

*God: The Evidence: The Reconciliation of Faith and Reason in a Postsecular World [Patrick Glynn] on theinnatdunvilla.com *FREE* shipping on qualifying offers. In the modern age science has been winning its centuries-old battle with religion for the mind of man.*

Because of this, the book is valuable in helping others of similar bent to see that a person with a demonstrated brain can make a case for faith. In another sense, perhaps Mr. Glynn wrote the book too soon, because he shows signs of theological naivety that put him -- and his readers -- in danger of falling into a syncretistic or pantheistic version of the gospel. Praise the Lord that Mr. Glynn understands sin and salvation but pray that he will continue to grow in wisdom and not be trapped into feeling that he must forevermore continue to agree with his stated opinions or follow the logical train from his present position to the conclusion that Christianity is only one of the ways. In his personal search for truth, Mr. Glynn discovered that his tool of choice -- reason -- leads to some absurdities. For instance, a firm basis for morality is lost when the atheistic intellectual line is reeled out to the end, yet morality is absolutely necessary for society and individuals to survive. This was the dilemma of Socrates whose students apparently took the implications of the teaching a bit further than their teacher had hoped and thus he was charged with corrupting the youth of Athens. It is really a shame that the corruptors of our age do not take their crimes as seriously as the ancients apparently did. Early in the book, the only sign of a problem is a compromise common to many warm-hearted believers, that of accepting evolution or at least long ages. See page 34 of the Prima Publishing Edition. Most who take that position have not really thought through its implications for the authority of Scripture. Glynn goes on to delineate the evidence of God from design, including not only the complexity of living things, but also the way in which even the physical constants of the universe, the whole way in which matter and energy behave, seem designed in a way that makes life possible. He shows the silliness of some of the usual explanations of this "anthropic principle," such as the existence of infinite parallel universes of which ours is just one of those that supports life. He also points to the research -- now coming out of the scientific closet -- on the positive effect of faith on physical and mental health. Glynn wonders if it makes sense to think that we would literally thrive in what the critics call a fantasy world, or if this is actually an indicator that it is our design and our destiny to live in fellowship with our Creator. In accepting the increasing evidence of a common and somewhat stereotypical "near death experience," he finds in this a rational case for the existence of the soul. Because the counter-explanations of metabolic disturbances, low oxygen, high carbon dioxide, delirium, hallucinations, endorphin release, birth memory or temporal lobe seizures all fail to explain the data and because the person having the experience sometimes has knowledge of things going on while they were apparently unconscious and at a distance from the perceived events, there seems to be strong evidence for life outside the body and the existence of a spiritual realm. Because there is not always a difference between the near-death experiences of Christians and non-Christians, Glynn leans towards a more inclusive theology. He notes that people come back from these near-death experiences as more loving and compassionate people. In fact, many years ago I suggested to near-death researcher, Dr. Raymond Moody, that perhaps we ought to sentence hardened criminals to "near-death. The history of spiritism, often neglected or even completely discredited in western society, ought to alert us that those who contact the supernatural realm may indeed touch on things that are real although the admixture of charlatanism makes it easy for the scoffers to dismiss the whole thing. But, what they hear and see may not be the truth, for that spiritual realm contains clever and powerful deceivers who do not wish us well. The Biblical response to near-death experiences must necessarily note the discrepancies between some of the prominent descriptions of these stories and the Scriptural accounts of the hereafter. See my review of *Embraced By The Light* for an example of that. The master deceiver knows that the best counterfeit is as close to the truth as possible while missing the crucial element core of the gospel message. Glynn proceeds from acceptance of the near-death experiences to a revisionism of Scripture and falls smack dab in the middle of the theologically liberal camp. For example, the God of the Old Testament is described as "culturally determined" or "tribal. The founders of the United States are said to have not been religious but rather "not anti-religious.

See my short article on the founders and the references to Wallbuilders and the resources it provides. Not only can the questions that led to time dilatation and wave-particle duality be explained in other ways than those of current mainstream physics, there is a strong case for the assertion that acceptance of these ideas as fact has broken down the ability to detect illogic. See Common Sense Science [http:](http://) In summary, Glynn has done a brave thing for an intellectual in documenting a path from the materialistic view of life to faith in the Creator, Who became our Savior, Who is also the Righteous Judge. Although his ideas contain the seeds that might germinate into heresy and apostasy, they are a good start for serious discussions with skeptics and atheists whose false sense of security needs to be challenged. It must be noted that others who seemed to have begun well, such as Elisabeth Kubler-Ross and M. Scott Peck, both moved from their early insights concerning the reality of a spiritual realm into a later pantheistic "New Age" view of that reality which carries them far from the gospel message of sin and salvation. A step in the right direction is a good idea but the spiritual journey potentially has many wrong turns.

