

***"Two things fill the mind
with ever new and
increasing admiration and
awe, the oftener and more
steadily we reflect on
them: the starry heavens
above me and the moral
law within me."***

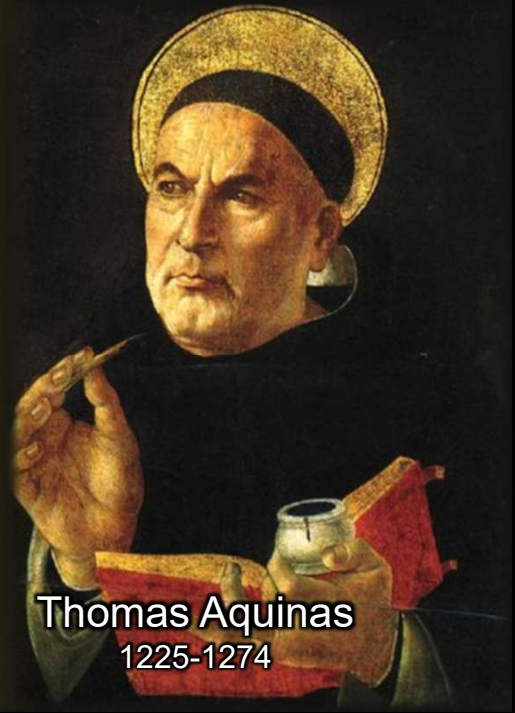
[*Critique of Practical Reason*, trans. Lewis White Beck (New York: Macmillan Publishing, 1956), 166]



Immanuel Kant
1724-1804

"Beginning with sensible things, our intellect is led to the point of knowing about God that He exists, and other such characteristics that must be attributed to the First Principle."

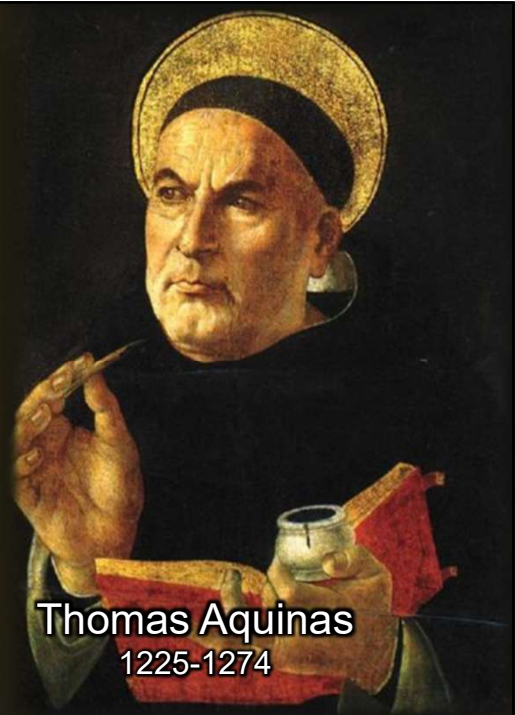
[Summa Contra Gentiles, I, 3, §3, trans. Anton C. Pegis (Notre Dame: University of Notre Dame Press, 1975, 64)]



Thomas Aquinas
1225-1274

"From every effect the existence of its proper cause can be demonstrated, so long as its effects are better known to us; because since every effect depends upon its cause, if the effect exists, the cause must pre-exist. Hence the existence of God ... can be demonstrated from those of His effects which are known to us.."

[Summa Theologica, I, Q2, Art. 2, trans. Fathers of the English Dominican Province (Westminster: Christian Classics, 1948), 12]



Thomas Aquinas
1225-1274

The Bible's Testimony to the Existence of God



***The heavens declare the glory of God;
and the firmament shows His
handiwork. Day unto day utters speech,
and night unto night reveals knowledge.
There is no speech nor language where
their voice is not heard. Their line has
gone out through all the earth, and their
words to the end of the world.***

