Exam # 2 begins with C.S. Lewis on religious faith and reason, includes miracles, the problem of evil, and as far as we get on religious experience (tentatively the entire section). The exam is on Thursday, September 29.

Be able to identify and locate the following names and concepts:

- C.S. Lewis & religious faith as trust
- the Enlightenment
- David Hume on miracles
- the foundationalist view of miracles
- Richard Dawkins on miracles
- the apologetic use of miracles
- Spivey & Smith: definition of miracles, 3 types of N.T. miracles, relationship between miracles & faith, eschatology & the Kingdom of God
- Nichols on miracles & a closed & open conception of nature
- Pannenberg's field model of the God-universe relationship
- theodicy
- moral & natural evil
- 5 classic theodicies: (1) evil is an illusion; (2) God is limited; (3) karma theodicies; (4) harmony theodicies; (5) free-will theodicies.
- Stoicism
- Manichaeanism
- Buddhism: thirst, karma, nirvana
- St. Augustine (354-430): free-will theodicy, privatio boni, the 2 falls
- John Hick's soul-making theodicy
- Iranaeus (c.125-c.202)
- epistemic distance
- Barry Whitney's aesthetic anthropodicy & theodicy
- process philosophy
- Alfred North Whitehead & Teilhard de Chardin
- John Haught's theodicy
- three attributes of God which Haught emphasizes: humility, self-giving, suffering & promising love
- passibility as an attribute of God
- ichneumonid wasp
- C.S. Lewis & his theodicy as presented in Shadowlands
- Teresa of Avila: mysticism & James's five traits of mysticism
- Richard Swinburne's taxonomy of religious experiences: public-normal, public-unusual, private-normal, private-unusual
- knowledge by acquaintance vs knowledge by inference
- kinds of religious experience
Richard Swinburne’s use of the principles of credulity & testimony to defend the veridicality of religious experiences

the parity thesis & modest parity thesis (Geivett)

Sample essay questions

1. How does C.S. Lewis respond to the claim that religious faith is obstinate in clinging to beliefs even in the face of contrary evidence whereas science is not? What justification does Lewis offer for the special character of religious faith? What is Lewis’s position on the nature of religious faith?

2. For most of us, the source of our knowledge of miracles is the testimony of others. What is Hume’s criticism of such testimony?

3. Compare the Humean account of miracles with the Spivy-Smith account of miracles in the New Testament. Include the following in your discussion: the definition of miracles, the existence of miracles, the foundational (or apologetic) role of miracles for religious faith, and the symbolic role of miracles. How could one decide between these two accounts?

4. How does Terence Nichols propose reconciling miracles, including modern miracles, with the scientific perspective on nature? What connection does he draw between miracles and a closed and open conception of nature? Finally, how does he propose explaining miracles which seem to be completely beyond natural processes – e.g., Jesus’ walking on water and his resurrection?

5. How does Augustine’s theodicy fit into the typology of five theodicies? What is Augustine’s theodicy? Make sure you discuss his position on both moral evil and natural evil. Offer your critical evaluation of his theodicy. (You may use some of Hick’s criticisms.)

6. Discuss and explain John Hick’s theodicy by addressing the following questions. What role does evolution play in his theory? What role does human freedom play in his theory? How does he address the problems of the intensity and apparent maldistribution of evil in the world? What role does eschatology play in his theory?

7. Compare the theodicy of Augustine with Hick’s on the following points: (1) the role of human freedom, (2) the role of the two falls, and (3) the role of eschatology.

8. What is Barry Whitney’s aesthetic theodicy? What does he mean when he says that it is really an anthropodicy rather than a theodicy? How does he proposes that his theory can be combined with a theodicy? Offer some brief critical comments on Whitney’s theodicy.

9. Why does Darwin’s theory of evolution seem to exacerbate the problem of evil? How does Haught propose rethinking the conception of God and of the God-universe relationship in order to “justify” the evil which exists in the evolutionary process and in the present universe?

10. What, according to William James, are the principal traits of mysticism? How does Teresa of Avila’s account of her experiences match up with James’ traits? What is James's position on the “authority,” that is, the “warrant for the truth” of mystical experiences? Critically evaluate James's position on the latter question.
11. What is the principle of credulity and the principle of testimony and how does Richard Swinburne (discussed by Geivett) uses these to defend the veridicality (genuineness) of religious experiences? What are some objections to this defense of religious experience (mention at least two). What is your position on the veridicality of religious experiences? Briefly defend your view.

12. How does Geivett propose reworking the principles of credulity and testimony and the parity thesis in order to defend the authenticity of religious experience? Do you agree with his revised argument for the authenticity of religious experience? Defend your position.