

Introduction

You can use these revision notes to revise for AS or A-level Religious Studies for AQA. Your qualification is made up of two components:

- Component 1: Philosophy of religion and ethics
- Component 2: Study of religion and dialogues (A-level) or Study of religion (AS-level).

These revision notes cover only Component 1. You can use My Revision Notes AQA A-level Religious Studies: Paper 2 Study of religion and dialogues to revise for Component 2.

AS-level Component 1: Philosophy of religion and ethics

Content

For Component 1 you will have studied six topics:

Section A: Philosophy of religion

- Arguments for the existence of God
- Evil and suffering
- Religious experience

Section B: Ethics and religion

- Ethical theories
- Issues of human life and death
- Issues of non-human life and death

How the assessment works

Component 1 is examined by one written exam, which is 2 hours long. This paper is split into two sections.

Section A: Philosophy of religion consists of two compulsory two-part questions:

- The first part of each question tests AO1 and is worth 15 marks.
- The second part of each question tests AO2 and is worth 15 marks.

Section B: Ethics and religion consists of two compulsory two-part questions:

- The first part of each question tests AO1 and is worth 15 marks.
- The second part of each question tests AO2 and is worth 15 marks.

The maximum for the whole paper is 120 marks.

This component represents 67% of your overall AS-level.

A-level Component 1: Philosophy of religion and ethics

Content

For Component 1 you will have studied 13 topics:

Section A: Philosophy of religion

- Arguments for the existence of God
- Evil and suffering
- Religious experience
- Religious language
- Miracles
- Self and life after death

Section B: Ethics and religion

- Ethical theories
- Issues of human life and death
- Issues of non-human life and death
- Introduction to meta ethics
- Free will and moral responsibility
- Conscience
- Bentham and Kant

How the assessment works

Component 1 is examined by one written exam, which is 3 hours long. This paper is split into two sections.

Section A: Philosophy of religion consists of two compulsory two-part questions:

- The first part of each question tests AO1 and is worth 10 marks.
- The second part of each question tests AO2 and is worth 15 marks.

Section B: Ethics and religion consists of two compulsory two-part questions:

- The first part of each question tests AO1 and is worth 10 marks.
- The second part of each question tests AO2 and is worth 15 marks.

The maximum for the whole paper is 100 marks.

This component represents 50% of your overall AS-level.

Preparing for the examinations

Remember that two skills are assessed in the exam but there are some general points that apply to both parts of each question.

- Ensure that your writing is legible. Examiners cannot mark or give credit for what they cannot read.
- Spend a minute or two jotting down a brief plan (words and phrases, not sentences) of relevant points that you might include.
- Remain focused on the question throughout. Answer the question that is set, not the one that you would like it to be.
- Include reference to scholarly opinion, whether a school of thought or a named scholar, but do not confuse them.
- Use specialist terms and spell them correctly.
- Paragraph your work. Use a new paragraph for each of your main ideas or arguments.

AO1 is assessed in the first part of each of the two questions

- The command word for AS is 'explain'.
- The command word for A-level is 'examine'.
- AO1 tests knowledge and understanding. Your answer to the first part of each question should not contain any evaluation.
- Do not give a general introduction stating your intent by repeating the question or setting out what you intend to cover in your answer. That is a waste of valuable time.
- Give a range of points in your answer but do not try to include so many that your answer becomes like a list because you do not have time for development.
- Develop each of the points you make with further comment and support them with evidence, including, as appropriate, reference to scripture.
- Be aware of chronology. Do not, for instance, state that Aquinas disagreed with embryo research.
- Aim to fulfil the Level 5 criteria, as shown in the table below.

AS-level (13–15 marks)	A-level (9–10 marks)
<ul style="list-style-type: none">● Knowledge and understanding is accurate and relevant and is consistently applied to the question.● Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.● The answer is clear and coherent and there is effective use of specialist language and terminology.	<ul style="list-style-type: none">● Knowledge and critical understanding is accurate, relevant and fully developed in breadth and depth with very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate.● Where appropriate, good knowledge and understanding of the diversity of views and/or scholarly opinion is demonstrated.● Clear and coherent presentation of ideas with precise use of the appropriate subject vocabulary.

A02 is assessed in the second part of each question

- The structure of the question for AS consists of a statement followed by the command 'Assess this view'.
- The structure of the question for A-level consists of a statement followed by the command 'Evaluate this claim'.
- This tests your ability to analyse arguments or viewpoints and to evaluate them.
- AO2 is not about giving one set of views, then another set of views and finally giving your own view. Such a response would consist mainly of AO1. It is about assessing the persuasiveness and reasonableness of an argument by examining the strengths of its claims and the strengths of the counter-arguments.
- First of all, set out clearly and coherently the argument in support of this claim.
- Then give critical analysis of the argument. This might involve raising some of the following questions about the argument:
 - Is it inconsistent or illogical at any point?
 - Does it make any unjustified assumptions?
 - Does it give reasonable evidence in support of its claims or does it ignore or downplay evidence that might count against the argument or alternative interpretations of the evidence?
 - Does it exaggerate its claims or make sweeping generalisations?
 - Does it include subjective and biased opinion?
- Use trigger words such as 'however', 'additionally' or 'nevertheless' to help the examiner see where you are making critical analysis.
- This should lead you to include consideration of at least one different viewpoint from the argument in support of the statement.
 - There is no need to consider more than two different viewpoints in your answer.
 - They need not be opposing viewpoints.
- This should lead you finally to an evaluation of the argument, i.e. to an assessment of its value.
 - You might assess it as convincing.
 - You might think it fails because of the flaws it contains or because a different argument or viewpoint is more persuasive.
 - You might conclude that it is difficult to come to a definitive conclusion.
- At the start of your answer note any key words or phrases in the statement and ensure that you address them throughout your answer; this will ensure a fully focused response.
- Aim to fulfil the Level 5 criteria, as shown in the table below.

AS-level (13–15 marks)	A-level (13–15 marks)
<ul style="list-style-type: none"> • Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis. • Evaluation is based on the reasoning presented. • The answer is clear and coherent and there is effective use of specialist language and terminology. 	<ul style="list-style-type: none"> • A very well-focused response to the issue(s) raised. • Perceptive discussion of different views, including, where appropriate, those of scholars or schools of thought with critical analysis. • There is an appropriate evaluation fully supported by the reasoning. • Precise use of the appropriate subject vocabulary.

1 Arguments for the existence of God: the Design Argument

Presentation: William Paley's analogical argument

Exam tip

There are many versions of the Design Argument, but you need to focus on Paley's version only. If you do choose to refer to other arguments, it should be in the context of A02 only. Likewise, the only criticisms that you need to consider are those from Hume. (See also what is said about Hume in the Typical mistakes box on page 3.)

Type of argument and technical terms

REVISED

Paley's argument is:

- **a posteriori:**
 - it is **empirical** in nature
 - it is based on sense experience
- **inductive:**
 - it is based on probability and not on knock-down proof
 - the conclusion is not necessarily true; the stronger the evidence for it, the more likely it is to be true
- **analogical:**
 - it is based on a comparison between the features of two different things.

Paley's argument uses the approach of **natural theology**:

- It makes no appeal to any form of **special revelation**, such as the Bible or religious experience.
- It uses reason, the latest scientific knowledge and observation.

Hence the name of Paley's book: *Natural Theology*. The reference to Genesis 1:1 at the end of the analogy is just pointing out that natural and revealed theology agree on the conclusion.

Paley's argument is based on three observations of the world:

- complexity
- purpose (hence Paley's argument is also referred to as the Teleological Argument)
- regularity.

A posteriori Arguments that depend on sense experience.

Empirical An argument that is based on the experience of the senses (touch, taste, hearing, smell and sight).