Psalm 19:1

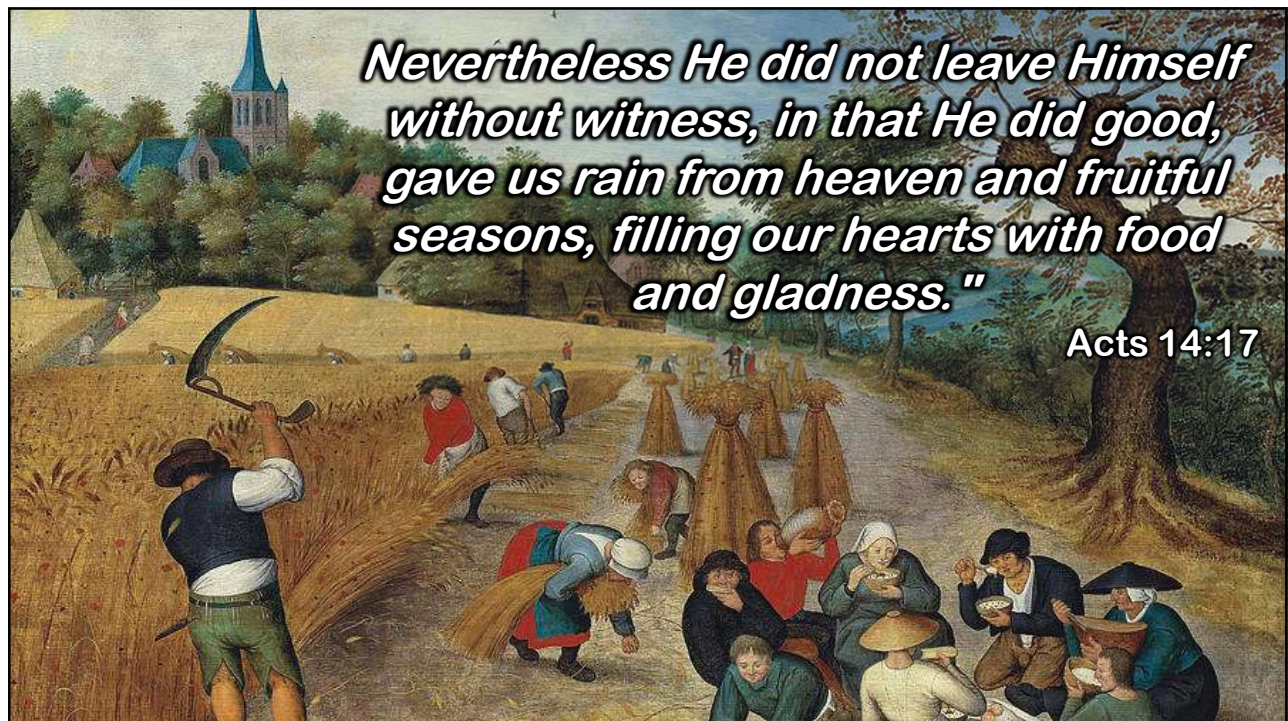
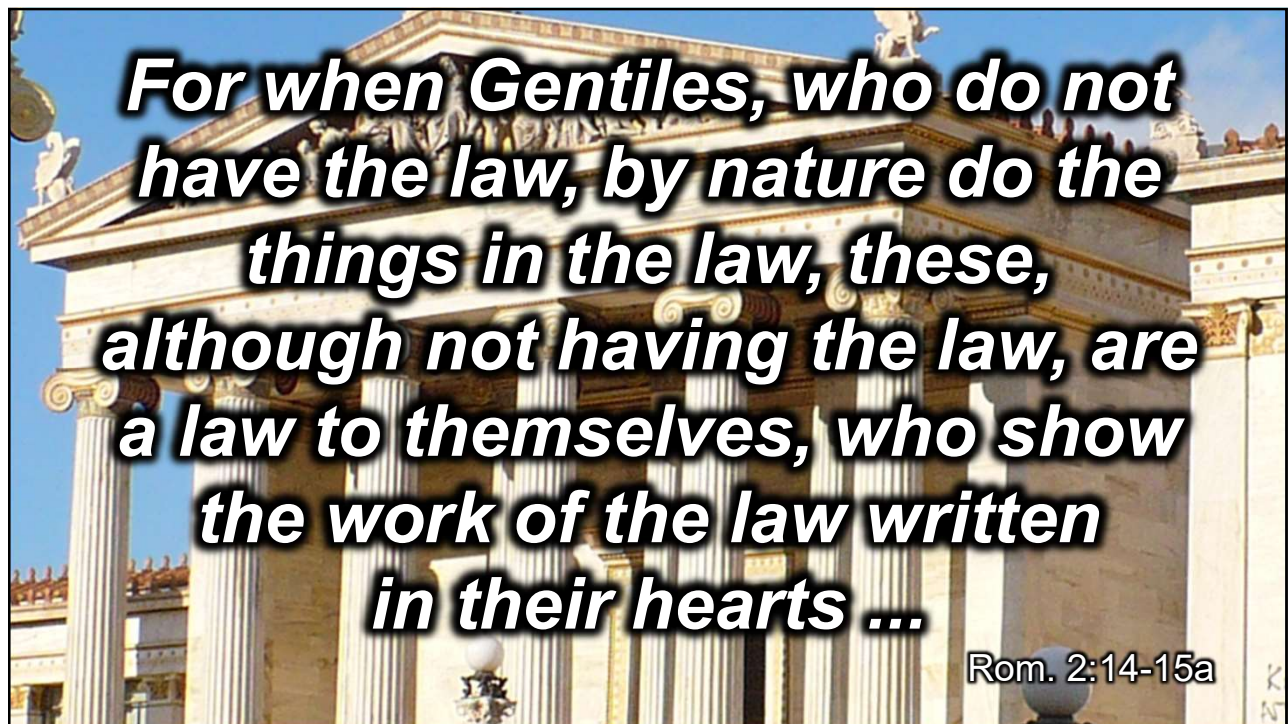
***The heavens declare
His righteousness,
And all the peoples
see His glory.***

