, 2011.

_____. "Justified Belief in Demons is Impossible". *Philosophical Approaches to Demonology*. Edited by Robert Arp and Benjamin McCraw. New York: Routledge, 2017.

_____. "Lecture 11: Is Faith Ever Rational?" *The Big Questions of Philosophy*. Chantilly, VA: The Teaching Company, 2016.

_____. "Lecture 17: Do Our Souls Make Us Free?" *The Big Questions of Philosophy*. Chantilly, VA: The Teaching Company, 2016.

Jones, Sam. "Richard Dawkins is the Phall Guy at Cambridge Debate with Williams". *The Guardian* 01st February 2013. https://www.theguardian.com/science/2013/feb/01/richard-dawkins-rowan-williams-debate.

Kant, Immanuel. *Critique of Pure Reason*. Translated by Paul Guyer and Allen W. Wood. Cambridge: Cambridge University Press, 1999.

_____. *Practical Philosophy*. Edited by Mary Gregor. Cambridge: Cambridge University Press, 1996.

Keller, Timothy. *The Reason for God: Belief in an Age of Skepticism*. New York: Riverhead Books, 2008.

Kemp, Gary. *What is This Thing Called Philosophy of Language?* New York: Routledge, 2013.

Knibbe, Stefan. *A Different Conversion by a Different C. S. Lewis: An Analysis of Surprised by Joy*. MA thesis; Toronto: Institute for Christian Studies, 2015.

Kole, William. "Austrian Catholics Stage Exodus over Priest Sex Scandals". *Free Republic* 25th September 2004. http://www.freerepublic.com/focus/f-religion/1228766/posts.

Koukl, Gregory. *Tactics: A Game Plan for Discussing Your Christian Convictions*. Grand Rapids: Zondervan, 2009.

Kumar, Anugrah. "Richard Dawkins Loses Debate Against Former Anglican Head Rowan Williams at Cambridge University". *Christian Post* 03rd February 2013. http://www.christianpost.com/news/richard-dawkins-loses-debate-against-former-anglican-head-rowan-williams-at-cambridge-university-full-video-89364/.

Kutz, Christopher. *Complicity: Ethics and Law for a Collective Age*. Cambridge: Cambridge University Press, 2000.

Kvanvig, Jonathan L. "The Idea of Faith as Trust: Lessons in Noncognitivist Approaches to Faith". *Reason and Faith: Themes from Richard Swinburne*, 4-25. Edited by M. Bergmann and J. Brower. Oxford: Oxford University Press, 2016.

Lacey, Alan. "Naturalism". *The Oxford Companion to Philosophy*, 640-42. Edited by Ted Honderich. Oxford: Oxford University Press, 2005.

Leiter, Brian. "The Hermeneutics of Suspicion: Recovering Marx, Nietzsche, and Freud". *The Future for Philosophy*. Edited by Brian Leiter. Oxford: Oxford University Press, 2004.

Lennox, John C. *God's Undertaker: Has Science Buried God?* Oxford: Lion Books, 2007.

Lewis, C.S. "Christian Apologetics". *God in the Dock: Essays on Theology and Ethics*, 89-103. Edited by Walter Hooper. Grand Rapids: William B. Eerdmans Publishing Company, 1970.

_____. "Meditation in a Toolshed". *God in the Dock: Essays on Theology and Ethics*, 212-15. Edited by Walter Hooper. Grand Rapids: Eerdmans, 1970.

_____. "Transposition". *The Weight of Glory: and Other Addresses*, 91-115. New York: HarperCollins, 2001.

_____. *Letters to Malcolm: Chiefly on Prayer*. London: Collins Clear-Type Press, 1964.

_____. *Mere Christianity*. New York: HarperCollins, 2001.

_____. *Reflections on the Psalms*. Boston: Mariner Books, 2012.

_____. *Surprised by Joy*. Boston: Mariner Books, 2012.

_____. *The Abolition of Man*. New York, Simon & Schuster, 1988.

_____. *The Screwtape Letters*. New York: HarperCollins, 2001.

_____. *Till We Have Faces*. Boston: Mariner Books, 2012.

Lewis, David. *On the Plurality of Worlds*. Oxford: Blackwell Publishing, 1986.

Licona, Michael R. *The Resurrection of Jesus: A New Historiographical Approach*. Downers Grove, IL: Inter-Varsity Press, 2010.

Locke, John. *An Essay Concerning Human Understanding*. Oxford: Oxford University Press, 1975.

Lupton, Robert D. *Toxic Charity: How the Church Hurts Those They Help and How to Reverse It*. New York: HarperCollins, 2011.

