
LOGAN PAUL GAGE

ASSOCIATE PROFESSOR OF PHILOSOPHY
DEPARTMENT OF PHILOSOPHY
FRANCISCAN UNIVERSITY OF STEUBENVILLE

LGAGE@FRANCISCAN.EDU

Curriculum Vitae

25 JUNE 2020

PERSONAL

Roman Catholic

Native of Lynden, Washington

Married to Elizabeth Joyce Gage (2007)

Father of Wells Augustine (2010), John Simons (2012), Graham Benedict (2015), Clarke
Dominic (2017), & Clive Thomas More (2017)

ACADEMIC APPOINTMENTS

- 2020 - Associate Professor of Philosophy (Tenured)**
Department of Philosophy, Franciscan University of Steubenville
- Fall 2019 - Department Chair**
Department of Philosophy, Franciscan University of Steubenville
- Spring 2019 Visiting Faculty Member**
Austria Study Abroad Program, Franciscan University of Steubenville
- Fall 2018 Interim Graduate Director**
M.A. Philosophy Program, Franciscan University of Steubenville
- Fall 2016 - Graduate Faculty Status**
Department of Philosophy, Franciscan University of Steubenville
- 2014 - 2020 Assistant Professor of Philosophy (Tenure-Track)**
Department of Philosophy, Franciscan University of Steubenville
- 2012 - 2014 Teacher of Record**
Department of Philosophy, Baylor University

EDUCATION

2014 **Ph.D., Philosophy**
Baylor University

Dissertation: “Objectivity and Subjectivity in Epistemology: A Defense of the Phenomenal Conception of Evidence”*

Committee: Alexander R. Pruss, Francis J. Beckwith, Jonathan Tran, Michael D. Beaty, & Trent Dougherty

2011 **M.A., Philosophy**
Baylor University

2004 **B.A., Philosophy, History, & American Studies** (*summa cum laude*)
Whitworth College

PRIMARY RESEARCH INTERESTS

Epistemology, Philosophy of Religion, and the Thought of John Henry Newman

EDITED VOLUMES

“Special Issue on Epistemology,” *Quaestiones Disputatae* Vol. 8, No. 2 (Spring 2018).

JOURNAL ARTICLES

“A Saint for Our Times: Newman on Faith, Fallibility, and Certitude,” *LOGOS: A Journal of Catholic Thought and Culture* Vol. 23, No. 2 (2020): 60-76.

“Newman’s Argument from Conscience: Why He Needs Paley and Natural Theology After All,” *American Catholic Philosophical Quarterly* Vol. 94, No. 1 (2020): 141-157.

“Can Experience Fulfill the Many Roles of Evidence?” *Quaestiones Disputatae* Vol. 8, No. 2 (Spring 2018): 87-111.

“Phenomenal Conservatism and the Subject’s Perspective Objection,” *Acta Analytica* Vol. 31, No. 1 (2016): 43-58.

* Winner of the 2014-2015 Outstanding Doctoral Dissertation Award from Baylor University’s Philosophy Department and the 2014-2015 Outstanding Dissertation Award (Humanities Division) from Baylor University’s Graduate School.

“Evidence and What We Make of It,” *Southwest Philosophy Review* Vol. 30, No. 2 (2014): 89-99.

“Against Contextualism: Belief, Evidence, & the Bank Cases,” *Principia: An International Journal of Epistemology* Vol. 17, No. 1 (2013): 57-70.

“St. Thomas Aquinas on Intelligent Design,” *Proceedings of the American Catholic Philosophical Association* Vol. 85 (2011): 79-97.

Co-authored with Robert C. Koons (University of Texas at Austin).

BOOK CHAPTERS

“Understanding Design Arguments,” in Ann Gauger, Michael Chaberek, and Jay W. Richards, eds., *God’s Grandeur: Restoring the Catholic Concept of Creation* (forthcoming).

“From Athens to Jerusalem: Peter Kreeft and the Formation of a Christian Mind,” in Brandon Vogt, ed., *TBA: A Festschrift in Honor of Peter Kreeft* (San Francisco: Ignatius Press, forthcoming).

“Phenomenal Conservatism,” in John M. DePoe and Tyler Dalton McNabb, eds., *Debating Christian Religious Epistemology: An Introduction to Five Views on the Knowledge of God* (London: Bloomsbury Academic, 2020): 61-81.

