SYLLABUS FOR RELIGION 3303
PHILOSOPHY OF RELIGION

We must always be ready "to inquire, in a rational way, into the things human reason can disclose concerning God."

I. DBU Catalog Course Description:

Phil 3303 (3-3-0) A critical examination of the nature and validity of religious experience and the place of religion in human life. Spring.

II. Course Data

Professor: Dr. David Naugle
Days and time: MWF, 8:00-8:50 am
Phone: Office (214) 333-5248; Home (972) 780-0626
Office Hours: 1:30-5:00 pm MWF afternoons 1:30-5:00 pm, and by appointment
E-mail: dnaugle@dbu.edu; Home: d1naugle@aol.com
Fax: Office—214-333-5577; Home—972-298-3532

III. Course Objectives

There are three marks of a great person:

- One who is a great thinker;
- One who is a great lover;
- One who is a great doer.

A. Intellectual Objectives:

1. To understand what constitutes the discipline of the philosophy of religion (what it is), and what distinguishes it from other separate but related academic and scientific pursuits (psychology, sociology, anthropology, and history of religion, as well as a dogmatic and biblical theology, apologetics and polemics).

2. To become acquainted with selected issues in the philosophy of religion, to comprehend various positions held on controversial aspects of these issues (almost all of them!), and to come to tentative conclusions about what one thinks about these matters.

B. Emotional or affective objectives:

1. To appreciate the fact that questions within the domain of the philosophy of religion about God, evil, truth, reason, etc. are the most important ones that can
be asked and answered since they have to do with the way human beings understand God and interpret the world and live in it.

2. To value the form and content of the arguments and counter arguments that thinkers have advanced in support of various positions in relation to philosophical questions about religion as these document humanity’s quest for understanding and wholeness.

3. To welcome the intellectual stimulation and personal rewards that come from the study of the philosophy of religion.

C. Volitional objectives:

1. To enter fully into the great conversation and debate in Western culture that has been stimulated by the rich legacy of the classical theistic view of God, and by the magisterial issues raised by philosophers of religion that have radically informed our world and life view.

2. To deploy critical abilities and powers of discernment in the assessment of the validity and justification of various issues in the philosophy of religion so as to form reasonable opinions about them.

3. To utilize the intellectual and spiritual results of this investigation into the discipline of the philosophy of religion toward the development, application, and communication of a biblical world and life view.

III. Course Requirements, Grading, and Pedagogy

“Reading maketh a full man;
Conference [conversation] a ready man;
Writing an exact man!”
—Francis Bacon, Of Studies

A. Course Requirements:

1. Reading (15%): There are three sets of reading assignments scheduled for this class. You must read the material in its entirety to receive credit for each set of readings each of which is worth 5% of your total grade. You will report on whether or not you have completed the assigned readings on the following dates: March 1, April 5, and May 5.

2. Internet Assignment (NC): Each student is required to examine three websites on the topic of the philosophy of religion. They are The Center for Philosophy or Religion at the University of Notre Dame: http://www.nd.edu/~cprelig/ and the second one is the Evangelical Philosophical Society: http://www.epsociety.org/ and the third is the Society of Christian Philosophers: http://www.siu.edu/~scp/. After you have examined these sites (and their links), write up a two page, word-processed, single-spaced report on your discoveries. Due very quickly: Feb 2!

3. Analysis and Evaluation (10%). Each student will write a short paper of 5 pages, word-processed, double-spaced, on an analysis and evaluation of Alvin Plantinga’s reformed epistemology, due February 16.
4. Small Groups and Position Papers (20%): The class will be divided into groups of about five students each. Each group will meet on two occasions this semester for discussion about (1) the divine nature and action, (2) religious pluralism. After your discussion session, each student will individually write up a position paper on each topic, stating WHAT you believe and WHY regard each issue (over which there is much controversy). The paper on divine nature and action is due Mar. 29 and the paper on religious pluralism is due April 30. Each paper is to be 5 pages, word-processed, double-spaced, and is worth 10% of your grade.