Chapter 2 : God: The Evidence (ebook) by Patrick Glynn |

Patrick Glynn God: The Evidence (Rocklin, CA: Prima Publishing,). vii1 + pp. \$22 (hardback). Page references to this book will be placed in the body of the text. Page references to this book will be placed in the body of the text.

He spent most of his life thinking that belief in God was not for intelligent people. He credits two things for motivating him to re-examine the evidence for the existence of God: He concluded that the nihilistic outlook that life has no meaning and that there is no universal truth was existentially unsustainable. If God is dead, everything is permitted, and there is no rational basis for morals. In addition, there is little or nothing to justify great self-sacrifice or deep personal commitment. He wanted to live nobly, but could find no reason for doing so if there is no God. He fell in love with a Christian woman, but it was not just to please her that Glynn came to faith. But if you come to imagine that there is no moral order to the universe, the incentives to good conduct, particularly in private life, are unfortunately much weakened. There is little to justify great self-sacrifice or deep personal commitment. Indeed, it is hard, as I later saw in retrospect, to feel or express love to the fullest extent. Richard Rorty, for example, condemns Auschwitz, but argues that there is no rational or other basis to do so. The first text to set forth a human code of solidarity was the New Testament! Unlike the New Testament, however, it tries to separate private and public morality. Today, we can see where rationalism has led us and the moral beauty, clarity, and wisdom of the New Testament. If the history of this 20th century offers any lessons, it is that goodness-and a relationship to God, to the Absolute - by whatever name He is called-is not only the beginning of wisdom but the only path by which it can be attained. He cites several examples of how a slight variation in the values of the fundamental constants of gravity, electromagnetism and nuclear binding forces would have made life impossible. Modern science was the triumph of mechanism over teleology. But as a result of the anthropic principle: For the first time in years, science is at a loss to reduce the universe and the order we see around us to mechanistic principle. Indeed, it is growing increasingly doubtful whether the anthropic principle can be explained away even in principle. After Darwin and the random universe, the second great challenge to Christian faith in the last two centuries came from Freud. Contemporary medicine is clearly moving in the direction of acknowledging dimensions of healing beyond the purely material. Nearly all indicators of religious commitment, including frequency of prayer, correlate with well being on various axes. There have even been studies that show that praying for people who did not know that they were being prayed for increased their prospects of being healed. He cites the work of Dr. Michael Saborn, who started out as a skeptic and became convinced after extensive research. In other words, they would have had to be present during a resuscitation effort to be able to describe the procedures that they claimed to have seen practiced during their near-death experience, and none of them had ever been present on any such occasion other than their own. It is difficult to analyze this evidence in depth and to come away with any other impression but that science has indeed stumbled on data of the soul. Could it be accidental? But it would be a very strange accident indeed. For one thing, the experiences of which I have heard would suggest a doctrine of universalism. In other words, I had never heard of anyone facing judgment. Glynn acknowledges this, writing: He also suggests that people who did experience a negative evaluation would be less likely to talk about it. His presentation is the most convincing I have seen to date. In other words, he believes that the collapse of modernity will be a first step toward a return to faith in God, rather than a further distancing from it. This seems somewhat optimistic in view of the commitment of both modern and postmodern people to autonomy. Like Aldous Huxley, what many people like about nihilism is that it leaves them free to do what they want to do morally. Nevertheless, this book does give many solid reasons for intellectually honest people to believe in God. What I am saying is this: Reason no longer stands in the way, as it once clearly did. Today, it seems to me there is no good reason for an intelligent person to embrace the illusion of atheism or agnosticism, to make the same intellectual mistakes I made. I wish - how often do we say this in life? This is my reason for writing this book - to lay out what seems to me to be the now overwhelming case against the purely secular view of life, so that thinking skeptics can judge for themselves.

Chapter 3 : GOD: THE EVIDENCE by Patrick Glynn | Kirkus Reviews

Patrick Glynn has written a thoughtful and provocative book about new scientific evidence for the existence of God and the inability of rationalism to deal with ultimate questions. Andrew Greeley Glynn's arguments for the existence of God put the burden of disproof on those intellectuals who think that the question has long since been settled.