Lyotard, Jean-François. *The Postmodern Condition: A Report on Knowledge*. Translated by Geoff Bennington and Brian Massumi. Minneapolis: University of Minnesota Press, 1984.

Mackie, J. L. "Evil and Omnipotence". *Mind* 64.254 (1955): 200-12.

Madrid, Patrick and Kenneth Hensley. *The Godless Delusion: A Catholic Challenge to Modern Atheism*. Huntington, IN: Our Sunday Visitor Pub., 2010.

Martin, Adrienne. *How We Hope: A Moral Psychology*. Princeton: Princeton University Press, 2014.

Martin, Clancy. "The World of Friedrich Nietzsche and Thus Spoke Zarathustra". *Thus Spoke Zarathustra*. Translated by Clancy Martin. New York: Barnes & Noble Books, 2005.

Marx, Karl. "Toward a Critique of Hegel's Philosophy of Right: Introduction". *Marx: Selected Writings*. Edited by Lawrence H. Simon. Indianapolis: Hackett, 1994.

Masci, David. "Scientists and Belief". *Pew Research Center* 05th November 2009. http://www.pewforum.org/2009/11/05/scientists-and-belief/.

McCloskey, H.J. "God and Evil". *Philosophical Quarterly* 10.39 (1960): 97-114.

McGrath, Alister E. and Joanna McGrath. *The Dawkins Delusion: Atheist Fundamentalism and the Denial of the Divine*. Downers Grove, IL: InterVarsity Press, 2007.

Meiland, Jack. "What Ought We to Believe? Or The Ethics of Belief Revisited". *American Philosophical Quarterly* 17.1 (1980): 15-24.

Mellino, Cole. "Global Warming Is Slowing Ocean Currents Causing Dire Consequences, Warns Climate Expert Michael Mann". *Ecowatch* 25th March 2015. http://www.ecowatch.com/global-warming-is-slowing-ocean-currents-causing-dire-consequences-war-1882023145.html.

Menzel, Christopher. "Possible Worlds". *Stanford Encyclopedia of Philosophy*. http://plato.stanford.edu/archives/spr2016/entries/possible-worlds.

Michael Stone, "Christian Conservatives Celebrate Colorado Planned Parenthood Shooting". *Patheos* 28th November 2015. http://www.patheos.com/blogs/progressivesecularhumanist/2015/11/christian-conservatives-celebrate-colorado-planned-parenthood-shooting/.

Milbank, John. *Theology and Social Theory*. Hoboken, NJ: John Wiley & Sons, 2008.

Mill, John Stuart. *Utilitarianism*. Indianapolis: Hackett Publishing Company, Inc., 2002.

Miller, Michael E. and Yanan Wang. "The Radical, Unrepentant Ideology of Abortion Clinic Killers". *The Washington Post* 30th November 2015.
https://www.washingtonpost.com/news/morning-mix/wp/2015/11/30/the-radical-unrepentant-ideology-of-abortion-clinic-killers/.

Milman, Oliver. "Obama: GOP is the 'Only Major Party in Advanced World' to Deny Climate Change". *The Guardian* 18th December 2015.
https://www.theguardian.com/environment/2015/dec/18/obama-year-end-press-conference-climate-change-republicans.

Mössner, Nicola, *et al*, eds. *Richard Swinburne: Christian Philosophy in a Modern World*. Frankfort: Ontos Verlag, 2008.

Moyo, Dambisa. *Dead Aid*. New York: Farrar, Straus and Giroux, 2010.

Nathanson, Stephen. "Act and Rule Utilitarianism". *Internet Encyclopedia of Philosophy*. http://www.iep.utm.edu/util-a-r/.

Nickell, Joe. "Amityville: The Horror of It All". *The Committee for Skeptical Inquiry* (January/February 2003).
http://www.csicop.org/si/show/amityville_the_horror_of_it_all.

Nietzsche, Friedrich. *Beyond Good and Evil*. New York: Open Road Media, 2014.

_____. "On Truth and Lies in an Extra-Moral Sense". *Transforming the Hermeneutic Context: From Nietzsche to Nancy*, 43. Edited Gayle L. Ormiston and Alan D. Schrift. New York: State University of New York Press, 1990.

_____. "On War and Warriors". *Thus Spoke Zarathustra*. Translated by Clancy Martin. New York: Barnes & Noble Books, 2005.

_____. *On The Genealogy of Morals/Ecce Homo*. Translated by Walter Kaufmann and R. J. Hollingdale. New York: Vintage Books, 1989.