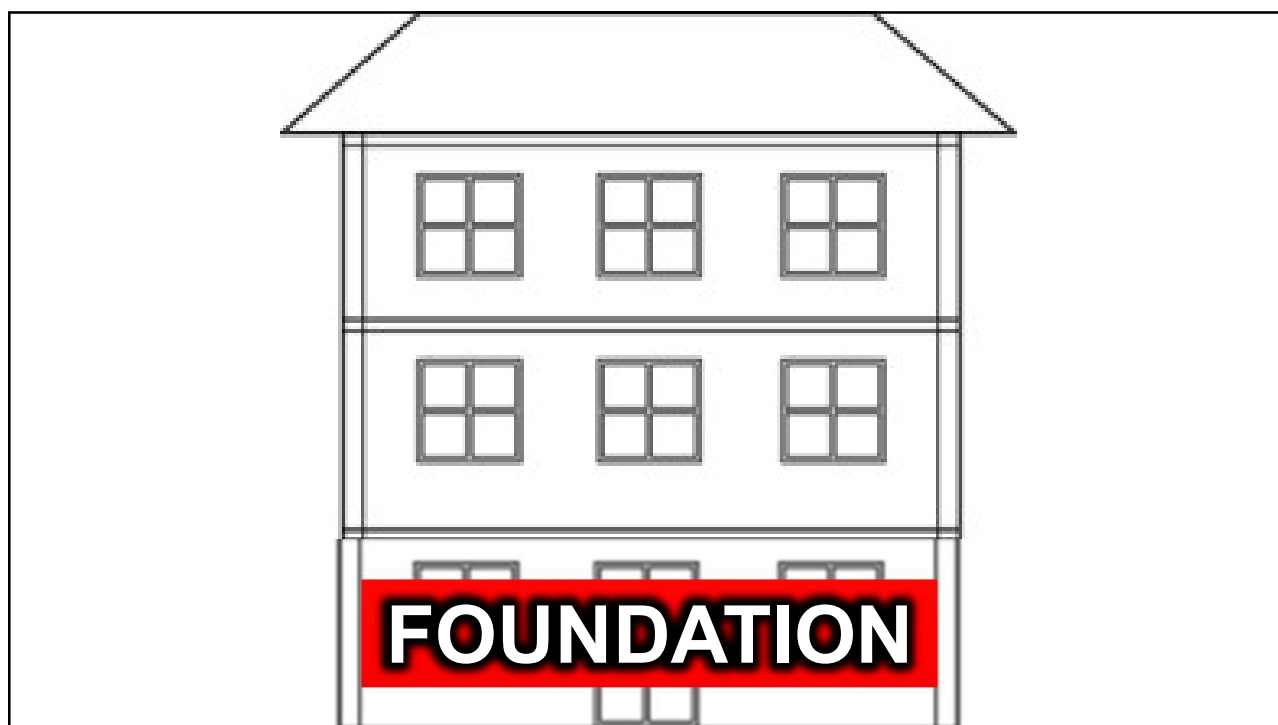
Psalm 97:6

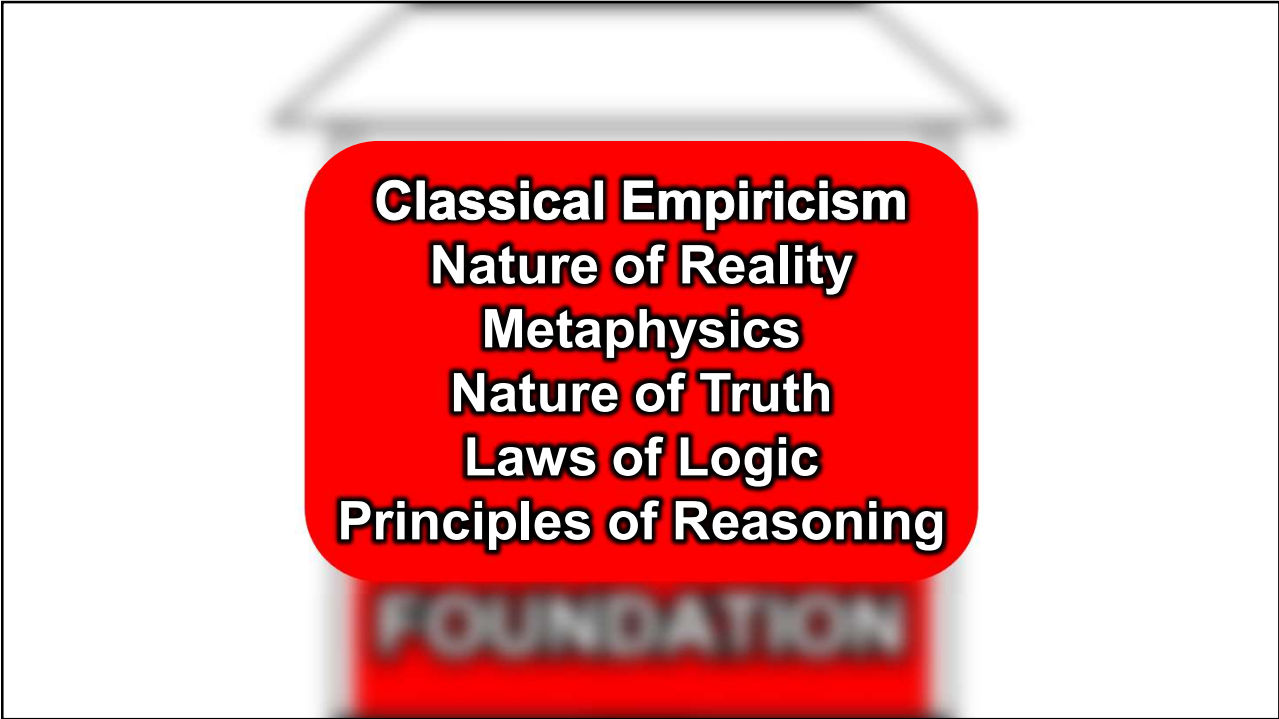
***For since the creation of the world His
invisible attributes are clearly seen, being***

***understood by the things that are made, even
His eternal power and Godhead ...***

Rom. 1:20a







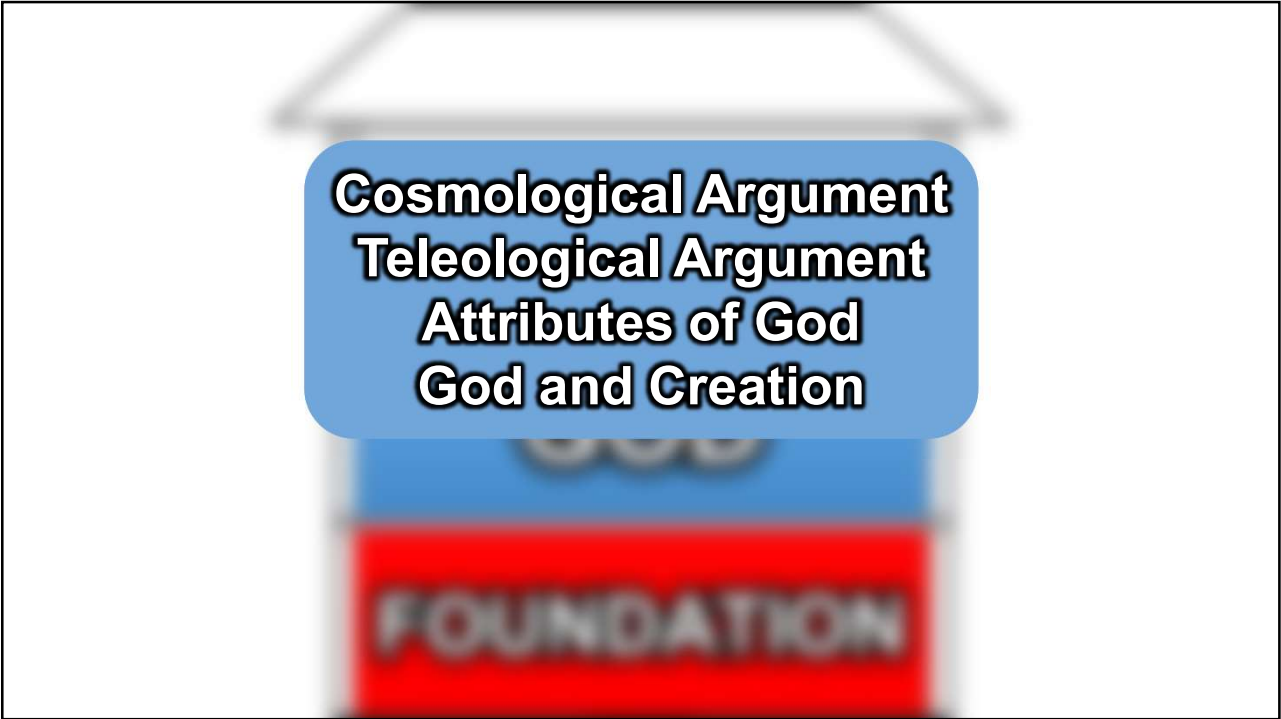
Classical Empiricism
Nature of Reality
Metaphysics
Nature of Truth
Laws of Logic
Principles of Reasoning