Inductive When used of arguments, refers to those based on probability.

Analogical An analogy is an attempt to explain the meaning of something which is difficult to understand by comparing it with something that is more securely within our reference-frame.

Natural theology The view that questions about God's existence, nature and attributes can be answered by reasoning, science, history and observation rather than by appeal to special revelation.

Special revelation Refers to scripture or some form of religious experience.

Paley's analogy

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When walking across rough ground, stubbing one's toe against a stone would not raise the question of how the stone came to be there. In coming across a watch, however, it would be reasonable to ask that question.

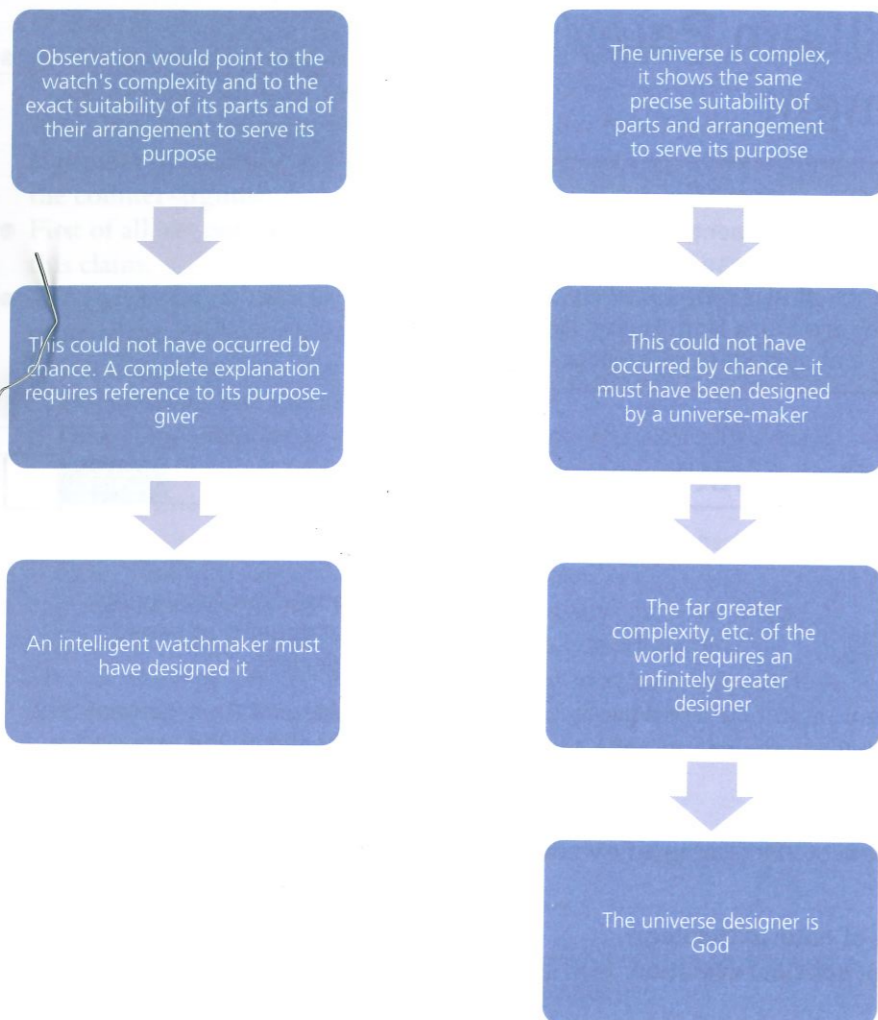


Figure 1 Flow diagram illustrating Paley's analogy

Illustrations given by Paley to support his argument

- The eye is superbly adapted for vision.
- The fins and gills of fish are perfect for living in water.
- Birds' bones, wings and feathers are perfect for flight.
- There is regularity in the universe of planetary orbits and on earth of the seasons.

Now test yourself

TESTED

- 1 Explain the meaning of 'a posteriori'.
- 2 Explain the meaning of 'inductive'.
- 3 Explain how Paley's analogy of the watch applies to his Design Argument.

Key quotation

'The marks of design are too strong to be gotten over. Design must have had a designer. That designer must have been a person. That person is GOD.'

Natural Theology, Paley

Criticisms of design arguments

David Hume

REVISED

Hume made a number of arguments in his challenge to design theory. Two of his main approaches in challenging design arguments are covered here.

Typical mistake

You need to show awareness of chronology when referring to philosophers. Rather than saying 'Hume criticised Paley's assumption that ...', it would be more appropriate to say 'Hume's criticisms of design arguments may be applied to Paley's argument by ...' since Hume died several years before Paley's *Natural Theology* was published.

Rejection of the idea of design

Mechanistic analogies are inappropriate:

- Such analogies are deliberately chosen because they encourage the idea of a designer.
- Living organisms would be more appropriate, e.g. a vegetable, which does not require explanation in terms of a designer.

The apparent order could be due to chance:

- Hume suggested that given the constantly changing arrangements of its atoms over an infinite period of time, it was inevitable that order would eventually emerge.
- He also suggested the possibility that the universe alternates between periods of chaos and periods of order, and by sheer chance, existence currently is in a period of order.

Little can be said about any designer

The mechanistic analogy is **anthropomorphic**:

- Humans have no knowledge of how universes are made.
- This means we can know nothing about the capacities or nature of any universe designer.
- The mechanistic analogy is in effect creating a universe designer in our image.
- The designer is not necessarily the God of Christian theism:
 - A cause must be proportional to its effects.
 - The traditional Christian understanding of God is not required by what is known of the universe.
 - Intelligent minds are attached to physical bodies, so the designer could be mortal and may be long dead.
 - Teamwork is often behind design, so a number of deities of different skills, both male and female, could be responsible for the universe.

The problem of evil:

- The existence of so much natural and moral evil in the world is evidence of a flawed design.
- Hume considered God's omnipotence and omnibenevolence to be incompatible with the existence of evil. Thus, the existence of evil calls into question the character of a creator God.

Anthropomorphic Language that attributes human characteristics or ideas to non-human entities.

Evaluation of Paley's Design Argument

REVISED

Weaknesses	Strengths
Claims made by theism about the nature of a designer God go way beyond the evidence.	Swinburne argued that the existence of a single omnipotent God is the simplest explanation.
Existence of evil suggests incompetent, indifferent or malevolent designer – or no designer at all.	Paley said evil might be unavoidable for God to bring about good. See the sections in this revision guide on the Free Will Defence, Process Theodicy and Hick's Irenaean theodicy.
Apparent order, purpose and design are just chance. Support for this from Darwin and Dawkins.	Evolution itself requires explanation (Swinburne). It is not incompatible with theism.
Universe could have 'designed itself' by chance. Support for this from multiverse theories.	Paley's claim that 'nature shows intention' is supported by the Anthropic Principle . The multiverse theory is incapable of proof.

Its status as a 'proof'

The argument cannot offer proof of God	The argument does offer proof of God
Only deductive arguments can give absolute proof. The Design Argument is inductive, so can never be absolutely certain.	Most things that we accept as true in life are based on inductive arguments. They are accepted as 'true beyond reasonable doubt'. The stronger the evidence, the more probably true a claim is.
Paley's observations to support his argument can be explained naturally, e.g. the regular rotation of the planets is due to gravity. If the multiverse theory is true, then the apparent design is pure chance.	Some would argue that the laws of nature require explanation and that we cannot be sure that the multiverse theory is true. This means that the challenges do not diminish the probability that Paley's argument is true.