_____. *The Antichrist*. Edited by H. L. Mencken. New York: Alfred A. Knopf, 1920.

_____. *The Will to Power*. Edited by Walter A. Kaufmann. New York: Vintage Books, 1968.

Oreskes, Naomi. "The Scientific Consensus on Climate Change: How Do We Know We're Not Wrong?" *Climate Change: What It Means for Us, Our Children, and Our Grandchildren*, 65-99. Edited by Joseph F. C. Dimento and Pamela Doughman. Cambridge: Cambridge University Press, 2007.

Page, Don N. "Cosmological Ontology and Epistemology". *Cornell University Library*.
https://arxiv.org/abs/1412.7544.

_____. "Does God So Love the Multiverse?". *Science and Religion in Dialogue*, 396-410. Edited by Melville Y. Stewart. Chichester, UK: Wiley-Blackwell, 2010.

_____. "Preliminary Inconclusive Hint of Evidence Against Optimal Fine Tuning of the Cosmological Constant for Maximizing the Fraction of Baryons Becoming Life". *Cornell University Library*. https://arxiv.org/abs/1101.2444.

_____. "The Everett Multiverse and God". *God and the Multiverse: Scientific, Philosophical, and Theological Perspectives*, 45-58. Edited by Klaas Kraay. London: Routledge, 2014. https://arxiv.org/abs/1212.5608.

Parker, J. Clinton. *Moral Complicity: An Expressivist Account*. PhD Dissertation, Rice University, 2003.

Pascal, Blaise. *Thoughts*. Translated by W. F. Trotter. New York: Collier & Son, 1910.

Penelhum, Terence. "Divine Necessity". *Mind* 69.274 (1960): 175-86.

Penner, Myron B. *The End of Apologetics: Christian Witness in a Postmodern Context*. Grand Rapids: Baker Academic, 2013.

Plato. "Phaedo". *Euthyphro, Apology, Crito, Phaedo, Phaedrus*. Translated by Harold North Fowler. Cambridge, MA: Harvard University Press, 1914.

Plucinska, Joanna. "Study Says White Extremists Have Killed More Americans in the U.S. Than Jihadists Since 9/11". *Time* 24th June 2015. http://time.com/3934980/right-wing-extremists-white-terrorism-islamist-jihadi-dangerous/.

Pojman, Louis. "Faith Without Belief?" *Faith and Philosophy* 3.2 (1986): 157-76.

Puccetti, Roland. "The Loving God—Some Observations on John Hick's Evil and the God of Love". *Religious Studies* 2.2 (1967): 255-68.

Reisner, Andrew. "Weighing Pragmatic and Evidential Reasons for Belief". *Philosophical Studies* 138.1 (2008): 17-27.

Ricoeur, Paul. "Naming God". *Figuring the Sacred: Religion, Narrative, and Imagination*. Translated by David Pellauer. Edited by Mark I. Wallace. Minneapolis: Augsburg Fortress, 1995.

_____. *Freud and Philosophy: An Essay on Interpretation*. Translated by Denis Savage. New Haven: Yale University Press, 1970.

"Richard Dawkins & Daniel Dennett in Conversation. Oxford, 9 May 2012". Posted by *Richard Dawkins Foundation for Reason & Science* 01st June 2012. https://www.youtube.com/watch?v=WdU-UtEJEIA.

Robinson, Marilynne. "Hysterical Scientism: The Ecstasy of Richard Dawkins". *Harpers* (November 2006): 83-88.

Rosenzweig, Franz. *The Star of Redemption*. Translated by Barbara E. Galli. Madison: Wisconsin University Press, 2005.

Ross, W. D. *The Right and The Good*. Edited by Philip Stratton-Lake. Oxford: Oxford University Press, 2002.

Rotondaro, Vinnie. "Researchers Find Drop in Giving in Areas Hit by Sex Abuse Scandal". *NCR Online* 02nd November 2015. https://www.ncronline.org/news/accountability/researchers-find-drop-giving-areas-hit-sex-abuse-scandal.

Russell, Bertrand. "Science of Ethics". *Religion and Science*. Oxford: Oxford University Press, 1961.

_____. "Nietzsche". *The History of Western Philosophy*. New York: Simon & Schuster, 1945.

Safranski, Rüdiger. "Lou Salome and the Quest for Intimacy", 245-75. *Nietzsche A Philosophical Biography*. Translated by Shelley Frisch. New York: W. W. Norton & Company, 2000.

Saka, Paul. "Pascal's Wager about God". *Internet Encyclopedia of Philosophy*. http://www.iep.utm.edu/pasc-wag/.