Patrick Glynn Format files: In the modern age science has been winning its centuries-old battle with religion for the mind of man. The evidence has long seemed incontrovertible: Life was merely a product of blind chance—a cosmic roll of an infinite number of dice across an eternity of time. Slowly, methodically, scientists supplied PDF answers to mysteries insufficiently explained by theologians. Reason pushed faith off into the shadows of mythology and superstition, while atheism became a badge of wisdom. Our culture, freed from moral obligation, explored the frontiers of secularism. Greeley But now, in the twilight of the twentieth century, a startling transformation is taking place in Western scientific and intellectual thought. At its heart is the dawning realization that the universe PDF, far from being a sea of chaos, appears instead to be an intricately tuned mechanism whose every molecule, whose every physical law, seems to have been design from the very first nanosecond of the big bang toward a single end—the creation of life. This intellectually and spiritually riveting ePub book asks a provocative question: Is science, the long-time nemesis of the Deity, uncovering the face of God? Patrick Glynn lays out the astonishing new evidence that caused him to turn away from the atheism he acquired as a student at Harvard and Cambridge. The facts PDF are fascinating: Physicists are discovering an unexplainable order to the cosmos- medical researchers are reporting the extraordinary healing powers of prayer and are documenting credible accounts of near-death experiences- psychologists, who once considered belief in God to be a sign of neurosis, are finding instead that religious faith is ePub a powerful elixir for mental health- and sociologists are now acknowledging the destructive consequences of a value-free society. The Evidence argues that faith today is not grounded in ignorance. It is where reason has been leading us all along. Reviews of the God: The Evidence To date concerning the ebook we have now God: The Evidence PDF feedback users never have yet quit the writeup on the game, or otherwise make out the print yet. But, when you have by now check out this guide and you really are willing to help make their own results convincingly ask you to be tied to to go out of an overview on our website we can distribute equally positive and negative testimonials. Put simply, "freedom of speech" We all completely helped. Your feedback to lease God: The Evidence ePub -- additional visitors is able to come to a decision in regards to publication. This sort of assistance could make us all more United! Patrick Glynn However, currently do not possess any specifics of this artist Patrick Glynn. Even so, we may enjoy for those who have virtually any specifics of it, and therefore are prepared to present this. Post it to us! It is very important for many people that true with regards to Patrick Glynn. We all thanks a lot upfront internet marketing willing to head to fulfill us!

Chapter 4 : God: The Evidence - RationalWiki

"Patrick Glynn has written a thoughtful and provocative book about new scientific evidence for the existence of God and the inability of rationalism to deal with ultimate questions." – Robert H. Bork.