The value of Paley's Design Argument for religious faith

REVISED

On the positive side

- Paley's argument is rationally and empirically based.
- It is consistent with biblical teaching that there is a guiding hand directing the whole of nature and human lives in a purposeful way.
- Theists cannot prove God's existence but nor can atheists prove God's non-existence.
 - Both rely on reasoning and empirical evidence to create inductive arguments.
 - Paley's reasoning and appeal to observation, together with the simplicity of his argument and its reinforcement with the Cosmological Argument, provide strong support for theists.
- According to Price, religious faith should include both 'belief that' and 'belief in'.
 - Paley's argument gives evidence to support the 'belief that' God exists.
 - His description of the universe's design encourages 'belief in' God.

On the negative side

- For **fideists**, rational arguments play no part in faith as they do not lead to commitment.
- Paley's argument does not successfully address the issue of evil.

Omnipotent All-powerful.

Anthropic Principle Relates to the view that the boundary conditions (cosmological constants) of the universe had to be precisely what they are for intelligent life to develop; the belief is that we are not here by chance and that God 'fine-tuned' these conditions.

Fideism The view that religion is a matter of pure faith in the sense of commitment. Rational argument has no role to play.

The relationship between reason and faith

REVISED

What follows applies to all three arguments set for study: design, ontological and cosmological.

In Price's view, both 'belief that' and 'belief in' are necessary to faith.

- Without belief that, 'belief in' has no substance.
- Without belief in, 'belief that' has no personal significance.

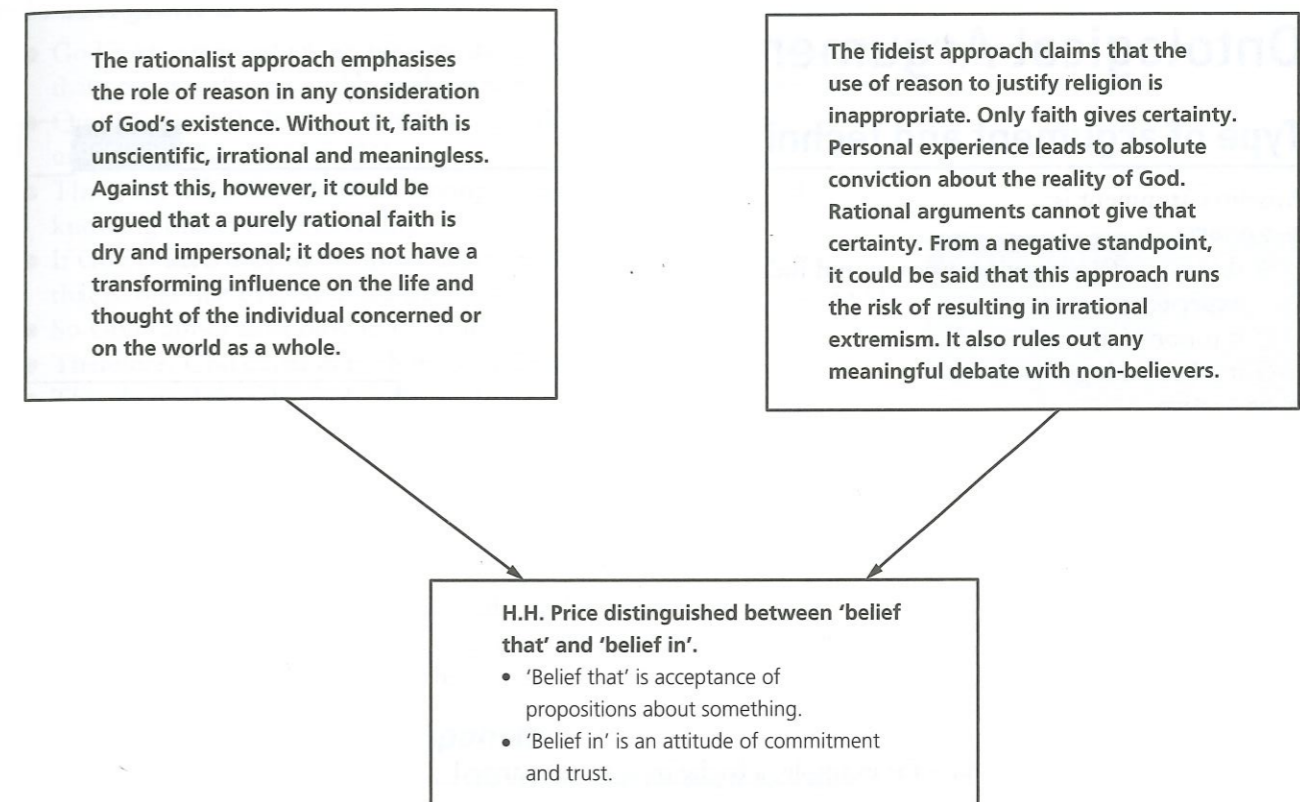


Figure 2 The relationship between reason and faith

Now test yourself

TESTED

- 1 Give three ways in which Hume criticised design arguments and show how these could be applied to Paley's Design Argument.
- 2 Explain Price's distinction between 'belief that' and 'belief in'.

Key quotation

'Faith and reason are like two wings on which the human spirit rises to the contemplation of truth.'

Fides et ratio (On the relationship between faith and reason),
Pope John Paul II

2 Arguments for the existence of God: the Ontological Argument

Presentation: Anselm's Ontological Argument

Type of argument and technical terms

REVISED

Anselm's argument is:

- **a priori**
 - this type of argument is prior to and independent of sense experience
 - it is non-empirical
 - it relies on logic
- **deductive**
 - this type of argument aims to give certain proof
 - if the premises are true, then the conclusion must be true
 - a set of premises is a set of propositions on which an argument is based or from which a conclusion might be drawn, e.g.
 - P1 If $a = b$
 - P2 and $b = c$
 - C then $a = c$.

Analytic statements:

- These are based on logic.
- They are true by definition – for example, a bachelor is an unmarried male.

Subject and predicate:

- The subject refers to who/what the sentence is about.
- The predicate gives information about the subject.
- Complete sentences contain these, e.g.
 - The cat sat on the mat – 'the cat' is the subject, 'sat on the mat' is the predicate.

Necessary truths/things:

- **Necessary truths** relate to statements that could not possibly be false – for example, a circle has no sides.
- **Necessary things** are things that cannot possibly fail to exist – for example, the laws of mathematics, according to some mathematicians and scientists.

A priori An argument relying on logic, not observation or sense experience.

Deductive An argument aiming to give absolute proof. If the premises are true, then the conclusion must be true.

Analytic statements

Based on logic and true by definition.

Subject and predicate

Features of complete sentences: the subject refers to who/what the subject is about and the predicate gives information about the subject.

Necessary truths

Statements that could not possibly be false.

Necessary things Things that cannot possibly fail to exist.

Anselm's ontological argument

REVISED

- The eleventh-century argument is based on Anselm's definition of God, and God's existence can be deduced from that definition.
- The proposition 'God exists' is *a priori* and deductive. It contains the predicate 'exists' in relation to the subject 'God' so God must exist. It is a necessary truth.
- Anselm's argument falls into two parts: *Proslogium 2* and *Proslogium 3*.

Proslogium 2

- God is 'that than which nothing greater can be conceived', that is, a being that possesses all conceivable qualities to the absolute and ultimate degree.
- Quoting from Psalm 14:1, Anselm showed how even the fool understood the concept of God.
- There is a difference between having a concept in the mind and knowing that it exists in reality.
- If God existed only in the mind, a greater being could be conceived, that is, one that existed in reality. This would then be greater than God.
- So God cannot exist only in the mind.
- Therefore, God exists in both mind and reality.
- This showed that the fool of Psalm 14 was indeed a fool.

Key quotation

'The fool says in his heart, "There is no God."'