Sartre, Jean-Paul. *Existentialism Is a Humanism*. Translated by Carol Macomber. New Haven: Yale University Press, 2007.

Schelling, F. W. J. *On the History of Modern Philosophy*. Translated by Andrew Bowie. Cambridge: Cambridge University Press, 1994.

_____. *Philosophical Investigations into the Essence of Human Freedom*. Translated by Jeff Love and Johannes Schmidt. Albany: State University of New York Press, 2006.

_____. *The Grounding of Positive Philosophy*. Translated by Bruce Matthews. New York: Southern University of New York Press, 2007.

Scherer, Michael. "Fetus Video Referenced by Carly Fiorina Released in Full". *Time* 30th September 2015. http://time.com/4053578/abortion-carly-fiorina-planned-parenthood/.

Schick, Frederic. "Consistency and Rationality". *The Journal of Philosophy* 60.1 (1963): 5-19.

Schulman, Jeremy. "72 Percent of Republican Senators Are Climate Deniers". *Mother Jones* 10th January 2015. http://www.motherjones.com/blue-marble/2015/01/republican-climate-denial-caucus.

Scott-Baumann, Alison. *Ricoeur and the Hermeneutics of Suspicion*. New York: Continuum International Publishing Group, 2009.

Shoemaker, David. "Attributability, Answerability, and Accountability". *Ethics* 121.3 (2011): 602-32.

Sifferlin, Alexandra. "4 Diseases Making a Comeback Thanks to Anti-Vaxxers". *Time* 17th March 2014. http://time.com/27308/4-diseases-making-a-comeback-thanks-to-anti-vaxxers/.

Smith, Douglas. "Introduction". *The Birth of Tragedy*, vii-xxxvi. Translated by Douglas Smith. Oxford: Oxford University Press, 2010.

Smith, Wilfred Cantwell. *The Meaning and End of Religion*. Minneapolis: Fortress Press, 1991.

Snobelen, Stephen D. "The Theology of Isaac Newton's Principia: A Preliminary Survey". *Neue Zeitschrift für Systematicsche Theologie Und Religionsphilosophie* 52.5 (2010): 377-412.

Soelle, Dorothee. *The Silent Cry: Mysticism and Resistance*. Translated by Barbara and Martin Rumscheidt. Minneapolis: Augsburg Fortress, 2001.

Spinoza, Baruch. "Preface". *Theological-Political Treatise*. Edited by Jonathan Israel. Cambridge: Cambridge University Press, 2007.

Sproul, R. C. *Defending Your Faith: An Introduction to Apologetics*. Wheaton, IL: Good News Publishers, 2003.

Stefansson, Katie Steele and H. Orri. "Decision Theory". *Stanford Encyclopedia of Philosophy*. http://plato.stanford.edu/entries/decision-theory/.

Steup, Matthias. "Epistemology". *Stanford Encyclopedia of Philosophy*. http://plato.stanford.edu/entries/epistemology/.

Stewart, Katherine. "Ted Cruz and the Anti-Gay Pastor". *The New York Times* 16th November 2015. http://www.nytimes.com/2015/11/16/opinion/campaign-stops/ted-cruz-and-the-anti-gay-pastor.html?_r=1.

Storms, Sam. "The 'Same God' Debate Is Too Important To Leave To Philosophers". *Sam Storms: Enjoying God* 20th January 2016. http://samstorms.com/enjoying-god-blog/post/the-same-god-debate-is-too-important-to-leave-to-philosophers.

Strawson, Peter. "Freedom and Resentment". *Proceedings of the British Academy* 48 (1962): 1-25.

Swinburne, Richard. *Epistemic Justification*. Oxford: Oxford University Press, 2001.

_____. *Is There a God*? Oxford: Oxford University Press, 1996.

_____. *Mind, Brain, and Free Will*. Oxford: Oxford University Press, 2013.

_____. *Providence and the Problem of Evil*. Oxford: Oxford University Press, 1998.

_____. *Simplicity as Evidence of Truth*. Milwaukee: Marquette University Press, 1997.

_____. *The Existence of God*. Oxford: Oxford University Press, 2004.

Tarski, Alfred. "The Semantic Conception of Truth". *Philosophy and Phenomenological Research,* 4.3 (1944): 349-51.

Taylor, Charles. *A Secular Age*. Cambridge, MA: Harvard University Press, 2007.

The Meaning of Life with Gay Byrne. Televised by RTÉ ONE 09th August 2015. http://www.rte.ie/tv/meaningoflife/player.html.