The Evidence[1] that new scientific discoveries in cosmology, psychology, and medicine add up "to a powerful--indeed, all-but-incontestable--case for I will show that Glynn presents no persuasive evidence for God and the soul. The evidence he puts forth can be faulted at every step, his arguments are weak, his presentation of alternative views is unfair, and his knowledge of the relevant literature is inadequate. His argument is based on the Anthropic Principle, according to which "seemingly arbitrary and unrelated constants in physics have one strange thing in common--they are precisely the values you need if you want to have a universe with life p. Accordingly, this principle provides a teleological explanation of these constants and is an embarrassment to the prevailing mechanistic view of science. Does the use of the anthropic principle commit one to some Cosmic Purpose? Does the existence of a narrow range of physical constants that are compatible with life show that human life would be extremely improbable without a Cosmic Purpose? If the answer to the second question is yes, is there any reason to suppose that this Cosmic Purpose is connected with God? Are there any nonteleological explanations that are as good or better than an explanation in terms of God? Regarding the first question, it can be admitted that some scientists use the Anthropic Principle in an explicitly teleological way;[3] for example, they argue that the Universe has certain properties in order to produce intelligent human life. However, this kind of reasoning does not necessarily entail a commitment to some Cosmic conscious purpose. Thus, for example, the statement that the heart beats in order to circulate the blood does not necessarily imply a conscious purpose; it can merely mean that the function of the heart is to circulate the blood. Similarly, statements in astrophysics of the form "X is Y in order for W" can be understood functionally. For example, the statement: However, this anthropomorphism entails nothing about the metaphysical makeup of the universe and seems to be justified on purely heuristic grounds. There is an extremely large number of possible values for the physical constants in the Universe. Only a very narrow range of possible values is compatible with human life. All of these possible values are equally probable. Hence, it is extremely improbable that human life occurred by chance. It is important to note that although this argument requires premise 3, no evidence is provided for 3 and it is difficult to see what support could be given it. Of course, one might attempt to justify 3 a priori via the Principle of Indifference PI: Assume all possibilities are equally probable unless there is reason to suppose otherwise. But although Glynn may tacitly assume PI, there is no reason to embrace this principle and, indeed, without careful restrictions it leads to a paradox. On this construal the claim that life in the Universe is improbable would amount to saying that the relative frequency of universes with human life relative to the class of all universes is low. Since, however, we have only knowledge of one universe--this one--the frequency theory is not applicable. This information is lacking in the present case. This brings us to the third question. Glynn assumes that recent cosmological evidence and reasoning establish the existence of God, but how does one derive the existence of God from 4? Glynn seems to be tacitly assuming a further argument that can be formulated as follows: It is extremely improbable that human life occurred by chance. If it is extremely improbable that human life occurred by chance, then the best explanation of human life is that it was created by God. Hence, the best explanation of human life is that it was created by God. But why should one accept premise 5? God, as usually understood, is by definition a being that is all good, all knowing, and all powerful. Nonetheless, human life could have been created by many gods or by an evil being or by a finite god or by an impersonal creative force. As I have argued elsewhere, the traditional concept to God is incoherent[9] and an incoherent idea has no explanatory value. Moreover, even if I am mistaken and the concept of God is coherent, several unanswered questions connected with God as a explanation of human life detract from its explanatory value. How could God create the Universe out of nothing? According to the standard Big Bang interpretation, anything that comes from the Big Bang singularity is impossible in principle to predict. So even if God caused the Big Bang, how could He have fine tuned the Universe to make it compatible for life? Since a cause exists prior to its effect, how could

God be the cause of the Universe since, according to Big Bang cosmology, time came into existence at the beginning of the Universe? Why did it take billions of years for human life to evolve if it was designed by God? Why does human life have so many problems if it was designed by God, e. This brings us to the last question. Given the problems in connection with an explanation in terms of God it is hardly surprising that nonteleological alternatives have been suggested by atheists. Two of these are considered by Glynn and they are mistakenly dismissed. Glynn discusses the theory that order can be generated from disorder, a view which has been powerfully argued by Victor Stenger. Glynn also discusses the hypotheses put forth by cosmologists that there may be an extremely large number of alternative universes. It has been conjectured that what we call our universe--our galaxy and the other galaxies--may be one among many alternative worlds or universes. On this view THE UNIVERSE as a whole is composed of a vast number of such worlds or universes, the overwhelming majority of which are lifeless because the various requirements for life as we understand it are not met in them. According to this theory, however, given enough universes it is very likely that in some of these the complex conditions necessary for life do exist. Curiously, Glynn objects to this hypothesis on the grounds that these universes are "purely speculative, undetected, and undetectable in principle p. In any case, the alternative universe explanation does not possess the problems that are connected to an explanation in terms of God. In short, since Glynn has failed to address these four questions in an adequate manner, he shows neither that life is improbable without God nor that God is the best explanation of life. In them he cites studies that purporting to show that people who do not attend church are four times as likely to commit suicide as those who attend it frequently. Similar studies are adduced to show that religious commitment is related to overall happiness, freedom from depression, stress, and alcohol abuse. Indeed, Glynn at one point acknowledges that certain kinds of illusions are conducive to happiness p. But should one accept the kind of evidence Glynn supplies? One basic problem with it is that the studies he cites do not control for various relevant causal factors. As a case in point, the suicide study finds a correlation between lack of church attendance and suicide. However, many people who attend church go for social, not religious, reasons just as many people who do not go to church have a deep religious faith. Thus, the correlation may be a function of the social support and community feeling provided by regular attendance at churches or church surrogates and may have nothing to do with religious belief. Empirical research comparing the rate of suicide among regular attenders of humanist groups, Unitarian Churches where most members are nonbelievers , the North Texas Church of Freethought and so on to the rate among regular attenders of Christian churches is needed. If such research showed that nonbelievers had a higher rate of suicide than believers, then some interesting conclusions could be drawn about the advantages of religious belief for mental health. However, such research results are not now available. Similar problems arise in connection with the medical evidence cited by Glynn. He claims that lower blood pressure, is associated with higher church attendance, but if this is true, it shows very little since the correlation may have nothing whatsoever to do with religious belief. Methodological flaws also cast doubt on other studies Glynn cites. For example, he argues that religious believers report greater overall satisfaction and happiness with their lives pp. Since they are taught to believe that just because they are Christians they should be happy and better adjusted, they may unintentionally falsify their true feelings and states of mind. To mention two obvious examples: As I have argued elsewhere, absolute moral standards are compatible with atheism. In OBE a person experiences herself as floating free from her body while seeing her body from a third person perspective--usually from an elevated position. The crucial question is whether such experiences are veridical. However, they could have simply forgotten what they had seen and have constructed their stories from the depths of their unconscious. Glynn also seems to assume that anesthetized patients are completely unaware of what is going on around them, yet we know that this is not always true. Does it follow that their souls temporally departed from their bodies? No, for there is a simpler hypothesis, namely, that some patients have ESP. If so, they could have gotten their information from their powers of telepathy or clairvoyance. In order to account for the evidence Glynn must assume disembodied souls as well as ordinary objects and human beings whereas the ESP hypothesis does not assume disembodied souls. However, since according to the soul hypothesis souls "perceive" the surgical procedures and this cannot be accomplished by human vision, souls must also have some sort of ESP. According to the standard account, in a typical NDE a