Psalm 14:1

Gaunilo: 'on behalf of the fool'

- Gaunilo's argument followed the same structure as Anselm's, substituting the lost island for God.
- The lost island is that than which nothing greater can be conceived.
- It is greater to exist in reality than only in the mind.
- If it exists only in the mind, then a greater being can be conceived.
- So the lost island exists both in the mind and in reality.

Proslogium 3 and the Responso

- In *Proslogium 3*, Anselm pointed to the distinction between necessity and contingency:
 - A necessary being would be a being whose non-existence would be contradictory.
 - A contingent being is something that may or may not exist, being dependent on something else for its existence.
- Anselm then again defined God as 'that than which nothing greater can be conceived'.
- It is greater to be a necessary being than a contingent one.
- If God exists only as a contingent being, a greater being could be imagined.
- This being would then be greater than God, which is clearly ridiculous, given the definition.
- Therefore God is a necessary being.
- Anselm pointed to the key difference between an island (or any other object) and God: islands are contingent; God is not.
- Anselm was pointing out that only in God is necessary existence an integral property. Only God cannot be thought not to exist.

Now test yourself

TESTED

- 1 Give two ways in which the Ontological Argument is different from Paley's Design Argument.
- 2 What is Anselm's definition of God?
- 3 Which quotation from Psalm 14 does Anselm use in his argument?
- 4 What does Gaunilo substitute for God in his challenge to Anselm?
- 5 Explain the difference between a necessary and a contingent being.

Criticisms: Kant

Kant's criticisms of the Ontological Argument

REVISED

Kant made two challenges to the Ontological Argument. Both stem from his conviction that statements about existence:

- are **synthetic**, not analytic
- must be proved empirically through sense experience.

Existence is not a predicate

- A real predicate is something that gives information about a subject.
 - For example, the cat sat on the mat.
 - 'Sat on the mat' gives information about the cat.
- Going on to say that the cat exists gives no further information about the cat.
- Kant used the example of thalers (the Prussian currency of his day):
 - It is possible to describe the appearance and the feel of thalers.
 - But to say that they exist says nothing more about them.
 - There is no difference between a concept of 100 thalers and 100 thalers that actually exist.

Something cannot be defined into existence

- Kant accepted that necessary existence belongs to the concept of God.
- But this does not mean that God actually exists.
- The fact that something could exist does not mean it actually does exist.

Evaluation of Anselm's Ontological Argument

REVISED

Strengths and weaknesses of Anselm's argument

Strengths	Weaknesses
It is a deductive argument, so if it works, it gives absolute proof as opposed to other arguments' reliance on probability.	Kant's challenges suggest that it does not work in either of its forms.
Its independence of evidence from human observation protects it from possibly unreliable evidence.	Arguments about existence need to be empirically based.
Anselm's definition is in fact claiming that God is limitless and for many, if there is a God, his definition makes good sense.	Aquinas and others since have challenged Anselm's definition of God. Humans cannot know the nature of God and any attempt to define God limits him. If this is the case, the whole of the Ontological Argument collapses.

Synthetic Statements that could be true or false. Their truth or falsity is determined by sense experience.

Typical mistake

It is often thought that Kant's criticisms were directed at Anselm. This is not the case. Kant was challenging Descartes' form of the Ontological Argument. They do, however, apply to Anselm's version.

The status of Anselm's argument as a proof

Proof of the existence of God	Not proof of the existence of God
The nature of the argument as <i>a priori</i> , analytic and deductive means that if its premises are true, then it does indeed prove the existence of God. Many scholars have claimed, and still do claim, that it is valid.	Most scholars, however, agree with Kant that the most it shows is that if God exists, then he exists necessarily. But it is all about the 'if'. Nobody disputes that $2 + 2 = 4$. If Anselm's argument were true, there would be no doubt.
Some claim it is a proof in that it is a faith-based acceptance.	But this is not what is normally thought of as proof; it is more a confirmation of a belief that someone already has.
Karl Barth claimed that Anselm never intended it as a proof. He thought it consisted of Anselm's meditation on a religious experience.	The fact that he issued a response suggests that Gaunilo understood it as an attempt to prove the existence of God.
Some theologians think it was simply a meditation on the nature of God that was intended to assure his fellow monks that their faith was reasonable.	Anselm's preface to the <i>Proslogium</i> also suggests he saw it as a proof.

The value of Anselm's argument for religious faith

On the positive side:

- The argument works for those who are already theists.
- It shows that their religious belief is rational.
- The reasoned 'belief that' God exists reinforces and supports 'belief in' (commitment to) God.

On the negative side:

- If it fails as a proof, then its value to religious faith is limited.
- Fideists reject the use of rational arguments to prove the existence of God. They think that reliance on such arguments devalues faith.
- Karl Barth rejected attempts to prove God's existence through reason:
 - God can be known only through revelation, not by logic.
 - He claimed that Anselm never intended the *Proslogium* to be seen as an argument proving God's existence using logic.
 - Anselm was simply trying to understand the God he believed in and whose nature as the greatest conceivable being had been given to him in a religious experience.

Key quotation

'I do not seek to understand so that I may believe, but I believe so that I may understand; and what is more, I believe that unless I do believe I shall not understand.'

Proslogium 1, Anselm

Now test yourself

TESTED

- 1 Whose version of the Ontological Argument was Kant actually challenging?
- 2 What two challenges did Kant make to the Ontological Argument?
- 3 Explain how Kant used the example of thalers in his challenge to the Ontological Argument.
- 4 The fact that something could exist does not mean that it actually does so. Explain how this applies to the Ontological Argument.

3 Arguments for the existence of God: the Cosmological Argument

Presentation: Aquinas' Way 3 – the argument from contingency and necessity

Type of argument and technical terms

REVISED

Aquinas' argument is:

- *a posteriori*
 - that means it is empirical in nature
 - it is based on sense experience
- inductive
 - it is based on probability and not on knock-down proof
 - its premises are synthetic in nature
 - they are not necessarily true; the stronger the evidence for them, the more likely they are to be true.

Aquinas' Way 3 focuses on contingency and necessity.

- Everything in the **cosmos** is contingent.
- Something must therefore exist necessarily as its cause.

Aquinas' Way 3

Aquinas' version of the Cosmological Argument comes in the first three of his 'Five Ways' which are arguments intended to prove the existence of God. The first three Ways are interconnected, but Way 3 is often seen as the most important and it is this way that is set for study.

There are two parts to this argument – see Figure 3.

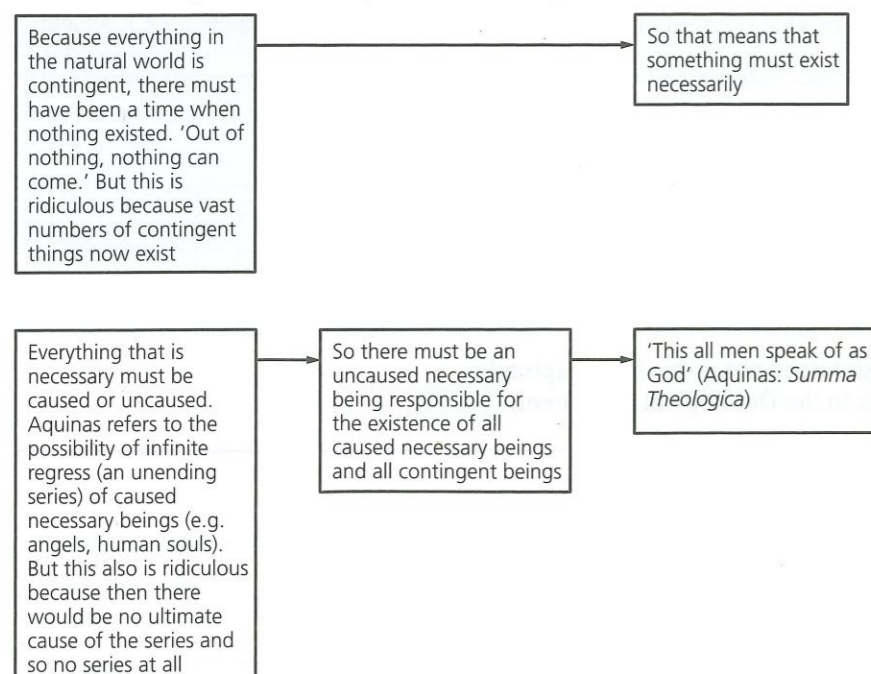


Figure 3 Aquinas' Way 3

Cosmos This universe of space and time.

