



Nature of Existence

Eternity

Uncreated, Infinite

- No Beginning, No End
- Eternal Now
- Duration of that which does not change



Created

Creation

Mortal, Finite

Matter

- Matter occupies **Space**
- Matter changes
- Change defines **Time**

Time & Space

- Has Beginning & End
- Successive Now
- Duration of Time

Creation

- God created:
 - things of Matter, mortal creatures
 - things of Spirit, immortal creatures
 - one creature of both Matter *and* Spirit
- Whereas we create *from something*, God creates *from nothing*

In the beginning God created heaven, and earth. Gen i.1.

Of Him, and by Him, and in Him are all things. Rom xi.36

Material Creature

Created Matter	
Composition	Composite of Matter & Form
Nature	Mortal Contigent soul
Change	Ceaseless accidental change Substantial change possible
Duration	Time
Limitation	Anchored to matter, fixed in time

Æviterity

Immortal, Finite

- Has Beginning, No End
- Successive Now
- Duration of accidental change

- One
- Single, pure Form, indivisible
- *The Infinite, the Uncreated*
- One Nature: Divine, Eternal
- Creator of all things, visible and invisible
 - *from nothing*
- St Thomas' Five Ways:
 - The unmoved Mover (Change)
 - The uncreated Creator (Supreme Cause)
 - The non-contingent Being
 - Degree of Perfection
 - The Supreme Architect
- Aristotle (thence St Thomas, et al):
 - The Efficient; Exemplar; First & Final Cause of all things
- Etc

God

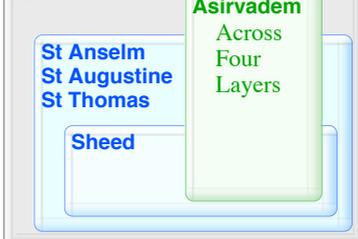
Infinite Spirit
Single pure Form
Eternal Subsistent
Utterly changeless
Eternity
Utterly limitless

- Possesses Being
- Self-subsisting
- Essence = Existence
- Uncaused

Source

- This merely paraphrases the work of the great apologist Francis 'Frank' Joseph Sheed, *Theology and Sanity* Imprimatur ✠ Morrogh Bernard Vicarius General, Westmonasterii, 1946
- Sheed's work is based heavily on our Angelic Doctor, St Thomas Aquinas' *Summa Theologiae* 1270
- Ss Anselm; Augustine; & Thomas use the formal concepts established by Aristotle in 350BC

Aristotle



Formal Logic

- **Language, Semantic** (Aristotle; St Thomas)
 - Demonstrated herein, without formal introduction
- **Abstract concepts**
 - The Infinite cannot be defined, let alone by a finite mind
 - The Infinite, God, cannot be drawn in a circle, or on a page
 - At best, this is knowledge by analogy, per St Thomas, constrained by Formal Logic