"This House Believes Religion Has No Place in the 21st Century". Posted by *The Cambridge Union* 03rd February 2013. https://www.youtube.com/watch?v=-XpEjVlPFrs.

Tillich, Paul. *Dynamics of Faith*. New York: Harper One, 1957.

Tritten, Tyler. *Beyond Presence: The Late Schelling's Criticism of Metaphysics*. Boston: De Gruyter, 2012.

"Victoria Soliz Allegedly Tries to Drown Son in Puddle Because Jesus Told Her To". *The Huffington Post* 14th March 2013. http://www.huffingtonpost.com/2013/03/14/victoria-soliz-drowns-son-puddle-jesus_n_2875605.html.

Walker, Tim. "Science vs God: Richard Dawkins Takes on Archbishop of Canterbury". *Independent* 23rd February 2012. http://www.independent.co.uk/news/science/science-vs-god-richard-dawkins-takes-on-archbishop-of-canterbury-7440051.html.

Watson, Gary. "Two Faces of Responsibility". *Philosophical Topics* 24.2 (1996): 227-48.

Watson, Jamie Carlin. "Epistemic Justification". *Internet Encyclopedia of Philosophy*. http://www.iep.utm.edu/epi-just/.

Weart, Spencer. *The Discovery of Global Warming: Revised and Expanded Edition*. Cambridge, MA: Harvard University Press, 2008.

Westphal, Merold. "Nietzsche as a Theological Resource". *Overcoming Onto-Theology: Toward a Postmodern Christian Faith*. New York: Fordham University Press, 2001.

_____. *Suspicion & Faith: The Religious Uses of Modern Atheism*. Grand Rapids: William. B. Eerdmans Publishing, 1993.

_____. *Suspicion and Faith*. New York: Fordham University Press, 1999.

Williams, Rowan. "God". *Fields of Faith: Theology and Religious Studies for the Twenty-First Century*, 75-89. Edited by David Ford, Ben Quash and Janet Martin Soskice. Cambridge: Cambridge University Press, 2005.

_____. "How to Misunderstand Religion". *Third Way* (2007): 4.

_____. "The Suspicion of Suspicion: Wittgenstein and Bonhoeffer". *Wrestling with Angels Conversations in Modern Theology*, 186-202. Edited by Mike Higton. Grand Rapids: William B. Eerdmans Publishing, 2007.

_____. "Trinity and Pluralism". *On Christian Theology*, 167-80. Oxford: Blackwell Publishing, 2000.

_____. "What Do Atheists Mean When They Talk About Religion?" *ABC Religion and Ethics* 12th April 2012. http://www.abc.net.au/religion/articles/2012/04/13/3476269.htm.

_____. *Dostoyevski: Language, Faith, and Fiction*. Waco: Baylor University Press, 2008.

_____. *Faith in the Public Square*. London: Continuum, 2012.

_____. *The Wound of Knowledge: Christian Spirituality from the New Testament to Saint John of the Cross*. Cambridge, MA: Cowley, 2002.

_____. *Tokens of Trust*. Grand Rapids: Eerdmans, 2007.

Wright, N. T. *The Resurrection of the Son of God*. Minneapolis: Fortress Press, 2003.

Yoder, Katie. "Ted Cruz Slams 'Passionately Pro-Abortion Media' for 'Hiding' Videos Exposing Planned Parenthood". *Lifenews* 29th July 2015.
http://www.lifenews.com/2015/07/29/ted-cruz-slams-passionately-pro-abortion-media-for-hiding-videos-exposing-planned-parenthood/.

Zagzebski, Linda. *The Philosophy of Religion: A Historical Introduction*. Hoboken, NJ: John Wiley & Sons, 2007.

Zuckerman, Phil. "Atheism, Secularity, and Well-Being: How the Findings of Social Science Counter Negative Stereotypes and Assumptions". *Sociology Compass* 3.6 (2009): 949-71.

_____. *Society without God: What the Least Religious Nations Can Tell Us About Contentment*. New York: New York University Press, 2008.