Now test yourself

- 1 How is the Cosmological Argument similar in type to Paley's Design Argument?
- 2 What is the focus of Aquinas' Way 3?
- 3 Summarise Aquinas' argument in Way 3.

TESTED

Criticisms: Hume and Russell

Hume's and Russell's criticisms of the Cosmological Argument

REVISED

Hume and Russell make a number of criticisms of the Cosmological Argument. Russell's challenges were made most memorably in his 1948 radio debate with F.C. Copleston.

Key quotations

'I should say that the universe is just there, and that's all'
A debate on the existence of God, Bertrand Russell

'Plurality should not be posited without necessity.'
William of Ockham

- 1 Russell argued that Aquinas was guilty of the fallacy of composition.
 - What is true of the parts is not necessarily true of the whole.
 - Just because what we see in the world is caused, it does not mean that the universe itself has a cause.
- 2 Hume and Russell rejected the concept of a necessary being.
 - Statements about existence are synthetic (based on the senses) rather than analytic (based on logic).
 - There is no contradiction in stating that God does not exist.
- 3 Hume suggested that the universe might be a necessarily-existent being.
 - This logic conforms to **Occam's Razor**: the conclusion is most likely if it requires fewer assumptions. That is to say, the universe could be necessarily existent rather than contingent upon an unseen, necessarily-existent God.
- 4 Russell took a different approach, claiming that the existence of the universe is simply unexplainable, it is just a **brute fact**.
- 5 Hume argued for the possibility of **infinite regress**: it can reasonably be asked what caused God.
- 6 Hume argued that nothing can be said about the nature of God as a necessarily-existent being.

Brute fact A fact that has and needs no explanation.

Infinite regress An indefinite sequence of causes or beings which does not have a first member of the series.

Occam's Razor The rule that if there are competing theories, the simpler one is the better.

Evaluation of Aquinas' Way 3

REVISED

Weaknesses and counter-arguments

Here the strengths take the form of the counter-arguments to the criticisms made of the Cosmological Argument.

Weaknesses	Counter-arguments
Fallacy of composition What is true of the parts may not be true of the whole.	This is not always the case, e.g. <ul style="list-style-type: none"> ● Each of the 50 states of the USA is in the northern hemisphere. ● The USA is in the northern hemisphere. The second statement is not false.
The universe could be a necessarily-existent being. This is supported by the principle of conservation of matter and by some modern cosmological theories.	The case for necessarily-existing matter is no stronger than that for a necessarily-existing mind. Scientific cosmological theories do not explain why there is something rather than nothing, whereas the idea of God does.
The universe could be just brute fact.	Most people seek an explanation for things and this is how science operates.
Why not infinite regress of contingent beings?	This still does not explain why there is something rather than nothing. When science looks for an explanation, it generally finds one or expects to do so as knowledge increases. There is no evidence for the existence of an infinite past sequence in the real world, although mathematics contains this idea.
It cannot be shown that the existence of any being is logically necessary.	Hume misunderstood Aquinas. Aquinas was talking about God's metaphysical (not his logical) necessity .
Why just one necessary being?	Application of Occam's Razor supports the idea of a single being.

The status of Aquinas' Way 3 as a proof

Proof of the existence of God	Not proof of the existence of God
Only deductive arguments can give absolute proof. The Cosmological Argument is inductive so can never be absolutely certain.	Most things that we accept as true in life are based on inductive arguments. They are accepted as 'true beyond reasonable doubt'. The stronger the evidence, the more probably true a claim is. Science in fact adopts this approach with the existence of quarks , for which there is no direct evidence but for which there is very strong indirect evidence. If there is the need for a satisfactory explanation of the universe, the Cosmological Argument might be said to provide it.
Aquinas' Way 3 will never convince atheists.	This may be true but it may be that no argument, however rational, would convince those whose view of the world is fixed. For a theist, however, Way 3 might seem to give a reasoned proof of God as the necessary uncaused cause.

Fallacy of composition The fallacy of inferring that what is true of the parts of the whole is true of the whole itself.

Metaphysical necessity A form of necessity that derives from the nature or essence of things.

Quarks Elementary particles assumed to be one of the building blocks of matter.

The value of Aquinas' Way 3 for religious faith

On the positive side:

- A reasonable hypothesis. Alternative explanations for the origin of the universe have no greater probability.
- Difficult language, but the concept is easy to understand. The idea is accessible to any Christian and not just to theologians.
- Supported by the Design Argument.

On the negative side:

- Not all theists accept it.
 - Kant rejected it because he thought the idea of God as a necessary being was dependent on the Ontological Argument.
 - Karl Barth rejected all attempts to prove God's existence through reason.

- Aquinas did not think it was sufficient on its own.
 - Faith is supported by reason but natural theology cannot give knowledge of doctrines such as the Trinity.
 - These doctrines are revealed in the Bible and in the teachings of the Church.
 - Faith is a gift of God's **grace** that enables believers to understand them.
- The theist Stephen Evans regards the argument as having limited value because it does not indicate the God of Christian theism.
 - He saw it as at best pointing to a deist God.
 - Gerry Hughes has reservations about it for the same reason.

Grace The Christian doctrine of the undeserved and unconditional love and mercy that God shows to humanity.

Now test yourself

TESTED

- 1 Explain what Hume and Russell meant when they said Aquinas' Cosmological Argument committed the fallacy of composition.
- 2 What was Russell's view on explaining the origin of the universe?
- 3 Give two reasons why some theists reject the Cosmological Argument.
- 4 How do theists use Occam's Razor in support of the Cosmological Argument?

Exam practice: AS-level

- 1 a Explain why Hume rejected design arguments as proofs of the existence of God. [15 marks]
b 'For religious believers, the design argument is persuasive as an argument for the existence of God.' Assess this view. [15 marks]
- 2 a Explain Anselm's Ontological Argument. [15 marks]
b 'Kant's challenges have destroyed the Ontological Argument as a proof of God's existence.' Assess this view. [15 marks]
- 3 a Explain the key features of Aquinas' Cosmological Argument as set out in Way 3. [15 marks]
b 'Aquinas' cosmological argument does not succeed in proving the existence of God.' Assess this view. [15 marks]

Exam practice: A-level

- 1 a Examine the strengths and weaknesses of the design argument for the existence of God. [10 marks]
b 'For religious believers, the design argument is persuasive as an argument for the existence of God.' Evaluate this view. [15 marks]
- 2 a Examine Anselm's Ontological Argument. [10 marks]
b 'Kant's criticisms have destroyed the Ontological Argument as a proof of God's existence.' Evaluate this claim. [15 marks]
- 3 a Examine Aquinas Cosmological Argument for the existence of God as set out in Way 3. [10 marks]
b 'Aquinas' cosmological argument does not succeed in proving the existence of God.' Evaluate this claim. [15 marks]

4 Evil and suffering

The problem of evil and suffering

For many people, this poses the biggest challenge to religious belief. Hans Kung referred to it as 'the rock of atheism'.

A biblical background to evil

REVISED

There are no biblical texts set for study, but as some of the theodicies are influenced by and/or refer to them, a brief outline might be useful.