FOUNDATION



GOD

FOUNDATION



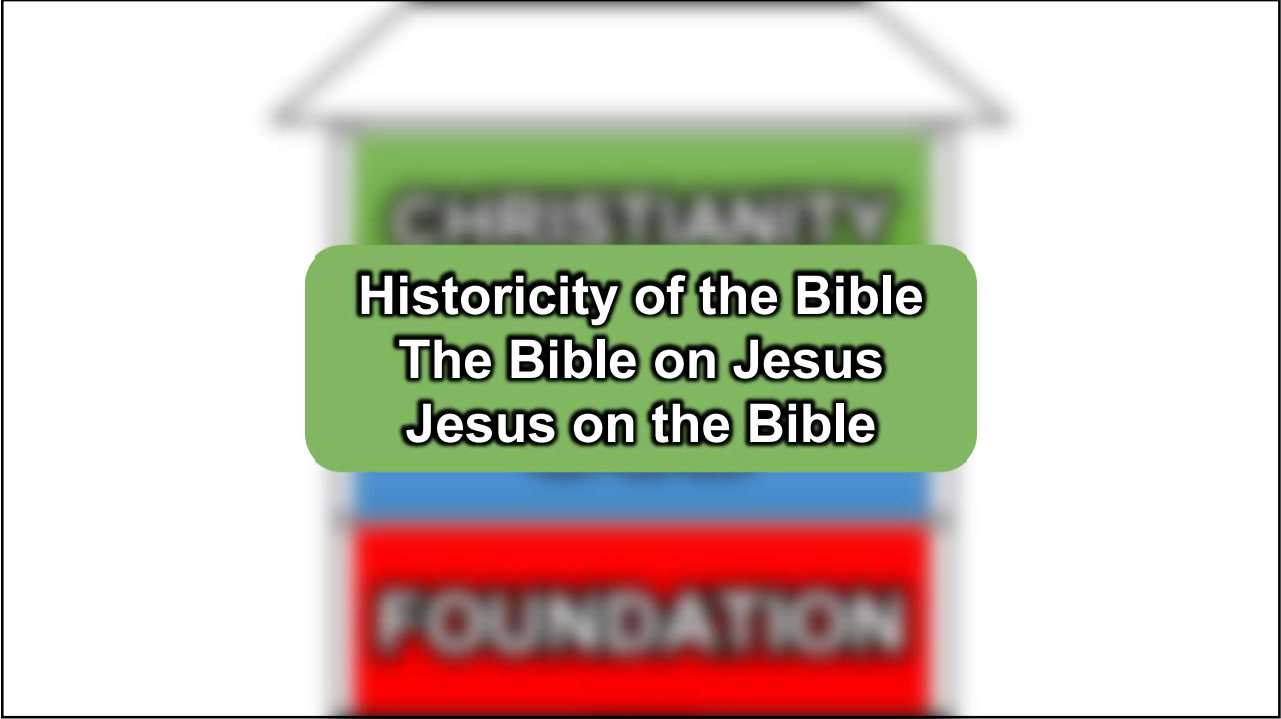
**Cosmological Argument
Teleological Argument
Attributes of God
God and Creation**



CHRISTIANITY

GOD

FOUNDATION



**Historicity of the Bible
The Bible on Jesus
Jesus on the Bible**



***Arguments for
God's Existence***

A detail of Michelangelo's famous fresco 'The Creation of Adam' from the ceiling of the Sistine Chapel. It shows two hands reaching toward each other, with the text 'Contemporary Arguments' overlaid in a bold, white, italicized font with a black outline.

Contemporary Arguments

A large radio telescope dish, part of the Jodrell Bank Observatory, is shown against a clear blue sky. The dish is mounted on a complex metal structure and is pointed towards the upper left. The text 'God as the Cause of the Beginning of the Universe' is overlaid in a bold, white, serif font with a black outline.