5. Tests (55%): Three tests will be given in this course. The first is on March 1; the second is scheduled for April 5; and a final exam will be on May 10. Each test is worth 18% of your total grade. Reviews will be provided.

B. Grading:

- A- = 90-93; A = 94-97; A+ = 98-100 % Excellent: Excellent = top notch, superior, first rate/class, exceptional, superlative; paper and tests; class attitude, attendance, note taking, participation, posture, interest, etc. Comprehensive excellence is needed for a superlative grade in this course.
- B- = 80-83; B = 84-87; B+ = 88-89%: Above average
- C- = 70-73; C = 74-77; C+ = 78-79%: Average
  Average = mediocre, commonplace, ordinary, passable, fair, run-of-the-mill, tolerable, so-so, mid point between extremes of excellence and failure.
- D- = 60-63; D = 64-67; D+ = 68-69%: Below average
- F = 59% and below: Failure—Omission or lack of satisfactory performance of action or task, inadequate, unsuccessful, inferior, impassable, etc.

C. Pedagogy: class will be conducted by means of lecture, question and answer, and discussions.

IV. Textbooks:

<table>
<thead>
<tr>
<th>Class #</th>
<th>Date</th>
<th>Class Content</th>
<th>Assignments Due</th>
</tr>
</thead>
<tbody>
<tr>
<td>2-3</td>
<td>Jan 23,26</td>
<td>Introduction to Phil. Religion</td>
<td>RRB, Chp 1</td>
</tr>
<tr>
<td>4-7</td>
<td>Feb 2,4,6,9</td>
<td>Faith and Reason: How Related?</td>
<td>RRB: Chp 3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3 Parables on Faith/Reason</td>
<td>3 Parables Handout</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aquinas and Clifford</td>
<td>PRSR: Pt 2-pp. 67ff; pp.80ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kierkegaard and James</td>
<td>PRSR: Pt 2-pp. 86ff,pp.94ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wm. J. Abraham</td>
<td>Internet assg. Feb 2</td>
</tr>
<tr>
<td>8-10</td>
<td>Feb 11,13,16</td>
<td>Knowing God w/o Arguments</td>
<td>RRB: Chp. 6; Cowan, chp. 5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>A. Plantinga, Reformed Objection…</td>
<td>PRSR: Pt. 6-pp. 329ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Analys/Eval.Ppr due Feb. 16</td>
</tr>
<tr>
<td>11-15</td>
<td>Feb 18,20,23,25,27</td>
<td>Apologetics: Five Views</td>
<td>Apologetics: 5 Views</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Introduction</td>
<td>Cowan, Intro</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Classical Apologetics</td>
<td>Cowan, chp 1</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Evidential Apologetics</td>
<td>Cowan, chp 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cumulative Case Apologetics</td>
<td>Cowan, chp 3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Presuppositional Apologetics</td>
<td>Cowan, chp 4</td>
</tr>
<tr>
<td>16</td>
<td>Mar 1</td>
<td>Test #1</td>
<td>RR1 Due</td>
</tr>
<tr>
<td>17-20</td>
<td>Mar 3,5,8</td>
<td>Theistic Arguments: Arguments for God’s Existence</td>
<td>RRB: Chp 5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Anselm and Gaunilo</td>
<td>PRSR: Pt 4-pp. 165ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aquinas</td>
<td>PRSR: Pt 4-pp. 187ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Betty and Cordell</td>
<td>PRSR: Pt 4-pp. 218ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lewis</td>
<td>PRSR: Pt 4-pp. 241ff</td>
</tr>
<tr>
<td>21-23</td>
<td>Mar 10,12,22</td>
<td>Divine Attributes</td>
<td>RRB: Chp 4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hick and Maimonides</td>
<td>PRSR: Pt 3-pp. 113ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Aquinas and Mavrodes</td>
<td>PRSR: Pt 3-pp. 124ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Boethius and Wolterstorff</td>
<td>PRSR: Pt 3-pp. 136ff</td>
</tr>
<tr>
<td>24-25</td>
<td>Mar 24,26</td>
<td>Divine Action</td>
<td>RRB: Chp 8</td>
</tr>
<tr>
<td>26-28</td>
<td>Mar 29,31, April 2</td>
<td>Problem of Evil</td>
<td>RRB: Chp 7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Augustine and Hume</td>
<td>PRSR: Pt 5-pp. 251ff</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Div Att/ActpprdueMar. 29</td>
</tr>
<tr>
<td>29</td>
<td>April 5</td>
<td>Test #2</td>
<td>RR #2 Due</td>
</tr>
</tbody>
</table>