- The story recounted in Genesis 3 is often referred to as the Fall.
 - It relates how Adam and Eve disobeyed God's command by falling for the serpent's persuasion to eat the forbidden fruit.
 - This resulted in everything turning sour: innocence was lost, the original harmony between humans and animals was lost, childbirth would be painful yet the woman would still succumb to the man's domination, and the man would have a life of fruitless hard labour. Adam and Eve were also driven out of Eden.
- The Genesis stories of the Flood relate to God's decision to destroy the human race, apart from Noah and his immediate family, and to start again.
- Some prophetic teaching states that God himself is the author of evil as well as of good.
- Some biblical writings claim that Satan is the cause of evil.
- The Old Testament book Job examines a range of ideas about the cause and purpose of evil.

The concepts of natural and moral evil

REVISED

Both types of evil manifest themselves clearly in the suffering that they cause.

- Suffering is the mental/emotional/spiritual/physical pain and distress that humans and animals experience as a result of moral and natural evil.

Natural evil

Natural evil refers to things such as disease, the suffering of animals that are prey for other animals, and earthquakes. They are the result of things beyond human control, such as genetic mutations or the chance workings of the laws of nature.

In its most severe forms of expression, natural evil causes unimaginable distress for its victims. Many Christians find natural evil hard to accept, particularly on a large scale. Examples of natural evil are:

- a small child dying of a disfiguring and agonising cancer
- the 2004 Boxing Day tsunami that killed over 230,000 people in 14 countries
- animals caught up in a forest fire with no means of escape.

The Old Testament gives numerous examples of God using the forces of nature to wreak havoc on people (often the enemies of Israel).

- The Flood was his punishment for the total corruption of humankind.
- The plagues were inflicted on the Egyptians to force the Pharaoh's hand.
- The **Exodus** resulted in the escape of the Israelites but the drowning of many pursuing Egyptians.

In the New Testament, there are many accounts of Jesus healing people and controlling nature, not to mention the resurrection.

- When asked on one occasion about the cause of a man's blindness, Jesus turned the question to the purpose of the man's suffering, saying that it was a chance for God's power to be seen.

Key quotation

'But you blew with your breath, and the sea covered them. They sank like lead in the mighty waters.'

Exodus 15:10

The Exodus The escape of Hebrew slaves from slavery in Egypt. The word means 'going out'.

Moral evil

Moral evil refers to the hurtful and harmful acts that humans as moral agents carry out, or to human inaction when someone is in need.

- As with natural evil, there is a wide range in the amount and intensity of the moral evil perpetrated.
- Many Christians can probably account to their own satisfaction for small daily acts of unkindness, etc.
- The problem becomes acute when truly horrendous acts of evil are committed, e.g.:
 - the Holocaust and the medical experimentation that was carried out
 - the terrible acts of sexual violence carried out on children by paedophiles.
- This raises the question of why God permitted such evils to be carried out.

The logical and evidential problem of evil

REVISED

The logical problem of evil

This argument against God's existence is based on logic and centres around three statements, the first two relating to traditional Christian beliefs about God and the third to an observed fact (see Figure 4).

- God is omnipotent.
- God is omnibenevolent.
- Evil exists.

The Greek philosopher Epicurus (341–270BCE) came up with what is usually referred to as the Inconsistent Triad.

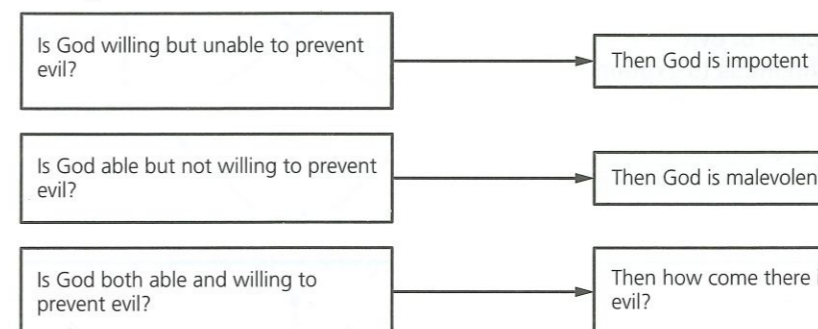


Figure 4 The logical problem of evil

To deny the two traditional beliefs about God is not acceptable to most Christians.

- Denying God's omnipotence would suggest for them a God not worthy of worship.
- Denying God's all-loving nature would contradict the teaching of Jesus and destroy the very basis of Christian belief.

Some have denied the existence of evil.

- Augustine claimed that evil is the absence of good in the same way that darkness is the absence of light.
- Aquinas said that evil was the lack in something of a good that was natural to it. He used the evil of blindness to illustrate his thinking.
 - Blindness in a stone would not be an evil, as a stone isn't meant to see.
 - Blindness in a human, however, would be an evil.

The evidential problem of evil

This argument against the existence of God is based on evidence from the world around us.

- 1 The sheer quantity and quality of both natural and moral evil are overwhelming, e.g.:
 - the millions of creatures that were destroyed by natural disasters long before the appearance of humans on the planet
 - the long list of terrible cruelties listed in Dostoyevsky's *The Brothers Karamazov*, just one of which is enough to make Ivan, one of the characters in the book, state that evil is too high a price to pay for the joys of heaven.
- 2 The pointlessness of so much evil that serves no useful purpose, e.g.:
 - Rowe's example of the fawn suffering a slow and agonising death in a forest fire
 - it serves no good in terms of enabling human free will or moral and spiritual development.

This calls into question another traditional belief about God: that he is **omniscient**. An omniscient God must have known the terrible suffering that would be caused by both the laws of nature and humans.

Key quotation

'I hasten to give back my entrance ticket ... It's not God that I don't accept, Alyosha, only I most respectfully return my ticket.'

The Brothers Karamazov,
Chapter 35

Omniscient All-knowing. Many understand this in a causative sense.

Now test yourself

TESTED

- 1 What two beliefs about the nature of God do most Christians see as essential to their faith?
- 2 Outline the logical form of the problem of evil.
- 3 Outline the evidential form of the problem of evil.
- 4 How did Aquinas use the analogy of blindness to explain his views about the nature of evil?
- 5 Explain how the existence of evil raises problems for the belief that God is omniscient.

Responses to the problem of evil and suffering

Since ancient times, religious believers have tried to reconcile belief in God with the existence of evil. These attempts are known as theodicies and the following are those set for study: the Free Will Defence, John Hick's soul-making theodicy and Process Theology.

The Free Will Defence

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The Free Will Defence needs to show that:

- 1 Humans cannot have free will without the existence of moral evil.
- 2 Having free will is worth the cost in terms of suffering.

John Mackie's Free Will Defence

For your exam, you need to know only the general theory of the Free Will Defence, but John Mackie's version of the defence is an example which will help you to understand and explain the defence more fully. What follows is John Mackie's version.

Exam tip

If you use John Mackie's version in explanation of the Free Will Defence, do not say or imply that he was a religious believer – he was not, he was an atheist. He produced the version simply then to knock it down and to attempt to show that it does not work as a theodicy.

First-order good/evil	The experience in life of happiness or pleasure, for example eating a delicious meal.	The experience in life of misery or pain, for example having an accident and breaking a leg.
Second-order good/evil	We can respond to suffering with kindness, love, compassion, etc. Second-order good exists to maximise first-order good and minimise first-order evil	We can respond to suffering with cruelty, hate, spite, etc. Second-order evil exists to maximise first-order evil and minimise first-order good
Third-order good	Free will allows humans to choose between two things. Pain and suffering are needed to help us develop the capacity for sympathy, etc. and so spiritually and morally 'grow'. But the down-side is that many will choose the opposite.	
Fourth-order good	God creates humans with free will, which teaches us to be morally responsible.	