**God as the Cause
of the Beginning
of the Universe**



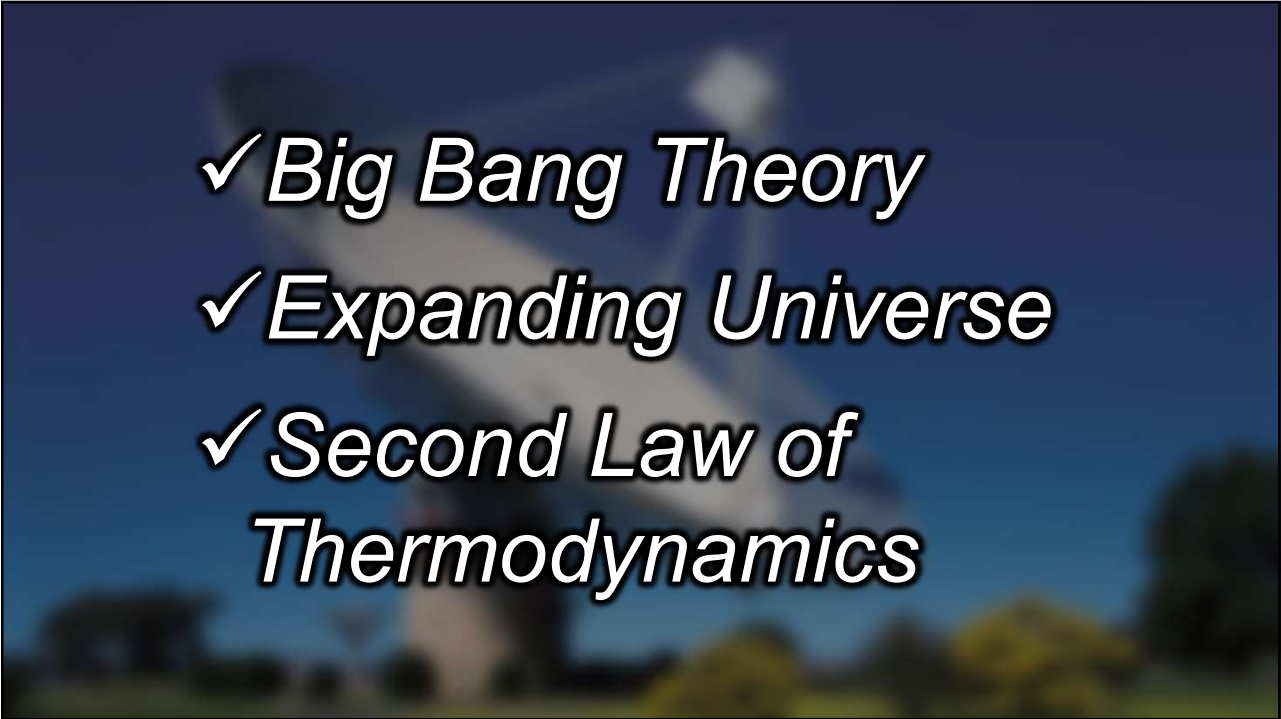
1. *The Universe began to exist.*

2. *Whatever begins to exist has a cause of its existence.*

Therefore, the universe has a cause of its existence.



**The Scientific
Evidence for the
Beginning
of the Universe**

- 
- ✓ *Big Bang Theory*
 - ✓ *Expanding Universe*
 - ✓ *Second Law of Thermodynamics*



God as the
Cause of the
Design of the
Universe

The Scientific Evidence for the Design in the Universe

Extrinsic Design of the Universe as a Whole

- ❖ *Design as fine tuning for life*
- ❖ *Design as the origin of life*

Intrinsic Design of Living Systems

- ❖ *Design as information*
- ❖ *Design as irreducible complexity*
- ❖ *Design as knowledge of reality*



∞ Strengths ∞

- *These arguments appeal to the common sense notion that something can only begin to exist by being caused to exist.*
- *These arguments appeal to the common sense notion that anything that exhibits sufficient evidence of design is likely caused by an intelligence.*

∞ Strengths ∞

- *They often appeal to data from contemporary science (with all of science's social, etc., clout).*
- *They generally avoid trafficking in the technicalities of academic philosophy which are less familiar than the general categories of the sciences.*

∞ Weaknesses ∞

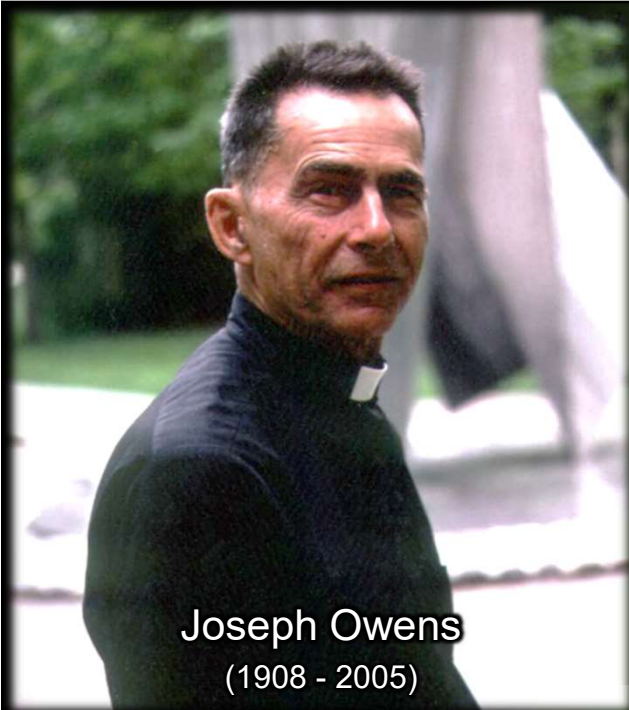
- *These arguments do not demonstrate that the cause of the universe still exists.*
- *These arguments do not demonstrate that the cause of the universe is God (i.e., that the cause has the attributes of classical theism).*

∞ My Weaknesses ∞

- *Certain aspects of the science are disputed by some.*
- *Such disputes invariably get technical and, thus, are beyond the knowledge of the non-scientist.*

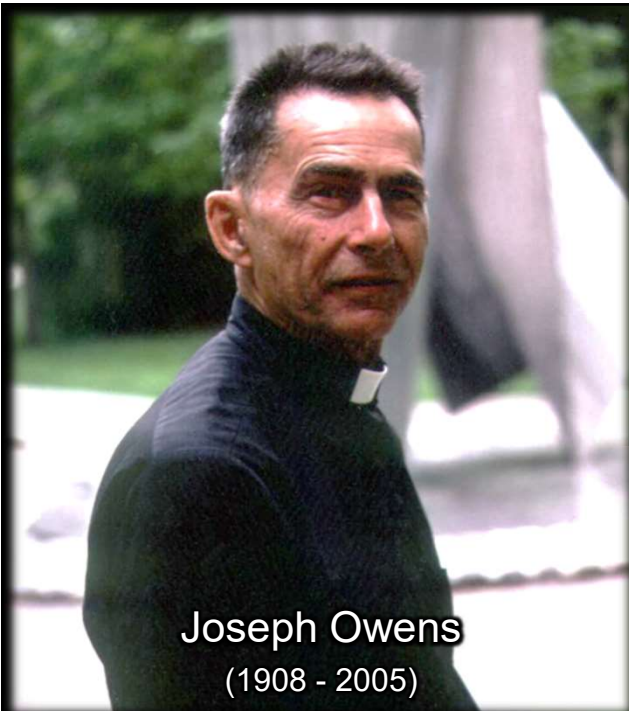
∞ My Weaknesses ∞

- *Certain aspects of the science are disputed by some.*
- *Such disputes invariably get technical and, thus, are beyond the knowledge of the non-scientist like me.*

A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right with a thoughtful expression. The background is blurred, showing greenery and a white structure.

Joseph Owens
(1908 - 2005)

"Other arguments may vividly suggest the existence of God, press it home eloquently to human consideration, and for most people provide much greater spiritual and religious aid than difficult metaphysical demonstrations."