Co-authored with Blake McAllister (Hillsdale College).

“PC: Response to Critics,” in John M. DePoe and Tyler Dalton McNabb, eds., *Debating Christian Religious Epistemology: An Introduction to Five Views on the Knowledge of God* (London: Bloomsbury Academic, 2020): 98-106.

Co-authored with Blake McAllister (Hillsdale College).

“A Phenomenal Conservative Response to Classical Evidentialism,” in John M. DePoe and Tyler Dalton McNabb, eds., *Debating Christian Religious Epistemology: An Introduction to Five Views on the Knowledge of God* (London: Bloomsbury Academic, 2020): 34-38.

Co-authored with Blake McAllister (Hillsdale College).

“A Phenomenal Conservative Response to Proper Functionalism,” in John M. DePoe and Tyler Dalton McNabb, eds., *Debating Christian Religious Epistemology: An Introduction to Five Views on the Knowledge of God* (London: Bloomsbury Academic, 2020): 128-132.

Co-authored with Blake McAllister (Hillsdale College).

“A Phenomenal Conservative Response to Covenantal Epistemology,” in John M. DePoe and Tyler Dalton McNabb, eds., *Debating Christian Religious Epistemology: An Introduction to Five Views on the Knowledge of God* (London: Bloomsbury Academic, 2020): 170-174.

Co-authored with Blake McAllister (Hillsdale College).

“A Phenomenal Conservative Response to Tradition-Based Perspectivalism,” in John M. DePoe and Tyler Dalton McNabb, eds., *Debating Christian Religious Epistemology: An Introduction to Five Views on the Knowledge of God* (London: Bloomsbury Academic, 2020): 213-216.

Co-authored with Blake McAllister (Hillsdale College).

“Is the God Hypothesis Improbable? A Response to Dawkins,” in Kevin Vallier & Joshua Rasmussen, eds., *A New Theist Response to the New Atheists*, New Critical Thinking in Religion, Theology & Biblical Studies Series (New York: Routledge, 2020): 59-76.

“A Pastor’s Kid Finds the Catholic Church,” in Brian Besong and Jonathan Fuqua, eds., *Faith and Reason: Philosophers Explain Their Turn to Catholicism* (San Francisco: Ignatius Press, 2019): 151-174.

“New Atheist Approaches to Religion,” in Graham Oppy, ed., *The Routledge Handbook of Contemporary Philosophy of Religion* (London: Routledge, 2015): 51-62.

Co-authored with Trent Dougherty (Baylor University).

“Darwin Knows Best: Can Evolution Support the Classical Liberal Vision of the Family?” in Stephen Dilley, ed., *Darwinian Evolution and Classical Liberalism: Theories in Tension* (Lanham, MD: Lexington Books, 2013): 135-156.

“Can a Thomist Be a Darwinist?” in Jay W. Richards, ed., *God and Evolution* (Seattle: Discovery Institute Press, 2010): 187-202.

“A Reply to Francis Collins’s Darwinian Arguments for Common Ancestry of Apes and Humans,” in H. Wayne House, ed., *Intelligent Design 101: Leading Experts Explain the Key Issues* (Grand Rapids, MI: Kregel Publications, 2008): 215-235.

REFERENCE ARTICLES

“Rudolf Carnap,” in Paul Copan, Tremper Longman III, Christopher L. Reese, & Michael G. Strauss, eds., *Dictionary of Christianity and Science: The Definitive Reference for the Intersection of Christian Faith and Contemporary Science* (Grand Rapids, MI: Zondervan Academic, 2017): 79-80.

“William Paley,” in Paul Copan, Tremper Longman III, Christopher L. Reese, & Michael G. Strauss, eds., *Dictionary of Christianity and Science: The Definitive Reference for the Intersection of Christian Faith and Contemporary Science* (Grand Rapids, MI: Zondervan Academic, 2017): 500.

BOOK REVIEWS

Edward Feser, *Five Proofs of the Existence of God* (Ignatius Press, 2017), *Philosophia Christi* Vol. 21, No. 1 (2019): 228-232.

Kenneth J. Collins and Jerry L. Walls, *Roman but Not Catholic: What Remains at Stake 500 Years after the Reformation* (Baker Academic, 2017), *The Journal of Analytic Theology* Vol. 7 (2019): 732-736.

Michael Augros, *Who Designed the Designer? A Rediscovered Path to God's Existence* (Ignatius Press, 2015), *Philosophia Christi* Vol. 19, No. 1 (Spring/Summer 2017): 238-241.