**FAITH, REASON, AND APOLOGETICS**

**GOD’S EXISTENCE, ATTRIBUTES, ACTIONS**

**AND THE PROBLEM OF EVIL**
<table>
<thead>
<tr>
<th>Class #</th>
<th>Date</th>
<th>Class Content</th>
<th>Assignments Due</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ETHICS, DIVERSITY, SCIENCE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30-33</td>
<td>Apr 7, 12, 14, 16</td>
<td>Religious Ethics</td>
<td>RRB: Chp 14</td>
</tr>
<tr>
<td></td>
<td></td>
<td>C. S. Lewis</td>
<td>Abolition of Man</td>
</tr>
<tr>
<td>34-36</td>
<td>Apr 19, 21, 23</td>
<td>Religious Diversity</td>
<td>RRB: Chp 13</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hick</td>
<td>PRSR: Pt 7-pp. 560ff</td>
</tr>
<tr>
<td>37-42</td>
<td>Apr 26, 28, 30</td>
<td>Religion and Science</td>
<td>RRB: Chp 12; ID, chps 1-5,</td>
</tr>
<tr>
<td></td>
<td>May 3, 5</td>
<td>Intelligent Design</td>
<td>7-8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>TEST #3/FINAL</td>
<td>RR3 due May 5</td>
</tr>
<tr>
<td></td>
<td>May 10</td>
<td></td>
<td>8-10 am</td>
</tr>
</tbody>
</table>

“Christ Himself is called the Logos by Christians and Pagan philosophers alike. This means that He is wisdom itself. Did he not show us this, indeed, in teaching the gospel and disputing with His opponents? He wanted us, in hearing and living His teaching, in being really Christians, to be in this way perfect philosophers.”


How charming is divine philosophy (sapientia christiana), Not harsh and crabbed as dull folks suppose; But musical as is Apollo’s lute, And a perpetual feast of nectared sweets.

Comus, —John Milton

Bibliography


Clifford, W. K. The Ethics of Belief and Other Essays (Prometheus Books, 1999).


Gilson, Etienne Henry. 1938. Reason and Revelation in the Middle Ages.
Henry, Carl Ferdinand Howard. 1990. Integrating Faith and Learning (Video recordings)


---

**Classroom Policies and Procedures**

Dr. David Naugle

**I. Absences and Tardiness**

- Students are expected to come to class regularly and be on time.
- Each student is allowed a maximum of three unexcused absences for MWF classes, and two unexcused absences for TTh classes per regular long semester without grade penalty. This number will be calculated proportionately for other semesters.
(short summer and winter terms, long summer and winter, mini terms, etc.). According to the DBU catalog, students cannot miss over 25% of classes & pass the course.

- Additional unexcused absences and habitual tardiness will result in a significant grade reduction which will be determined at the discretion of the professor. No credit is given for attendance, but excessive absences can be the basis for lowering the final grade at the discretion of the professor.
- Excused absences must be approved by the professor; in some cases, a note from a proper authority may be required. Students who will be away from class for an extended period of time (e.g., for emergencies, medical problems, military service, varsity sports, work related matters, etc.) are expected to notify and explain the situation to the professor. Failure to do so may result in grade reduction.