Index

A

a priori reasoning, 168
accountability, 136, 137, 138, 139, 140, 142, 144, 145
actual world, 111, 133, 134, 136, 142, 144, 145, 146, 161, 163, 164, 169, 178
actualizing, 164
Adams, 100, 104, 105
Adorno, 117
afterlife, 23, 110, 112
allegoria, 65
Allison, 115
anthropic, 167
anti-natalism, 98, 106, 107, 114
Apathy, 47
apologetics, 147, 148, 159
appreciation for elegance, 167
Aquinas
    proofs for the existence of God, 69
argument, 136, 161, 164, 165, 168
Argument from Evil, 95, 96, 97, 98, 100, 102, 103, 110, 111, 114, 174
Aristotle, 36, 101, 116, 117, 175
atheism, 11, 13, 22, 53, 54, 63, 65, 69, 70, 71, 76, 77, 81, 83, 88, 91, 92, 93, 94, 98, 114, 125, 147, 148, 149, 150, 151, 152, 153, 157, 158, 159, 160, 161
Atheism
    as imperative, 91
    as useful for religion, 94
    New, 87, 150, 160

B

balance, 24, 135, 145, 146, 168, 181, 182, 183
Balmer Spectrum, 162
Bayesian analysis, 162
belief-modification, 45
Benatar, 83, 95, 98, 102, 103, 106, 107, 109
Best Possible World, 161, 163, 164, 169
Bible, the, 28, 57, 65, 69, 96, 128, 148
Big Bang, 9
Blind Faith, 12, 13, 14, 16, 151
Brigham, 133

C

Clifford, 17, 34, 35, 37, 47
collapse, 125, 166
collapses the wavefunction, 166
Collins, 86
conditional probabilities, 162
conformity condition, 134
conscious or sentient experiences, 163
Consciousness, 10, 54, 56, 57, 58, 59, 82, 101, 122, 123, 124, 131
Cosmological Proof, 117
coupling constants, 167
Creation, 1, 88, 90, 101, 104, 105, 107, 124, 128, 129, 132, 175, 182
creaturely happiness, 166
Crucifixion, 167
cruelty, 76, 163, 174

D

Darwin, 69, 77, 84, 86, 159

Dawkins, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 94, 95, 98, 150, 151, 153
  cultural Anglicanism of, 94
  debates with Rowan Williams, 94
  naïve optimism of, 83
  on God, 84
  on Religion, 81
death, 15, 112, 113, 138, 181
defense, 8, 108, 111, 137, 174, 176, 181
Deleuze, 127
denial, 46, 48, 49, 87
Dennett
  crane and skyhook idea, 83, 86
desires, 8, 39, 40, 41, 42, 44, 45, 46, 47, 49, 50, 56, 57, 59, 97, 105, 171, 175
despair, 45
deterministic evolution, 165
Dirac equation, 162
disasters, 163
disease, 15, 48, 163, 167, 176, 177, 184
displeasure, 168
divine, 1, 8, 27, 92, 93, 96, 97, 101, 104, 105, 106, 108, 109, 111, 112, 113, 128, 168, 175
divine and human happiness, 168
Dostoyevski, 79, 136

E

electro-magnetism, 165
elegance, 161, 163, 164, 165, 166, 168, 169
ellipses, 162
eternal, 1, 59, 90, 101, 110, 111, 112, 127, 131
eternals past, 127, 131
Ethical Platonism, 140, 141
Everett, 164, 166
Everett Multiverse, 166
evidential argument, 95, 103, 113
Evidentialist, 35
Evolution, Theory of, 80, 159
existence, 1, 2, 6, 8, 10, 13, 17, 18, 19, 50, 69, 85, 87, 89, 93, 95, 96, 97, 98, 99, 100, 102, 103, 104, 106, 107, 111, 113, 115, 117, 118, 119, 120, 121, 122, 123, 124, 126, 127, 130, 131, 132, 134, 147, 161, 164, 172, 173, 174, 178
explanatory hypothesis, 1, 6
  four criteria, 2, 4, 5
extrinsic good, 40, 41, 43, 44

F

Faith
  and certainty, 92
  as basic trust, 91
  two kinds, 12
fideism, 116, 125
fine tuning, 167
foreknowledge, 106
Foucault, 55, 57, 58, 64, 65
free will, 8, 128, 172, 174, 177, 180
Freud, 53, 54, 55, 56, 58, 65, 66, 93, 148, 152, 154
Fundamentalism
  and moderate religion, 82

G

global warming, 15, 16, 70, 71
God
  Abrahamic Tradition, 13, 14, 26, 88, 125, 152
  action of, 88
  and being, 89
  and the whole, 88
  as a brute fact, 118
  as cosmic, 84, 90
  as Creator, 10, 89, 116, 143, 161, 164, 169
  as love, 90, 101
  as trinity, 6, 53, 90, 91

God Hypothesis, The (Dawkins), 85, 86, 91
goodness, 6, 7, 8, 36, 69, 71, 92, 97, 99, 100, 104, 140, 145, 146, 172, 173
gratuitous, 109, 110, 113
gravity, 2, 38, 165
guilt by association, 17, 19, 20, 25