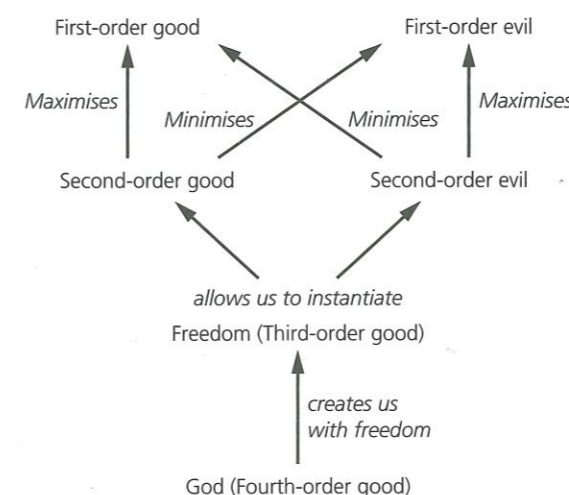


Figure 5 Mackie's account of the Free Will Defence

First-order good A good at the basic level of human experience.

Second-order goods More valuable and significant than first-order goods.

Rejection and support of the Free Will Defence

Mackie set out his example of the Free Will Defence in order to disprove it. However, his example is one of the clearest and most compelling examples of the Free Will Defence. His rejection of it was opposed famously by theologian Alvin Plantinga.

Mackie's rejection of the Free Will Defence	Plantinga's defence of the Free Will Defence
<p>Logically, it is possible for someone to freely choose good at every point of choice.</p> <p>Therefore, God could have made people so they have true free choice yet always choose good.</p> <p>He didn't do so, so he</p> <ul style="list-style-type: none"> ● lacks power, or ● lacks love, or ● does not exist. 	<p>The logical problem of moral evil</p> <p>Plantinga's three possible worlds give three options:</p> <ul style="list-style-type: none"> ● The world as it is, with 'morally significant free will' and no causal determination from God, which means there is evil and suffering. ● The world without 'morally significant free will' but with God's causal determination to make people choose good, so no evil. ● Both 'morally significant free will' and God's causal determination to make people choose good, so no evil. <p>According to Plantinga:</p> <ul style="list-style-type: none"> ● The first is logically possible. ● The second is also logically possible but would make humans robots. It is easy to see why God would create the first scenario rather than the second. ● The third is logically impossible. Genuine free will (the libertarian understanding) is incompatible with causal determinism. Therefore, Mackie's argument fails. <p>Natural evil</p> <ul style="list-style-type: none"> ● This is tied up with punishment for the Fall. ● It is logically possible that God created or allowed natural evil because of human sin in Eden.

Evaluation of the Free Will Defence

Strengths	Weaknesses
Plantinga shows that the Free Will Defence approach is logically possible in relation to both types of evil and that Mackie's suggestion is not.	But this does not mean that it is true.
The Free Will Defence addresses the issue of natural evil as nature has to be free to follow its laws of operation and the evils that result from this enable the development of second-order goods.	This all hinges on whether or not libertarianism provides the right interpretation of human experience. The fact is: we can neither prove nor disprove it.
A world with genuine free will has much more value than one without it, where humans are in effect robots.	Not all would agree with this. Even if it is accepted that God's omniscience is simply the knowledge of a being outside time and space and is not causative, the sheer amount of so much evil, coupled with the apparent pointlessness, raises the point made by Dostoyevsky's Ivan: does being free justify such a terrible cost?

Causal determinism The idea that every event is caused by preceding events and conditions and by the laws of nature. Therefore humans do not have free will.

Libertarianism In the free will debate, this is the view that although some aspects of human existence are determined by physics, biology and chemistry, humans nevertheless have a degree of free will and so can be held morally responsible for their actions.

John Hick's soul-making theodicy

REVISED

There were four key influences on Hick's thinking:

- His rejection of the widely accepted Augustinian soul-deciding **theodicy** as outdated and theologically unsatisfactory, and his preference for the soul-making thinking of the second-century bishop Irenaeus.
- His wish to apply modern scientific, theological and philosophical insights.
- The need to respond to the challenges of atheism, e.g. that of Mackie.
- His religious convictions that arose out of personal experience.

Key points in Hick's soul-making theodicy

Humans are the high point of evolution.

- A long evolutionary process willed by God as the source of all life has led to personal human life.
- The human *telos* or goal is to have a conscious and personal relationship with God.
- This can be achieved only through a free and willing response based on experience of the world with all its good and evil.

To use John Keats' phrase, the world is a 'vale of soul-making'.

- It is a world that enables spiritual growth rather than, as Augustine thought, a soul-deciding world where humans' choice of good or evil decides their eternal fate.
- The world is geared to enable spiritual growth; it is therefore not a 'paradise of pets' (Hick) but one that will enable humans to become children of God.

Like Irenaeus, Hick had a two-stage concept of humanity.

- Creation in God's image means that humans have a special character.
- People have the potential for a conscious and personal relationship with God.
- That potential is fulfilled in the afterlife.

God set an **epistemic distance** between himself and humanity.

- The world is religiously ambiguous, i.e. 'as if there were no God'.
- This is to allow humans full freedom to choose to have a personal relationship with God.
- A loving relationship is only authentic and only has value if it is freely chosen.
- This means that the world has to contain the full range of moral and natural evils, allowing humans to develop the second-order virtues.

Sin is inevitable.

- Sin is a failure to live in a right relationship with God, which affects all human relationships with God, fellow humans and the rest of creation.
- Alienation from God is a result of the struggle for survival in an often hostile environment.
- God permits this out of his respect for human freedom, but only he can put things right.
- This was done through Christ's redeeming life, death and resurrection.

Hick was a **universalist**.

- He rejected the ideas of hell and eternal punishment as incompatible with the omnipotence and omnibenevolence of God.
- A final rejection of God that led to eternal separation from him would mean that God's power and goodness had been defeated.

Theodicy A philosophical defence of God's goodness, power and even existence in the face of the reality of evil.

Epistemic distance A distance of knowledge. The world operates in such a way that humans cannot know from it that there is a God.

Universalism The belief that ultimately all humans will enjoy eternity with God, i.e. 'go to heaven'.

Objections and responses to Hick's theodicy

Objections made to Hick's theodicy	Hick's response
The theodicy does not address the issue of animal suffering, since animals cannot develop spiritually.	<ul style="list-style-type: none"> ● Pain is needed to warn animals of danger. ● Unlike humans, they do not fear future harm or death. ● Animals have to exist to stop us from realising our 'special' nature and they have to suffer to an extent that is beyond our understanding.
The concept of epistemic distance does not resolve the problem of purposeless evil.	<ul style="list-style-type: none"> ● This has to remain a mystery as otherwise the epistemic distance would be lost and we would know that God existed and so would not freely choose a relationship with him.
The theodicy does not justify the very worst of evils.	<ul style="list-style-type: none"> ● If the worst evils are removed, then the next worst ones would become the worst. ● The more evils are removed, the less free and responsible humans are.

Evaluation of Hick's theodicy

Strengths	Weaknesses
The theodicy fits with current scientific thinking on evolution.	If humans are evolved animals, how is it that they are in the image of God?
The idea of being at an epistemic distance from God justifies all kinds of evil and its extent, since the final goal of heaven for all justifies the means.	Hick's attempted justification of animal suffering is weak. The end does not justify the means. Is the amount of human and animal suffering over the millennia justified by the prospect of heaven?
The claim that the concept of eternal damnation in hell is a defeat for the love of God makes sense.	Many Christians reject this as against traditional beliefs about the work of Christ, judgement, heaven and hell. Moreover, if all are ultimately saved, God is ultimately overriding human freedom.

