

## ABSTRACTS

István Koós

### ■ Metaphysics, Religion, Violence

Keywords: *values, ethics, metaphysics, religion, terror, violence, Christianity, Yahweh*

Religion and, in a wider context, metaphysics are violent phenomena by nature. They choose a few values from the many and they treat them as if they were the only true values. They do this without any justification or chance of debate, in this way violating people's free thinking. Divine revelations cannot be contradicted and do not need justification or reasoning. Jesus expects us to believe in him without any justification or reasoning, and he threatens those not doing so with going to hell. This kind of intellectual violence often leads to physical violence. The Bible is a collection of violent events, Yahweh commits a number of horrid atrocities. The Christian Church, at the height of its power, resorted to the Inquisition, and this was not a simple error, but came from the very nature of religion. The church does not advocate peace nowadays because it has changed, but because it has lost its power to use force in an enlightened and secularised world.

András Máté-Tóth

### ■ Secularism Yonder and Beyond

Keywords: *secularization, Charles Taylor, José Casanova, Central and Eastern Europe, church and state relations*

The main paradigm for the analysis of religious processes is still the theory of secularization. Taylor and Casanova reinterpreted the term secularization, and elaborated the differences between secular word, secularization as theory and secularism as ideology and political program. In the cultural region Central and Eastern Europe we have a special change in religiousness and in the public role of religion after the political turning point around 1990. First of all, in the public sphere we can observe a transition between the first and the second wave of freedom. In the domain of state and church relations, the main churches of the region have developed a more differentiated relation with state power. On the level of party politics, churches have more caution with parties using Christian rhetoric. The joint consideration of secularization processes and public religiosity leads to a question about the end of secularization in Central and Eastern Europe.

Miklós Szalai

### ■ Paul Draper's Evolutionary Atheist Argument

Keywords: *atheism, evolution, naturalism*

According to Paul Draper's evolutionary atheist argument, the fact of evolution renders the existence of God unlikely, because if God exists, special creation is (at least) a plausible hypothesis, and evolution is improbable, while evolution is very probable on the hypothesis of naturalism. The contemporary American Christian philosopher D. Howard-Synder advanced a sharp critique of this argument, arguing that the creation of an evolving, self-regulating ("Leibnizian") world is much more plausible on the basis of theism, than is special creation. According to the author, the austere fact of the evolution (evolution of the higher-order and more complex organisms from lower-order and simple ones) really does not make theism improbable, but the concrete mechanisms of evolution (the work of natural selection on the set of the random genetic mutations) does so. For the God of traditional theism (an omnipotent, omniscient and infinitely good being) could find much less accidental, contingent and imperfect means for achieving His purposes (whatever they might be).

Péter Szentpétery

### ■ Dawkins's Show: Preaching, Condescension, Unintelligent Design

Keywords: *Richard Dawkins, New Atheism*

Oxford zoologist Richard Dawkins is the leading figure of the so-called New Atheist Movement, he is often depicted as "Pope of the Atheists". In his book *The Greatest Show on Earth: The Evidence for Evolution* (2009), he is rather conciliatory towards those representatives of Christianity who accept evolution (even if initiated by God). He reminds them of making believers conscious of the symbolic meaning of the Book of Genesis and fights together with them against Young Earth creationism. This does not mean, however, that he ceased to consider religion a "virus of the mind". Dawkins mentions the recurrent laryngeal nerve of the giraffe as an example of "unintelligent design", but such a statement is biased and unadvised. Citing other scientists from both sides of the issue, the author argues that the supernatural origin of life and man (including man's brain as the greatest in the "greatest show") cannot be scientifically disproved. Finally, he asks rhetorically: "Is it not enough proof that there cannot be any (scientific) proof?"

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## TÁMOGATÓK



MÉDIATÁMOGATÓ



„Az ateizmus a kutató teológus szemében ma nem annyira veszélyt és akadályt, mint inkább kihívást jelent, amelyre a megértés és a dialógus eszközeivel lehet válaszolni, többek között közös értékek felfedezésével és azok átvitásával. Az államvallási törekvések ma az evangélium szellemével összeegyeztethetetlenebbeknek tűnnek, mint valaha. Hatalmi eszközök bevetésétől várni a saját felekezet tanainak érvényre jutását olyan hozzáállás, amelyet nem lehet hiteles krisztusi elvekkel igazolni. A szekularizáció nem szükségszerűen istentelen folyamat.”

(Gánóczy Sándor)

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