H

happiness, 44, 134, 141, 163, 164, 167, 168
harm, 8, 14, 17, 25, 27, 31, 91, 102, 103, 106, 136, 174, 178
Hegel, 53, 121, 122, 123, 124, 125
Hermeneutic of Suspicion, 53, 54, 56, 57, 58, 59, 61, 62, 63, 64, 65, 66, 67, 68
Hick, 99, 100, 108
Higton, 55, 90
historical evidence, 162, 166
Horgan, 87
human good, 95, 98, 102, 103, 113, 175
human sins, 167
human suffering, 95, 96, 97, 99, 101, 102, 103, 108, 109, 110, 111, 113, 141, 166
Hume, 34, 35, 100
hydrogen, 162
hypothesis, 1, 2, 3, 4, 5, 6, 8, 10, 84, 88, 91, 161, 164

I

idolatry, 65, 91, 93
ignorance, 82, 105, 106, 122, 129, 178
inanimate hypothesis, 10
Incarnation, 152, 167
inductive, 1, 177
intrinsic value, 72, 163, 164, 165, 166
Islam, 27

J

Jesus Christ, 14, 59, 60, 65, 155, 162, 167, 168, 183
Johnson, 11
joy, 163, 168
justification, 22, 26, 28, 37, 105, 106, 107, 113, 137, 141

K

Kant, 36, 115, 120, 138
Knibbe, 69
Kraay, 164

L

landscape, 166
laws of physics, 163, 164
Leibniz, 172
Letters to Malcolm, 75
likelihoods, 162, 163
logical argument, 99, 102, 103
logically necessary, 163
loss of information, 165
Love, 28, 38, 48, 59, 60, 61, 90, 93, 94, 95, 99, 100, 101, 102, 103, 108, 116, 132, 164, 167, 168, 169
love of knowledge, 116

M

many-worlds, 166
Martin, 79
Marx, 53, 54, 58, 65, 93
masters of suspicion, 53, 66, 93
Mathematical Simplicity, 163, 168
mathematical theories, 168
maximizing total good, 167
maximizing value, 167
maximum value, 163, 164
meaningful beliefs, 70, 72, 73, 74, 77
Meme, memeplex
religion as, 83, 84, 86, 91, 94

Mendel, 86
Mere Christianity, 74, 75, 77
miracles, 84, 89, 152, 166, 169
  and natural laws, 84, 89, 152, 166, 169
Modal Realism, 163
Moore, 118
moral obligations, 100, 104, 105, 113, 186
moral weakness, 105, 107
morally sufficient reasons, 96, 99, 103, 104, 105, 111, 113
multiverse, 10, 166, 167, 169

N

Nagel, 168
Narnia, 77
natural disasters, 24, 167
Natural Evil, the Problem of, 12, 13, 176
Natural Selection, 84, 86, 90, 91
Natural Theology, 1
Naturalism, 11, 54, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146
naturalistic, 48, 54, 110, 112
nature of God, 164, 165
necessary, 7, 83, 84, 107, 109, 119, 120, 121, 122, 126, 134, 135, 150, 155, 157, 161, 177, 178, 180
negative theology, 125
new earth, 168
new heaven, 168
New Testament, the, 29, 66, 90, 183
Newton, 2, 4, 86, 162
Nietzsche, 53, 54, 55, 56, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 93

O

observations, 161, 162, 163, 166, 167, 168
observership, 167
Old Testament, the, 29, 65, 85, 86, 92
omnibenevolent, 161, 164, 169
omnipotence, 6, 7, 8, 90, 95, 96, 99, 104, 105, 107, 109, 112, 161, 164, 169, 171, 172, 183
omniscience, 6, 7, 8, 96, 99, 105, 106, 112, 161, 164, 169, 171
ontological, 17, 56, 69, 86, 100, 104, 115, 117, 118, 119, 120, 121, 122, 124, 125, 126, 128, 130
Ontological Proof, 115, 117, 118, 119, 120, 121, 122, 124, 125, 126, 128, 130
Optimal, 161, 164, 165, 167, 168, 169
Optimal Argument for the Existence of God, 161, 164, 168, 169
optimal values, 167
Optimism, 33, 46, 47, 48, 49, 50, 83, 84
original position, 143
Origins, cosmic and God, 88
Origins, human, 80
over/under belief, 39, 40, 50

