

PHILOSOPHIA CHRISTI

EDITOR'S INTRODUCTION	CRAIG J. HAZEN	259
-----------------------	----------------	-----

BOOK SYMPOSIUM ON *THEISM AND ULTIMATE EXPLANATION*

Guest Editor's Introduction	JEREMY EVANS	263
Theism and Ultimate Explanation: The Necessary Shape of Contingency	TIMOTHY O'CONNOR	265
On the Tenability of Brute Naturalism and the Implications of Brute Theism	THOMAS D. SENOR	273
The Shape of Causal Reality: A Naturalistic Adaptation of O'Connor's Cosmological Argument	GRAHAM OPPY	281
Modality and Sovereignty: On Theism and Ultimate Explanation	HUGH McCANN	289
O'Connor's Permissive Multiverse	MICHAEL J. ALMEIDA	297
Is God's Necessity Necessary? Replies to Senor, Oppy, McCann, and Almeida	TIMOTHY O'CONNOR	309

ARTICLES

Intentionality and Our Fashionable Philosophies: Constructivist Implications for Naturalism, Physicalism, Moderate Nominalism, and Postmodern Epistemologies	R. SCOTT SMITH	319
Against Voluntarism: Or, Why a Free Will Is Subject to Natural Necessity	MARK NOWACKI AND JARED POON	335
Divine Hiddenness and the Responsibility Argument: Assessing Schellenberg's Argument against Theism	TRAVIS DUMSDAY	357
Understanding David Hume's Argument against Miracles: Establishing a Religion on the Testimony of a Miracle	GREGORY L. BOCK	373
Rethinking the Basis of Christian-Buddhist Dialogue: Understanding Metaphysical Realism and Nonrealism Issues	BRUCE REICHENBACH	393

PHILOSOPHICAL NOTES

Much Ado about Nothing: A Review Essay on <i>The Grand Design</i>	WILLIAM LANE CRAIG	409
--	--------------------	-----

The Enduring Challenge of Religious Skepticism: An Evaluation of a Recent Model	PATRICK T. SMITH	419
Guidance for Doting and Peeping Thomists: A Review Essay of <i>Aquinas: A Beginner's Guide</i>	FRANCIS J. BECKWITH	429
An Aristotelian-Thomist Responds to Edward Feser's "Teleology"	MARIE GEORGE	441
A Critical Appraisal of Francis Beckwith's <i>Defending Life</i>	KEVIN CORCORAN	451
Rethinking Athens and Jerusalem: A Review Essay on <i>When Athens Met Jerusalem</i>	GARY HARTENBURG	458

BOOK REVIEWS

Paul Moser, <i>The Evidence for God: Religious Knowledge Reexamined</i>	J. B. STUMP	477
Walter Sinnott-Armstrong, <i>Morality without God?</i>	PATRICK ARNOLD	481
Michael Martin, ed., <i>The Cambridge Companion to Atheism</i>	W. DAVID BECK	485
Julie Hanlon Rubio, <i>Family Ethics: Practices for Christians</i>	MICHAEL MCFALL	489
William Lane Craig and Chad Meister, eds., <i>God Is Great, God Is Good: Why Believing in God Is Reasonable and Responsible</i> , and Paul Copan and William Lane Craig, eds., <i>Contending With Christianity's Critics: Answering New Atheists & Other Objectors</i>	TAWA J. ANDERSON	493

NEWS AND ANNOUNCEMENTS		498
------------------------	--	-----

Editor's Introduction

I wish we could have made this issue about 500 pages long. The kind of deep and meaningful exchange of ideas that broke out in the forum covering Timothy O'Conner's work could have easily been replicated in responses to the articles by our other featured authors, Smith, Nowacki, Dumsday, Bock, and Reichenbach—not to mention the provocative review essays appearing in our notes section. Too many good arguments, far too little space!

I was especially impressed by two things while reading through the typeset pages for this issue. First, the boldness of some of the articles. Represented here are scholars taking on questions in areas where others fear to tread. In his response to O'Conner, Thomas Senor called this boldness "authorial bravery" and remarked that the fact that "he is able to defend these positions so ably is a testament to O'Conner's significant philosophical chops." O'Conner is not alone in his scholarly courage and chopfulness (chophood, chopiness?—help me here) as you will see as you dig in to the articles.

The second thing that I thought was especially impressive was the breadth of topics taken on. Issues ranging from *svabhava* to Peeping Thomists, from necessitarianism to zygotes and everything in between were addressed with great skill and depth of knowledge. In some ways this is a fulfillment of the vision for the journal. The EPS did not set out just to deal just with traditional issues in philosophy of religion or apologetics, but rather with philosophy in general as it touches on those things which religious (primarily Christian) thinkers care about. I hope this little word encourages you to ramp up your "authorial bravery" and put your chopfulness on display in a first-rank submission to *Philosophia Christi* in the new year.

Craig J. Hazen
Biola University

Guest Editor's Introduction

In this issue, the lead philosophical discussion about Timothy O'Connor's recent work was generated from the national meeting of the Evangelical Philosophical Society in New Orleans, Louisiana, in 2009. The plenary address for the meeting was delivered by Timothy O'Connor; the topic under discussion was his excellent work in *Theism and Ultimate Explanation: The Necessary Shape of Contingency*. In that work O'Connor reinvigorates the cosmological argument from contingency that once found a voice from philosophical luminaries such as Thomas Aquinas, Gottfried Leibniz, and Samuel Clarke. As is well known, the argument from contingency developed as a response to the question "Why is there something rather than nothing?" Facts, truth, and even the existence of the world are contingent phenomena (phenomena deriving their existence from other things such that, if they were changed, that current feature of the world would not exist). An "ultimate explanation," to borrow a phrase from O'Connor, is one that has the explanatory power and scope to explain all the contingent phenomena in our universe: in agreement with other contingency arguments, O'Connor reasons from the existence of contingent phenomena to the existence of God.

The significance of O'Connor's work is that it addresses contemporary issues in modal epistemology (modal realism, modal nihilism, modal reductionism, modal deflationism, among others) and the shortcomings of such theories to account for modal knowledge. What is more, O'Connor's work addresses significant themes in contemporary metaphysics (necessity as it pertains to persons, modality as it pertains to free will, causation as it pertains to properties in our world as well as prospects in multiverse theories). These features in O'Connor's work give it a balance between the historical foundations upon which his argument rests, while addressing the cutting edge research in philosophy, science, and theology.

This issue of *Philosophia Christi* devotes significant attention to O'Connor's work. We invited four scholars (Michael Almeida, Hugh McCann, Graham Oppy, and Thomas Senior) to carefully investigate and critique the line of argument in *Theism and Ultimate Explanation*. While all four respondents agree that O'Connor's work is insightful and original, such is not to say that it is unobjectionable.

The structure of the exchange begins with O'Connor's introductory article, followed by the responses from Senior, Oppy, McCann, and Almeida respectively. As with all formal discussions where an author meets his critics, we give the last word to the author to provide a response. The editorial board for *Philosophia Christi* gratefully thanks each of our contributors for enriching the discussion on what proves to be a timeless theme.

Jeremy Evans
Wake Forest, North Carolina