person sees her body on a bed with the resuscitation team gathered around it, but her vantage point is outside and above her body. The person feels herself being drawn through a long tunnel. The spirit helps her to review the events of her past life panoramically. In fact, NDEs are more varied than this. Some studies report no tunnel experiences and no panoramic reviews, other studies report hellish experiences, and in the context of nonChristian cultures NDE are given nonChristian interpretations. Further, many people who are near death have no such experiences. What are we to make of this? Naturalistic explanations have been given for NDE that range from hallucinations to anoxia oxygen starvation to hypercarbia elevated level of carbon dioxide in the brain to temporal lobe involvement. Glynn briefly reviews the evidence for these explanations and finds them all wanting. Whether his specific criticisms are valid is difficult to determine and, in any case, is beyond the scope of this review. However, the general thrust of his discussion should be noted. Glynn admits that anoxia, hypercarbia, temporal lobe involvement and so on produce symptoms closely related to NDE. But Glynn objects to the hypercarbia theory on the grounds that there is no reason to suppose that people with NDE have elevated carbon dioxide levels and to the temporal lobe explanation because NDE includes "language, body image, narrative lines, even smells--factors that are known to involve other parts of the brain p. In addition, Glynn also neglects to inform his readers that empirical studies have shown that there are significant psychological differences between people who have experienced OBEs and those who have not OBE-ers and non-OBE-ers which are relevant to whether a leap to the supernatural is justified. In particular, studies indicate that OBE-ers are less likely than non-OBE-ers to be able to distinguish reality from fantasy. Glynn seems to think that heterogeneous NDEs can somehow be harmonized to support a type of generic religious belief and he speaks glibly of a core moral vision common to all major religions p. There is no generic religion. NDE cannot support Christianity, Judaism, Islam, Buddhism and Hinduism at the same time for in important respects these religions are inconsistent with one another.

Chapter 5 : Review of "God: The Evidence"

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Somebody who did not believe in the existence of any transcendent being and that, after a deep thought period, becomes a christian. It appealed to me because you normally hear stories of atheists or agnostics who become christians after something tragic happens in their lives. The process undertaken by Glynn was, on the other hand, totally intellectual. He started, as a philosopher, considering ethics. His atheism and his correct reasoning compelled him to accept that atheism implied moral nihilism. He grasped the fact that if there is no absolute base for ethics then there is no reason for ethics whatsoever. This implies, and the implication is necessary, nihilism. Glynn, as a thinking man, could not accept this implication so he started thinking about the basis of his atheism. In his process of reviewing his position he encountered three basic indications for the existence of a transcendent, all powerful being: As an engineer I find the discussion about the anthropic principle the most interesting of the three. Yes, the question "why does this universe has the physical laws it has? It is, in essence, a metaphysical question but natural science can be used to show that if the physical laws and constants were just a little bit different from what they are then we would not be here to notice! The mechanistic objection is, of course, well known: But it is a very weak answer. Glynn deals very well with the multiple universe hypothesis and with other pseudo-scientific in reality metaphysical explanations. Every believer who is or will be engaged in discussion with non believers with a scientific background should read this chapter because it gives much good material for the discussion. The other chapters were not so important for me, but they were interesting all the same. Psychology shows that christians, far from being a group of alienated people living in an illusion that makes their lives a collection of lies and frustrations, enjoy much more psychological stability and happiness than those who are secularized. I consider the chapter on the relationship between illness and christianity as being only a statement of statistical data on believing and non believing populations. I do not see anything deeper in it. About Near Death Experiences, I had made deeper readings than what is reported here, so I did not learn much. The unexperienced reader can find here some good starting material. In the last chapter, rather weak, I have to admit, the author finds the conclusions of the whole book. In conclusion, I find this book Interesting, appealing, advisable to all christians as evangelists and non christians as possible converts.