P

Page, 161
parenthood, 20, 21, 96, 97, 105, 106, 108, 109, 110, 111, 112, 113
Pascal, 12
  Pascal's wager, 12, 34
Penelhum, 115, 117, 118, 119, 120
Penner, 88
perceived value, 45
personal hypothesis, 1, 6
philosophical, 12, 40, 53, 75, 83, 117, 118, 128, 129, 144, 159, 166
Plato, 89, 116
plausible hypothesis, 168

pleasure, 107, 108, 163, 168, 185
possible world, 92, 111, 133, 134, 135, 136, 143, 172
posterior probabilities, 162, 163
Principle of Sufficient Reason, 115, 117, 118, 119, 120, 125
prior probabilities, 162, 163
Problem of Evil, 98, 103, 168, 172
procreation, 95, 97, 98, 99, 102, 103, 104, 105, 106, 107, 110, 113
pro-natalism, 111
psychological pain, 38, 39, 46

Q

qualified world, 164, 165
quantum amplitude, 166
quantum outcomes, 166
Quantum Theory, 165, 166, 179

R

Radical Evil, 116, 129, 131, 132
rational, 11, 12, 13, 14, 17, 19, 22, 30, 85, 93, 116, 125, 126, 127, 129, 130, 132, 133, 134, 135, 138, 139, 140, 141, 144, 145, 146, 177
Realism, 45, 46, 47, 48
reality, 14, 46, 49, 53, 57, 58, 73, 74, 76, 83, 84, 88, 91, 92, 133, 154, 166
Religion
  as 'cop out', 81
  as 'disturbance', 91
  as 'skyhook', 86
  as 'useless', 92, 181
  as binding, 91
  as communal activity, 81
  as critical activity, 81
  as threat, 82, 146
  as virus, 83
  definition of, 81
ressentiment, 88
Resurrection, 162, 166
Resurrection of Jesus Christ, 162, 166
Ricoeur, 53, 54, 55, 56, 58, 64, 66
Robinson, 82
Rodger, 115
Rosenzweig, 125, 132

S

sacrifices, 167
Schelling, 116, 117, 122, 123, 124, 125, 126, 127, 128, 129, 132
Science
  and religion, 87
  and truth, 152, 153
  as 'crane', 86
  Christians in, 86
  dark side of, 82
self-deception, 57, 59, 61, 63, 66, 67
self-explanatory, 118, 119
self-interested, 103
semaïnon, 65
simple faith, 12, 13, 16, 17, 19, 21, 30, 31
simplicity, 3, 5, 86, 90, 162, 168
Small, 95
Snobelen, 86
soul-making theodicy, 108, 109, 111
Spinoza, 122, 123, 125
Stoicism, 47, 48, 49
Strand, 33
strawman fallacy, 28
Stump, 95, 97, 99, 101, 102, 104, 108, 111
subjective, 57, 74, 76, 121, 162
substance, 2, 4, 6, 8, 123, 124
Suffering, 1, 72, 76, 83, 95, 96, 97, 98, 99, 100, 102, 103, 104, 105, 108, 109, 110, 111, 112, 113, 164, 165, 168, 169, 172, 176, 182, 183, 184, 185, 186

superstring, 167
Surprised by Joy, 72, 73, 76
Swinburne, 1, 51
syllogism, 164, 165

T

Taylor, 86
Templeton, Prize, 87
The Abolition of Man, 70
The Criterion of Simplicity, 5
The Fall, 67
The God Delusion
  religious responses to, 80, 82, 83, 84, 85, 87, 94, 98, 150, 153
The Screwtape Letters, 74, 76
Theism, 6, 8, 11, 16, 19, 20, 21, 22, 26, 31, 95, 98, 160, 161, 171
  New, 81
Theodicy, 95, 97, 98, 100, 111, 161, 174
theological, 64, 65, 80, 89, 90, 95, 109, 152, 166
Theories, 162
Thomistic, 95, 101, 102, 103
Till We Have Faces, 76
Twain
  on faith, 81

U

unhappiness, 163
unitarity, 165
universe, 1, 2, 6, 8, 10, 76, 80, 83, 84, 85, 88, 90, 91, 92, 104, 161, 163, 164, 165, 166, 167, 168, 169, 171
unwanted consequence, 167
Utilitarianism, 139, 140, 141

V

valuational denial, 49
valuational duties, 45, 48
valuational truth, 49
valuing, 168
variety, 94, 168
vices, 37, 41
Virtue, 2, 8, 36, 109, 112, 113, 152, 172, 175, 177
virtues, 37, 41

W

wavefunction, 165, 166, 169
wavefunction collapse, 165
Williams, 55, 79, 81, 87, 88, 89, 90, 91
  debates with Richard Dawkins, 94
  on atheism, 93
Wise, 87