John Polkinghorne, *Science and Religion in Quest of Truth* (Yale University Press, 2011), *Religious Studies Review* Vol. 40, No. 3 (September 2014): 137.

David O'Connor, *God, Evil, and Design: An Introduction to the Philosophical Issues* (Blackwell, 2008), *European Journal for Philosophy of Religion* Vol. 6, No. 1 (Spring 2014): 209-215.

Thomas Nagel, *Mind and Cosmos* (Oxford University Press, 2012), *The Review of Metaphysics* Vol. 66, No. 3 (March 2013): 588-590.

Alvin Plantinga, *Where the Conflict Really Lies: Science, Religion, and Naturalism* (Oxford University Press, 2011), *International Journal for Philosophy of Religion* Vol. 72, No. 1 (2012): 53-57.

Co-authored with Bradley Monton (University of Colorado, Boulder).

Kelly James Clark and Raymond J. VanArragon, eds., *Evidence and Religious Belief* (Oxford University Press, 2011), *American Catholic Philosophical Quarterly* Vol. 86, No. 2 (2012): 372-375.

Michael Ruse, *Science & Spirituality: Making Room for Faith in the Age of Science* (Cambridge University Press, 2010), *Religious Studies Review* Vol. 38, No. 1 (March 2012): 10.

Jerry Root, *C. S. Lewis and a Problem of Evil* (Cambridge, UK: James Clarke & Co., 2010), *Theological Book Review* Vol. 23, No. 2 (2011): 80-81.

Robert B. Stewart, ed., *Intelligent Design: William B. Dembski & Michael Ruse in Dialogue* (Fortress Press, 2007), *Journal of Lutheran Ethics* Vol. 8, No. 10 (October 2008).

MISCELLANEOUS SCHOLARSHIP

“Editor’s Introduction: Special Issue on Epistemology,” *Quaestiones Disputatae* Vol. 8, No. 2 (Spring 2018): 3-4.

“Foreword,” Fr. Michael Chaberek, O.P., *Aquinas and Evolution* (The Chartwell Press, 2017): 1-6.

SELECT POPULAR ARTICLES

“The End of *The Good Place* and the End of Man,” *The Public Discourse: The Journal of the Witherspoon Institute* (26 March 2020).

A review of Michael Augros, *Who Designed the Designer? A Rediscovered Path to God’s Existence* (Ignatius Press, 2015), *First Things* (December 2016).

A review of Stephen P. White, *Red, White, Blue, and Catholic* (Liguori, 2016), *First Things* (August/September 2016).

“It’s Vespers Somewhere,” a review of Michael P. Foley, *Drinking with the Saints: The Sinner’s Guide to a Holy Happy Hour*, *First Things* (Web Exclusive, May 2015).

“Life on Purpose,” a review of Dan Barker, *The Good Atheist: Living a Purpose-Filled Life without God* and Alister E. McGrath, *Surprised By Meaning: Science, Faith and How We Make Sense of Things*, *Touchstone* (May/June 2012): 56-57.

“Darwin, Design, & Thomas Aquinas” *Touchstone* (Nov./Dec. 2010): 37-44.

“Which Secular Superstition Do You Believe?” *The Washington Examiner* (October 10, 2008).

“A Crime So Monstrous,” a review of Benjamin E. Skinner, *A Crime So Monstrous: Face-to-Face with Modern-Day Slavery*, *First Things* (Web Exclusive, May 2008).

“Atheist Antithesis: Making Sense of Innate Religious Belief” *Touchstone* (April 2008): 46-47.

“Deconstructing Dawkins: McGrath’s Challenge of Famous Atheist Is Bracing—But Does not Go Far Enough” *Christianity Today* (November 2007): 79-80.

“Staying Power: Does Religion Really Poison Everything?” *Touchstone* (Jan./Feb. 2007).

“Best Explanations,” a review of Francis Collins, *The Language of God*, *The American Spectator* (October 2006): 74-75.

ACADEMIC PRESENTATIONS

“In Defense of Passional Reason: Newman and the Epistemic Role of Emotions,” delivered to the philosophy faculty colloquium, *Franciscan University of Steubenville* (December 2019).

“Simply Mistaken: Dawkins on God, Simplicity, and Explanation,” (with Trent Dougherty) delivered to the New Theists Conference, *Wake Forest University* (August 2016).

