



Nature of Existence

Eternity

Uncreated, Infinite

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

God

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

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

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

Spiritual Creature

Created Spirit
Form only, no Matter
Immortal Contigent soul
Substantial permanence Accidental change
Æviterity Self-relative chronology
No anchor to matter, self-relative chronology

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

St Anselm
St Augustine
St Thomas

Sheed

Asirvadem
Across
Four
Layers

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