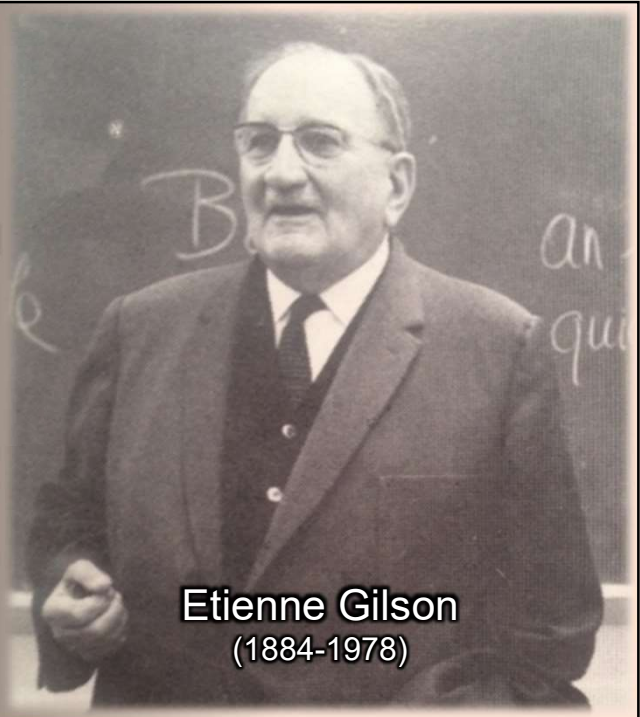
A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right with a thoughtful expression. The background is blurred, showing greenery and a white structure.

Joseph Owens
(1908 - 2005)

"But on the philosophical level these arguments are open to rebuttal and refutation, for they are not philosophically cogent."

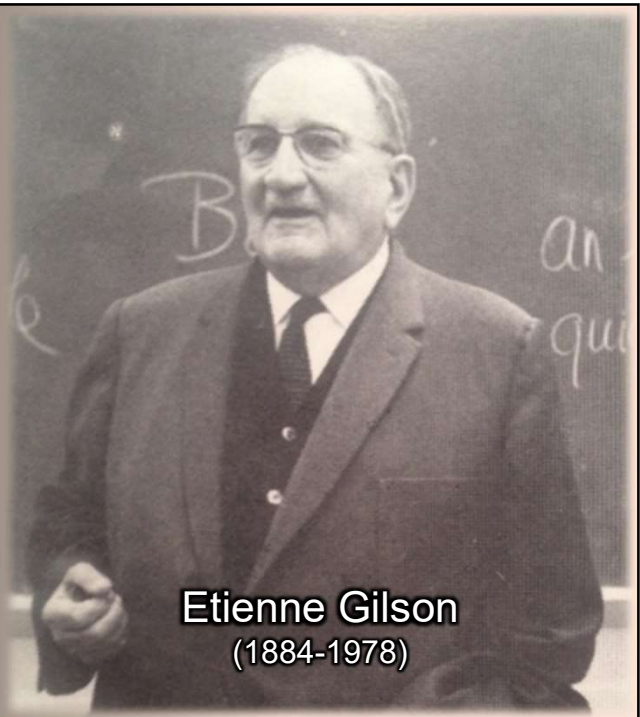
[Joseph Owens, "Aquinas and the Five Ways," *Monist* 58 (Jan. 1974): 16-35. (p. 33)]

**Gilson was concerned about
"the liberty which [physicists
and biologists] grant
themselves of philosophizing
... and presenting their
philosophy as if it were a
matter of their science. ...**



**Etienne Gilson
(1884-1978)**

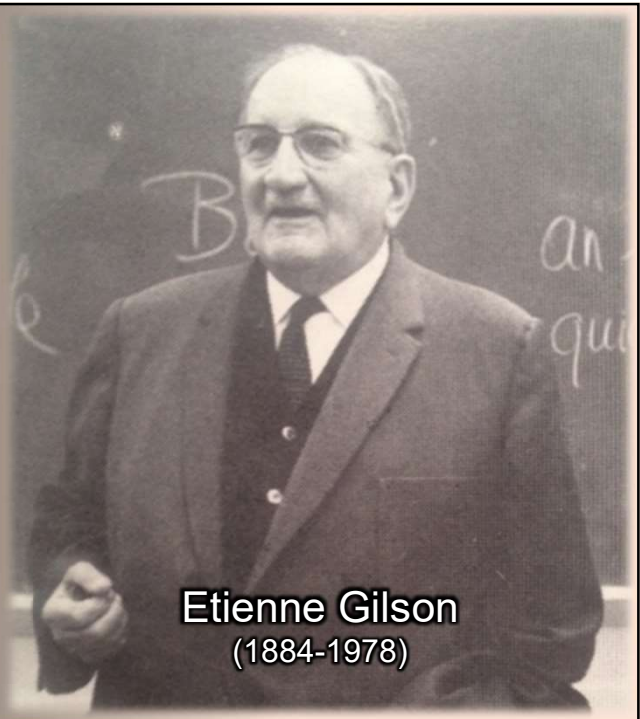
**"It does not bother them if
the philosophy thus bandied
about under the name of
science often consists in a
denial of the validity of
philosophical position as
accepted by those whose
metier is philosophy. ...**



