Abstract: Many theologians denounce Christian philosophy and analytic theology for committing the ontotheological fallacy. In their mouths, 'ontotheology' is not only descriptive but pejorative. To count God as a being, even a perfect being, is allegedly to put God on an ontological par with created beings and so to make God too small. True, analytic philosophers and theologians usually do apply the term 'being' to God. In this they can point to Augustine and Anselm, as well as Aquinas, Scotus, and Ockham for precedents. Dr. Adams will argue that to say that this amounts to a fallacy overlooks the need to do comparative anatomy on philosophical systems. All agree that the ultimate explainer of the being and well-being of all else must be metaphysically distinctive. But different philosophical systems (Plotinian vs. Augustinian Platonism) characterize that distinctiveness in different ways. To discredit so-called ontotheologies, it is not enough to call names. One must give good reasons to prefer the one philosophical system to the other. This paper will be an appeal to get on with the real philosophical work.