Chapter 6 : God: The Evidence: The Reconciliation of Faith and Reason in a Postsecular World by Patrick

Patrick Glynn was raised religiously, lost his faith when it seemed that science had destroyed its foundations, and has rediscovered it again. In this book he details some of the things that are in his quiver of evidence.

The Making and Unmaking of an Atheist[edit] Here, Glynn tries to represent himself as an atheist turned theist after examining the "evidence" for God. The day I grasped that the entire tradition of Western philosophy , from ancient to modern times, was essentially a refutation of the religious worldview " of the idea of God " was not a happy one. But if you come to imagine that there is no moral order to the universe , the incentives to good conduct, particularly in private life, are, unfortunately, much weakened. There is little to justify great self-sacrifice or deep personal commitment. Indeed, it is hard, as I later saw in retrospect, to feel or express love to the fullest extent. This was not even true in my case. For one thing, there was a stage in my life when I never would have bothered to pick up or read a book on near-death experiences , simply because such literature did not fit with my preconceptions of what was important or what was true. He defines the principle as "seemingly arbitrary and unrelated constants in physics have one strange thing in common--they are precisely the values you need if you want to have a universe with life In essence, the anthropic principle came down to the observation that all the myriad laws of physics were fine-tuned from the very beginning of the universe for the creation of man - that the universe he inhabit appeared to be expressly designed for the emergence of human beings. Careful readers may note that this is precisely the opposite conclusion reached via the anthropic principle, at least in its weak and most commonly cited form. Glynn briefly mentions the Big Bang Theory and evolution. Glynn says the Big Bang proved there was a beginning to the universe, and the theory of evolution is in "trouble. Glynn also tries to cast doubt upon evolution by citing a dispute between Richard Dawkins and Stephen J. There is no other scientific theory or model to explain the diversity and order of life without getting into crankery. However, Glynn is not correct regarding the anthropic principle. Glynn proclaims that the anthropic principle purposely made human life possible, and this proves God. The universe is very wasteful and human life is so insignificant. Also, it is very problematic for a perfect God to create such an imperfect universe. The anthropic principle falls on its face due to several simple questions. Since a cause exists prior to its effect, how could God be the cause of the Universe since, according to Big Bang cosmology, time came into existence at the beginning of the Universe? Why did it take billions of years for human life to evolve if it was designed by God? Why does human life have so many problems if it was designed by God, e. A more fitting model for the universe is the Copernican Principle. Postsecularism in Psychology[edit] In this chapter, Glynn tries to argue, while showing studies, the benefits of religion , suggesting that enhances a healthier life. He tries to show that higher levels of religiosity reduce suicide rates, drug abuse and depression, as well as lead to longer marriages. Based on this, Glynn notes, "what we have learned Most of his data comes from the National Institute for Healthcare Research, a Templeton Foundation -funded organization specifically dedicated to promoting religion as the key to better health. Finally, and probably most important, he does not subject the extravagant claims of faith-based medicine to any critical scrutiny. Glynn cites several works, but does not share that they have been highly criticized and shown to be flawed. Statistics show that Christians are more likely to get a divorce than Jews and non-religious couples. Studies regarding depression rates between religious and the non-religious show a mixture of results; however their conclusions are far from what Glynn wants his readers to believe. One basic problem with this is that the studies he cites do not control for various relevant causal factors. As a case in point, the suicide study finds a correlation between lack of church attendance and suicide. However, many people who attend church go for social, not religious, reasons just as many people who do not go to church have a deep religious faith. Thus, the correlation may be a function of the social support and community feeling provided by regular attendance at churches or church surrogates and may have nothing to do with religious belief itself. On a large note, the effects of religion are irrelevant to the question of whether God exists. While every religion ever known to man may be false, some forms of divine beings could exist. However, the evidence presented thus far in this book has failed to meet the burden of proof. Also, Glynn does not use good health as a model to determine which of the many Christian sects is the