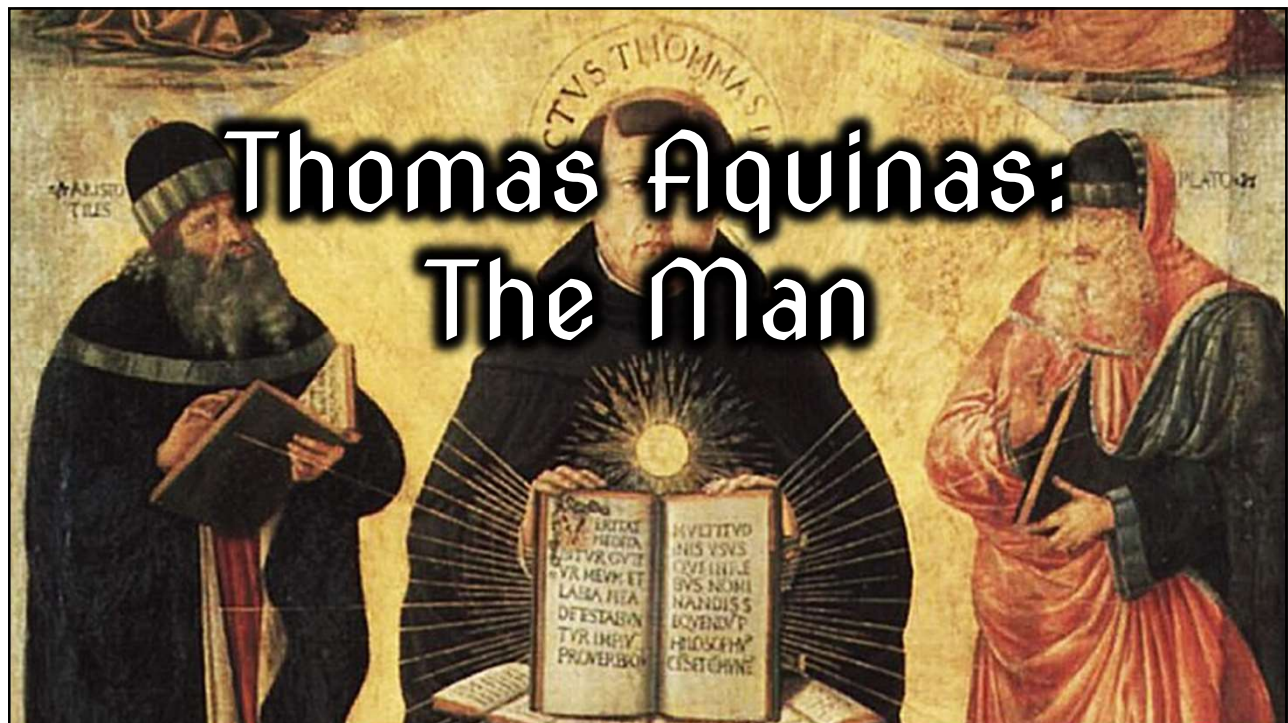
**Etienne Gilson
(1884-1978)**

"Holding reasonably that is necessary to have learned a science in order to be authorized to speak about it, he does not for an instant doubt that it is a matter of indifference who may be authorized to speak of philosophy, provided only that he knows some other discipline."

[Etienne Gilson, *Linguistics and Philosophy: An Essay on the Philosophical Constants of Language* (Notre Dame: University of Notre Dame Press, 1988), xvii]