Also presented at the 2017 meeting of the *Evangelical Philosophical Society* (November 2017) and the 2017 meeting of the *American Catholic Philosophical Association* (November 2017).

“Why Cardinal Newman Needs Natural Theology After All,” delivered to the Theology and the Philosophy of Science: Analytic, Scholastic, and Historical Perspectives, *Concordia University of Edmonton* (October 2016).

Also presented at the 2016 Newman Association of America Conference, *Duquesne University* (July 2016).

“Randomness in Evolution: A Reply to Dr. Kuebler,” delivered to the Science & Faith Conference, *Franciscan University of Steubenville* (October 2015).

“What’s Wrong with Plantinga’s Religious Epistemology and How to Fix It,” delivered to the *Philosophy of Religion Study Group, Tyndale Fellowship, Wolfson College, University of Cambridge, UK* (July 2014).

Also presented at Ave Maria University (February 2014) and Franciscan University of Steubenville (March 2014) and at the Franciscan Socratic Society (January 2015).

“Phenomenal Conservatism and the Subject’s Perspective Objection,” delivered to the 88th Joint Session of *The Aristotelian Society* and *The Mind Association* at *Fitzwilliam College, University of Cambridge, UK* (July 2014).

Also presented at the 2014 European Epistemology Network Meeting, *Autonomous University of Madrid, Spain* (June 2014).

“God, Simplicity, & Explanation,” delivered to the *Religious Studies at 50* conference, *University of Leeds, UK* (June 2014).

Also presented at the *Religion, Science, & the Intellectual Virtues* conference at *Houston Baptist University* (April 2014).

“On the Epistemic Status of the Testimony of Converts: A Response to Kwall,” delivered to the Pacific Division meeting of the *American Philosophical Association* (April 2014).

“Two Forms of Teleological Argument? Paley, Aquinas, & Modern Thomism,” delivered to the annual *American Catholic Philosophical Association* meeting, *IUPUI & Marian University* (November 2013).

Also presented at the Eastern Regional Meeting of the *Society of Christian Philosophers* at *Messiah College* (September 2015).

“Against Contextualism: Belief, Evidence, & the Bank Cases,” delivered to the Pacific Division meeting of the *American Philosophical Association* (March 2013).

Respondent: Christoph Kelp (Katholieke Universiteit Leuven).

Awarded an APA Graduate Student Paper Award/Travel Stipend.

“Natural Law & Modern Biology: A Tension in Mark Murphy’s Account,” delivered to the 86th Joint Session of *The Aristotelian Society* and *The Mind Association* at the *University of Stirling, Scotland* (July 2012).

Also delivered to the *Evangelical Philosophical Society* meeting at Southwest Baptist Theological Seminary (March 2012) and to Baylor’s Graduate Philosophy Colloquium (January 2012).

“Hume’s Twin Charges against Theistic Theories of Sense Perception: A Reidian Response,” delivered to the annual *Evangelical Philosophical Society* meeting (November 2011).

Also presented at Baylor’s Graduate Philosophy Colloquium (March 2011).

“Can Darwinism Support the Classical Liberal Vision of the Family?” delivered to the annual *Notre Dame Center for Ethics & Culture* conference at the *University of Notre Dame* (November 2011).

“St. Thomas Aquinas on Intelligent Design,” delivered to the annual *American Catholic Philosophical Association* meeting, *St. Louis University* (October 2011).

Respondent: Robert A. Delfino (St. John’s University).

“A Thomistic Reply to the Normatively Relativised Logical Argument from Evil,” delivered to the annual *Texas Medieval Association* meeting at *Baylor University* (September 2011).

Also presented at Baylor's Graduate Philosophy Colloquium (September 2011).

“Creating Our Own Moral Luck: Robert Adams and the Prospects for Virtue,” delivered to The Virtue Revolution conference at *Houston Baptist University* (April 2011).

“Evidence *and* What We Make of It?” delivered to the *University of Miami Graduate Epistemology Conference* (January 2011).

Respondent: Nick Wiltsher (University of Leeds).

Also presented at Baylor's Graduate Philosophy Colloquium (January 2011).

“It Ain't Necessarily So: Why Design Inferences Need Not Entail Supernatural Entities—A Response to Elliott Sober,” delivered at *Philosophy & Science: Contemporary Explorations, Duke University* (March 2008).