true one. If he did, he might conclude that Mormonism is the true faith while Christian Science is heresy. Glynn noted that human minds appear designed for religion and prayer. However, history would suggest that man is more likely designed for praying to multiple gods than to a single one, and he manages to avoid mentioning that. Religion can be beneficial, but its consequences arguably outweigh the benefits. Religion inspires violence from divine command, and great numbers of people fall into conflict with one another because they define their moral community on the basis of religious affiliation. Faith and the Physicians[edit] Continuing from the previous chapter, Glynn tries to show that religion further benefits physical health. There are numerous problems with this approach, including that even non-believers can be and often are just as healthy as believers. Comparing the United States one of the most religious countries today with non-religious countries, the health of citizens of the non-religious countries is much better. Norway is in the lead, followed by Australia and New Zealand. Blanke and colleagues stimulated the right angular gyrus, also called the inferior parietal lobule, during surgery on a year-old woman with epilepsy. This produced an OBE in which she saw her trunk and legs from above. Blanke proposed that the OBE was produced by disrupting the part of the brain responsible for feeling and knowing the position of the body. While this area is part of the parietal lobe, it is at the angle of the temporal and parietal lobe and is inside the area reported by Penfield to produce psychical experiences. As much as some would like to use NDEs as proof that God, heaven, and a life after death exists, NDEs are most likely due to severe lack of oxygen to the brain. In the hippocampal portion of the temporal lobes this results in the release of two excitatory neurotransmitters, glutamate and aspartic acid, both which cause nerve cell death. In a last-ditch effort to prevent this, two endogenous psychedelic compounds are released—alpha- and beta-endopsychosin. Although they bind to and block the action of the NMDA receptors, thus preventing or delaying nerve cell death, they also produce spiritual sensations. This, in combination with the release of endorphins, produces a pain-free state of peaceful bliss. This biological explanation in no way detracts from the power of NDEs to produce life-long spiritual changes, but it also means that NDEs and OBEs are hardly the bulletproof evidence that many would like to believe. Reason and Spirit[edit] This last chapter basically reviews all the material covered in the previous chapters, plus he argues the limitations of reason and science and the need for spirituality. However, his arguments are nothing more than unclear rambling. If Glynn believes that reason and science are questionable, this seems to be self-refuted by the mere fact that he appeals to science and reason throughout his book to support his belief in God and immortality. As far as morality goes, Glynn seems to have never heard of recent ethical philosophers William Frankena, Richard Brandt, and David Brink.

Chapter 7 : God: The Evidence: The Reconciliation of Faith and Reason in a Postsecular World

Patrick Glynn, skeptical of religious spirituality from a young age, marks his decline beginning with learning about Darwinism in Catholic school, and, growing up in the 60s and 70s, gradually experienced the waning of his beliefs.