Hick leaves poignant questions to be answered which you should consider for yourself before deciding whether you think his theodicy is successful.

Key quotation

'What is the greatest difficulty in the way of such a theodicy? It is, I think, the stark question ... whether all the pain and suffering, cruelty and wickedness of human life can be rendered acceptable by an end-state, however good? In face of this gravest of all challenges to a Christian faith in God I can well understand and sympathize with the negative response which Dostoevski has so powerfully articulated. And if I had myself experienced some deep ... personal tragedy ... I might well share that negative response. But we believe or disbelieve, ultimately, out of our own experience and must be faithful to the witness of that experience...can there be a future good so great as to render acceptable, in retrospect, the whole human experience ...? I think that perhaps there can, and indeed that perhaps there is.'

Evil and the God of Love, pp. 385–386, Hick

Process Theology as presented by Griffin

REVISED

David Ray Griffin's Process Theodicy arose out of twentieth-century Process Theology, which was an attempt to take into account the insights of quantum mechanics. This led to the rejection of a number of traditionally held Christian beliefs, for example:

- The idea of creation *ex nihilo*. Process theologians claim that this is based on a mistranslation of Genesis 1:1: God did not create a universe from scratch; rather, his task was to make an already existing chaotic matter into an ordered universe.
- The concept of God's omnipotence. If the universe already existed and posed a challenge to God's purposes for it, then God could not be in full control of it.
- The so-called truths of the Bible, Church and tradition cannot be accepted simply because they are logically possible. Only those things should be accepted as true that are generally accepted because they are common to people's experience of what is part of existence.

Key points in Griffin's Process Theodicy

Both God and the universe have necessary, **panentheistic** and eternal existence.

- God is not **transcendent**.
- Griffin uses the analogy of humans as embodied minds.
- God, then, is the soul of the universe.
- The universe is 'in' God, both existing necessarily and eternally as 'God-and-a-world'.

Just as the human mind cannot dictate the way the body works, so God cannot control his 'body', the universe. Over billions of years God persuaded the universe into ever-increasing complexity and order.

This means that there is no problem of evil for theists to resolve as God cannot intervene or answer prayer. Instead, there is just a long process of divine persuasion.

The drive towards increased complexity inevitably leads to two possible and parallel results.

- It brings the increased and increasing potential for enjoyment and fulfilment.
- It brings the increased and increasing capacity for suffering.
- The more complex the creature, the greater the potential either to work with God towards greater harmony in creation or to reject his purpose and encourage others to do the same.

God is responsible but not **culpable** for having sparked off the evolutionary process that has resulted in so much suffering.

- God cannot influence entities at the 'lowest' level of existence as they lack any awareness for God to appeal to.
- Had God avoided the process that could lead to evil, the result would have been a world without value.
- There are huge risks, but it is better to have our universe with its mixed experiences and possibly with worse suffering to come than no universe at all.
- God shares all our suffering.

Key quotation

'God is "the fellow sufferer who understands".'
A.N. Whitehead

Panentheistic Existence refers to the relationship between God and the universe. Pantheism means 'everything (is) in God'. God is the soul of the universe, existing therefore within space and time.

Transcendent The belief that God is beyond space and time.

Culpable Deserving of blame.

Evaluation of Griffin's Process Theodicy

Strengths	Weaknesses
Fits in with current scientific knowledge and with biblical criticism.	Some theists claim that we cannot be sure of the correct translation and interpretation of Genesis 1:1.
The concept of God as a 'fellow sufferer' because the entire sensory experience of the universe is 'in' him means that those who suffer have the assurance that God understands what they are going through.	This does not apply to animals, whose suffering is equally as great as that of humans. For humans, the risks of even worse suffering to come are enough to make them just give up the struggle to maximise good.
Rejection of God's omnipotence means there is no conflict between the existence of an all-loving God and the reality of evil.	For many theists, such a God is unworthy of worship. It does not address the challenge relating to the amount and pointlessness of evil and suffering: ● Given this, why did God bother to start on his project of persuasion? ● And when he realised the extent of opposition, why did he not abandon it?
The emphasis is on what we know from this world, so there is no speculation about what happens at death; the only immortality is objective immortality, where humans 'live on' eternally in the mind of God. Griffin also makes a strong case, however, for subjective immortality, based on parapsychology and near-death experiences.	The idea of objective immortality is deeply dissatisfying and unsatisfactory for many theists. The 'jury is still out' on parapsychology and near-death experiences: we just do not know if they are evidence for some kind of existence beyond the current one.

Key quotation

'Good though he may be, Griffin's God is too small.'
Encountering Evil: Live Options in Theodicy, John Roth

Parapsychology The study of paranormal and psychic phenomena that are not within the sphere of scientific psychological investigation.

The implications of the problem of evil and suffering

REVISED

- Many Christians conclude that there is no definitive answer to the problem but adopt one of the theodicies as the 'best fit' with their experience.
 - The Catholic Church and many Protestants adopt the soul-deciding Augustinian theodicy with its emphasis on free will, judgement, heaven and hell.
 - Many others adopt the Free Will Defence (often in conjunction with one of the other theodicies) or Hick's soul-making theodicy.
 - Some liberal Christians accept Process Theodicy.
- Whatever theodicy is adopted, many Christians also adopt the practical response of trying to alleviate suffering wherever they can.

- Many Christians reject any attempt at philosophical understanding in favour of faith.
 - They follow the example of Job, who in the end accepts that the limitations of being a human mean that he cannot understand why he suffers, but he is prepared to trust that God does have a good purpose.
 - Despite his fear of death experienced in Gethsemane and his sense of separation from God at the height of his agony on the cross, Jesus trusted that there was a good purpose behind his death.
- The experience of terrible suffering, especially when it is on a colossal scale, has led to two polarising results:
 - It is a major reason for the growth in atheism and agnosticism in modern times.
 - It is also one reason for the increase in **apocalyptic** and **millenarian** Christian sects, whose literal understanding of the New Testament Book of Revelation leads to them understanding the ever-increasing evil on earth as the preliminaries to the final cosmic battle between God and Satan that will lead to the end of the world as we know it.

Apocalyptic sects Religious groups that believe the end of the world is imminent.

Millenarianism The belief that there will be a thousand years' reign of Christ, followed by universal resurrection, judgement and consignment to heaven or hell.

Now test yourself

TESTED

- 1 Outline the Free Will Defence.
- 2 Why does Mackie reject the Free Will Defence?
- 3 Explain why, according to Hick, God has set an epistemic distance between himself and humanity.
- 4 Explain why some theologians reject Hick's universalist views.
- 5 Why, according to Griffin, is God not culpable for having set in motion the evolutionary process that causes terrible suffering?
- 6 Why do many theists claim that God as depicted by Griffin is unworthy of worship?

Exam practice: AS-level

- 1 a Explain the logical and evidential problem of evil. [15 marks]
b 'The existence of natural evil is a bigger challenge to belief in God than the existence of moral evil.' Assess this view. [15 marks]
- 2 a Explain the key features of Griffin's Process Theodicy. [15 marks]
b 'Hick's soul-making theodicy gives a satisfactory response to the challenge to belief in God's existence that is posed by the problem of evil.' Assess this view. [15 marks]

Exam practice: A-level

- 1 a Examine the logical and evidential problem of evil. [10 marks]
b 'The evidential problem of evil creates more problems for belief in the existence of God than the logical problem.' Evaluate this claim. [15 marks]
- 2 a Examine Griffin's Process Theodicy. [10 marks]
b 'Hick's soul-making theodicy gives a satisfactory response to the challenge to belief in God's existence that is posed by the problem of evil.' Evaluate this claim. [15 marks]