II. Papers, Tests, Printers, and Academic Misconduct

- Students are expected to turn assigned work in on time, that is, during the class period for which it is assigned. Late papers (essays, term themes, etc) will not be accepted, unless there is a real emergency justifying the tardiness of the paper. Such emergencies must be approved by the professor.

- Students are also expected to take tests on the day they are assigned. In case of a real emergence (severe illness, accident, etc.), a student may take a test late without penalty (a note from a proper authority may be required to verify the emergency). Otherwise, no make up tests will be given.

- Papers will not be accepted that are printed with a used, worn out ribbon that renders the paper virtually unreadable. Students are responsible for having their paper printed in such at way that the words are clear, dark, and clearly discernible.

- Incidents of cheating, plagiarism (presenting someone else’s work as your own), collusion, abuse of resource materials, and computer misuse will be dealt with according to the guidelines in the DBU catalog and current schedule of classes.

III. Financial Aid, Disabilities, and Posting of Final Grades

- Financial Aid: Students who are receiving federal, state, or institutional financial aid who withdraw or add hours during the semester may have their financial aid adjusted because of the withdraw or addition. This change in schedule may affect the aid they are receiving during the current semester, and could affect their eligibility for aid in the future.

- Disabilities: The student has the responsibility of informing the course instructor of any disabling condition, which will require modifications to avoid discrimination. DBU provides academic adjustments and auxiliary aid to individuals with disabilities as defined under law, who are otherwise qualified to meet the institution’s academic requirements. It is the student’s responsibility to initiate any request for accommodations. For assistance call Mark Hale, disabilities coordinator.

- Posting of Final Grades: Official grades can be obtained online at http://webreg.dbu.edu/. The DBU undergraduate and graduate catalogs state that all accounts must be paid in full before a student can receive a grade. Students are not permitted to telephone the professor, contact the dean’s office, or use email to inquire
about their final grade. Please understand that this policy is for the purpose of protecting the privacy of student’s grades.

IV. Classroom Attitude and Demeanor

Students are expected to exemplify proper classroom behavior, attitudes, and etiquette including such things as:

- Sitting up straight
- Listening attentively
- Taking notes
- Remaining focused
- Doing your very best
- Participating enthusiastically

Students are not allowed to:

- Talk or chatter disruptively, slouch or take a nap
- Work on material for other classes while class is in session
- Read extraneous material while class is in session (Newspaper, Sports Illustrated, Cosmo, etc.)

Phones and pagers:

If possible, please adjust all phones and pages so they will not disturb class proceedings. If possible, please wait until the class is completed or until there is a break to attend to calls and pages. Emergency situations are, of course, excepted.

Based on your instructor's personal judgment, Final Grades will be influenced by how well students comply with the above attitudes and expected behavior. Remember: you are no longer in middle school or high school! When controversial topics are being discussed in class, before you speak out, you should (1) make sure you understand the ideas being presented, (2) learn something from them, (3) and then learn how to criticize them constructively and with civility. Also, make sure comments or questions pertain to the subject matter under consideration.

V. The New GPA Grading System:

<table>
<thead>
<tr>
<th>Grade</th>
<th>GPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>A+</td>
<td>4.00</td>
</tr>
<tr>
<td>A</td>
<td>4.00</td>
</tr>
<tr>
<td>A-</td>
<td>3.67</td>
</tr>
<tr>
<td>B+</td>
<td>3.33</td>
</tr>
<tr>
<td>B</td>
<td>3.00</td>
</tr>
<tr>
<td>B-</td>
<td>2.67</td>
</tr>
<tr>
<td>C+</td>
<td>2.33</td>
</tr>
<tr>
<td>C</td>
<td>2.00</td>
</tr>
<tr>
<td>C-</td>
<td>1.67</td>
</tr>
<tr>
<td>D+</td>
<td>1.33</td>
</tr>
<tr>
<td>D</td>
<td>1.00</td>
</tr>
<tr>
<td>D-</td>
<td>0.67</td>
</tr>
<tr>
<td>F</td>
<td>0.00</td>
</tr>
</tbody>
</table>