

1. Why does Aquinas conclude that “one must posit some first efficient cause” and what (if any) bearing does the principle of sufficient reason have on his claim?
2. What does Gaunilo think is wrong with Anselm’s claim that God “exists in such a way that he cannot, even in thought, fail to exist”?
3. Had Hume lived to read it, why might he object to Paley’s proof of God’s existence?
4. What bearing does Freud believe the distinction between illusion and delusion should have on belief in God? Does Broad’s Practical Postulate discredit Freud’s claims? Why or why not?
5. Does Hick’s Irenaean theodicy show that Hume is wrong to claim that we cannot infer the moral attributes of the deity?
6. With what reasoning do Madden and Hare attempt to justify the accusation that Hick’s theodicy uses three informal fallacies? Are Madden and Hare correct? Why or why not?
7. Why does Pike think that if God exists and is (essentially) omniscient (in what Pike takes to be the Calvinist sense of omniscience), no human action is voluntary?