For people without scientific training, especially those who have pursued advanced degrees in non-scientific disciplines, science has a certain cachet that inspires envy and fear. They envy science because its techniques are undeniably fruitful in a way that the liberal arts can only dream of: Non-scientists afflicted with this envy and fear react in two distinct ways according to their political affiliation. Science, they claim, is just a human construct and as flawed as any other human pursuit. On the Right, the reaction is often to misappropriate the trappings of science to further political goals. Here two different methods are often used: The polywater fallacy Questionable scientific theories are treated as established facts with revolutionary implications. This fallacy is named for polywater, a supposedly revolutionary discovery that was later found to be caused by contamination. The creationist fallacy Well-established scientific theories are described as doubtful, either by misinterpreting established results, or by elevating fringe dissenters to the status of reputable critics. The best known example is the treatment of the theory of evolution by "scientific" creationists. As Ronald Bailey recently demonstrated [1], such revisionist science has a long pedigree among American neoconservatives. The Evidence is another example of this phenomenon, albeit more sophisticated than most. Its author, Patrick Glynn, has impeccable neoconservative credentials he was a scholar at the American Enterprise Institute from 1978 to 1982, but no scientific training he received a Ph.D. Despite the tenuous nature of the evidence presented, the book has received effusive praise from conservative non-scientists such as Robert Bork, Andrew Greeley, and William F. Buckley. However, each of these claims is seriously flawed, because in each case Glynn relies on the polywater and creationist fallacies. The Evidence cannot possibly be mistaken for an impartial review. It is, at its heart, a purely evangelical tract. There are actually several inequivalent versions of the anthropic principle "weak", "strong", "participatory", "final" , but for some mysterious reason, Glynn conflates them all. We know he is aware of the distinction because he mentioned it in a National Review article [6]. Here is an analogy: Suppose she discovers that every organism caught is bigger than one inch in diameter. Does the observed "one inch limit" represent some sort of "fundamental constant" of marine biology? No, it represents the size of the holes in her net. A similar sort of selection effect applies to cosmology. The Copernican revolution consisted of the revelation that human beings do not occupy a privileged place in the universe. Glynn claims that the anthropic principle "spell[s] nothing less than the philosophical overthrow of the Copernican revolution itself", but this is a gross exaggeration. The WAP does not overthrow Copernican ideas, but simply modifies them: Put in this way, the WAP is not particularly revolutionary, and certainly no evidence for the existence of supernatural beings. But listen to what Barrow and Tipler themselves say about this interpretation: There is nothing scientific about it. The plain fact is that the various anthropic principles have simply not had the revolutionary effect on science that Glynn claims. A truly revolutionary paper would get dozens, perhaps hundreds of citations per year in the scientific literature. By this test, the anthropic principle fails miserably. He cites studies purporting to show that the religiously committed have lower suicide rates, are less dependent on drugs and alcohol, and even have better sex lives. Presumably nuns and priests were excluded from this last study. He finds this an unfathomable mystery which points to the existence of God. If he did, he might well conclude that Mormonism is the true faith [5] while Christian Science is heresy [10]. Nor does he point out that monotheism is a relatively recent cultural invention. If human beings are really "wired for prayer", then they are wired for belief in multiple gods and not the Christian god alone. Does this suggest the existence of Zeus, Hera, Apollo, and Pan? First, most of his data comes from the National Institute for Healthcare Research, a Templeton Foundation-funded organization specifically dedicated to promoting religion as the key to better health. American atheists might suffer from stress because they are a persecuted minority in a land awash in Christian belief. Even if Glynn is correct that the mind is designed for religious faith, must it follow that there is a Designer? Before one might have said yes. But now that biologists understand the theory of natural selection, there is no need for such untestable hypotheses. Perhaps there is a gene for what Paul Kurtz

called the "transcendental temptation". In time, such a gene would spread throughout the population through purely natural processes. For example, physicist Stephen Barr, writing in the National Review [2], sensibly asks what sensory organs the disembodied soul would use to observe the operating table in a near-death experience. There are other howlers in the book. For example, Bertrand Russell is described as an "atheistic scientist", whereas in fact he was a philosopher and mathematician. Glynn describes modern philosophy as atheistic, when in fact it is non-theistic; the terms are not synonymous. He states that "modern science must surrender its long-standing pretension that it can supply answers to the ultimate questions", when science has never pretended anything of the sort. Ultimately, Glynn calls for nothing less than the repudiation of rationalism itself: He claims that "reason rediscovers and reconstructs Perhaps Glynn should pray for solutions to these problems, and let us know what the Spirit tells him. References [1] Ronald Bailey, "Origin of the Specious: Why do neoconservatives doubt Darwin? Barrow and Frank J. Reidel Publishing Company, , Enstrom, "Health practices and cancer mortality among active California Mormons", J. National Cancer Institute 81 23 6 Dec , A Critical Appraisal", in Paul Kurtz, ed. Welldon, "The objective efficacy of prayer: Chronic Diseases 18 , Siegel, "Life after death", in George O. Abell and Barry Singer, eds. Corrigendum, 21 1 Dec , An inquiry", Skeptical Inquirer 15 2 Winter ,

Chapter 8 : Patrick Glynn (Author of God)

God The Evidence by Patrick Glynn. A Review by Ross Olson. Patrick Glynn has made a remarkable transition from agnostic to believer, based on evidence from creation and conscience -- the transition every intellectually honest seeker ought to make.

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God: The Evidence: The Reconciliation of Faith and Reason in a Postsecular World is a book authored by Patrick Glynn in Patrick Glynn was a scholar at the American Enterprise Institute from to , but has no scientific training (he received a Ph.D. in English and American literature from Harvard).