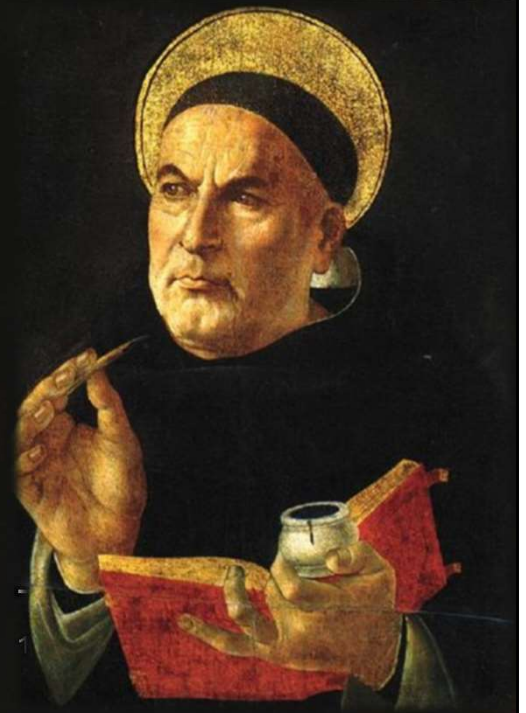


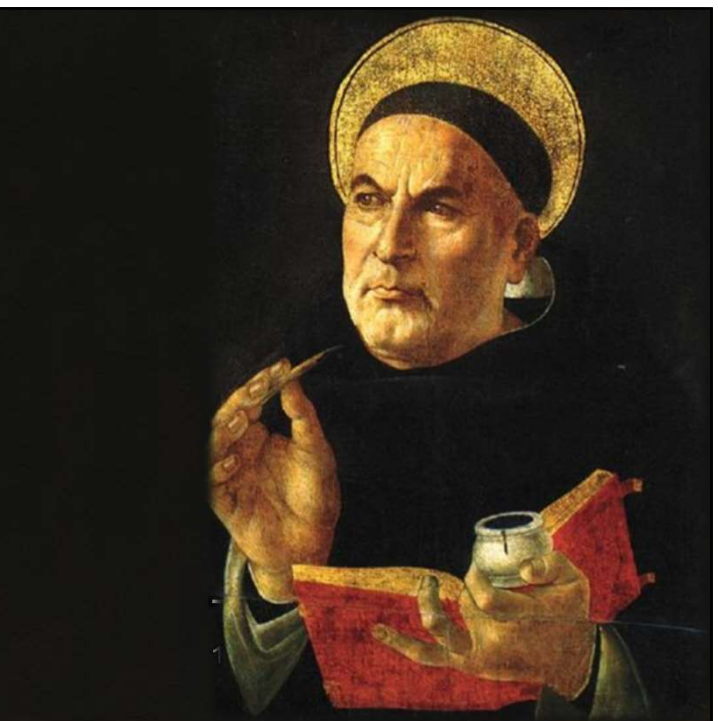
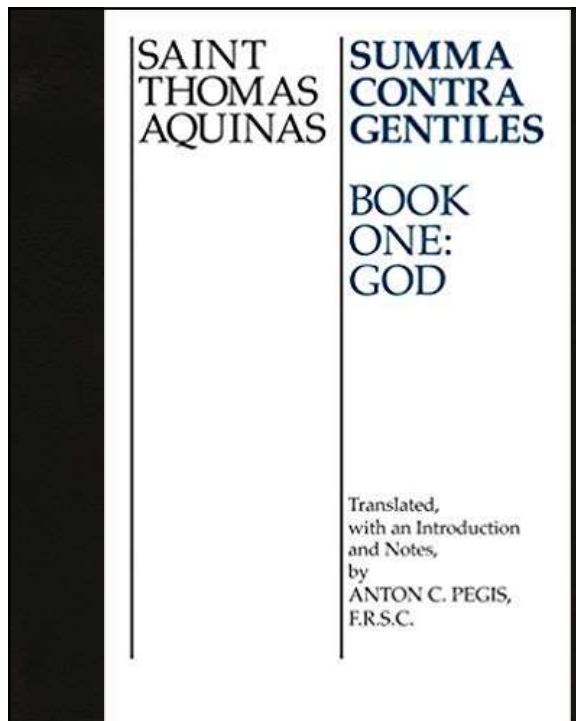
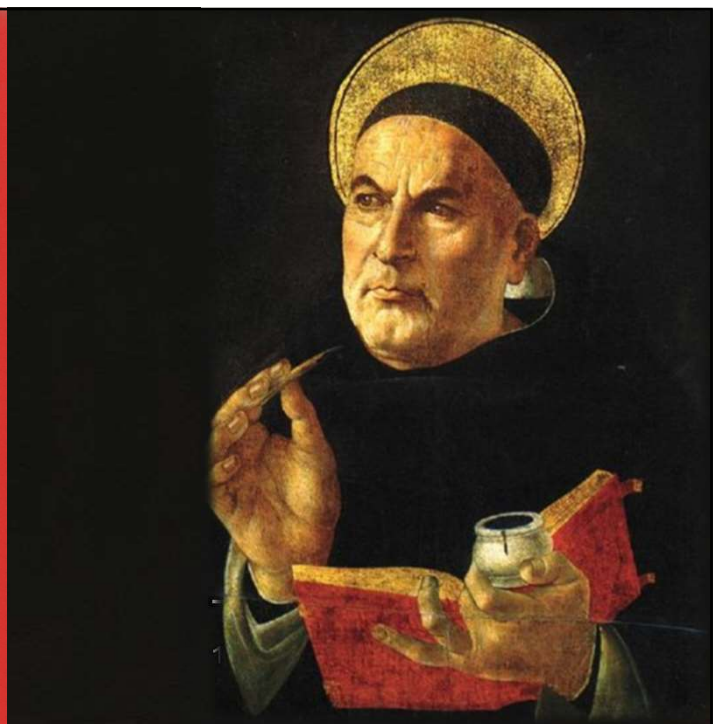
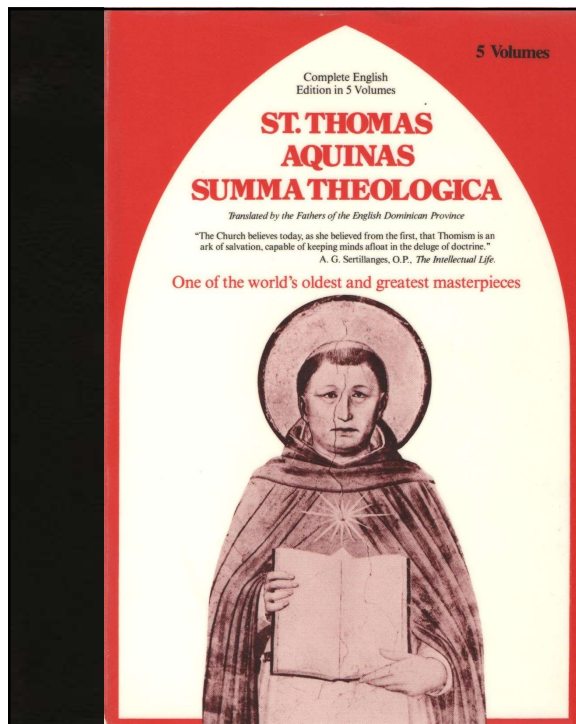
Etienne Gilson
(1884-1978)

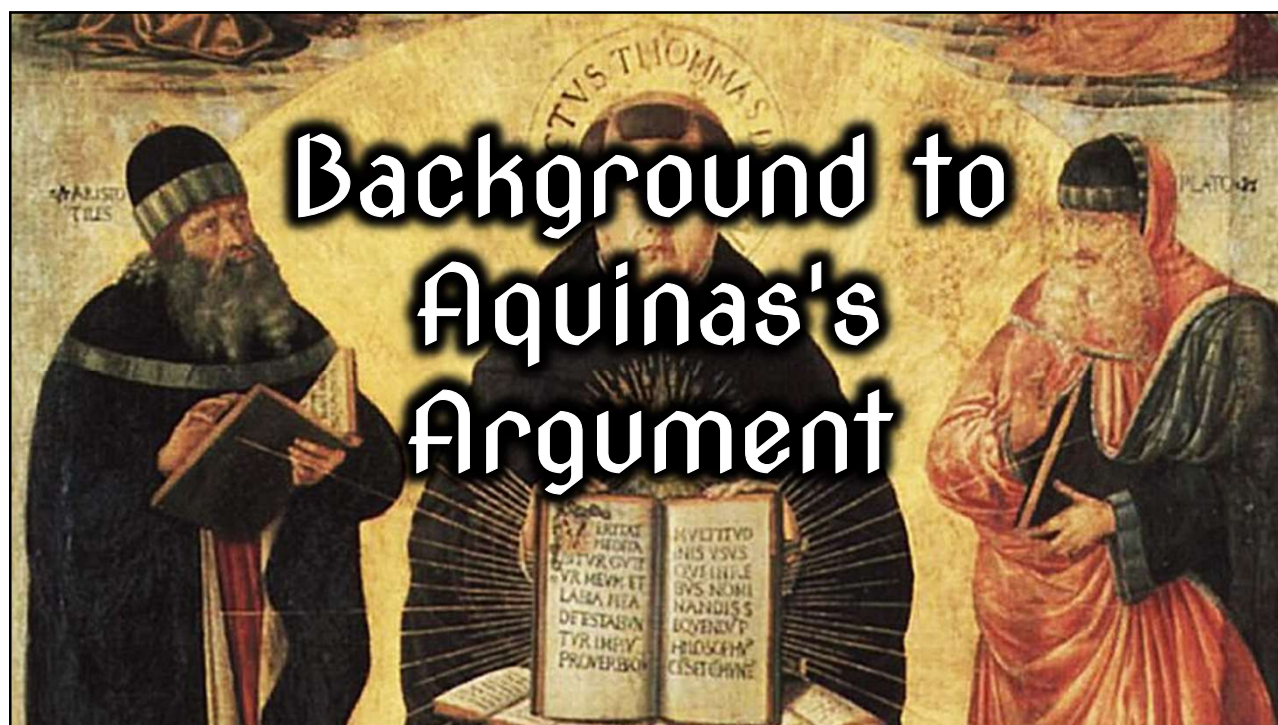
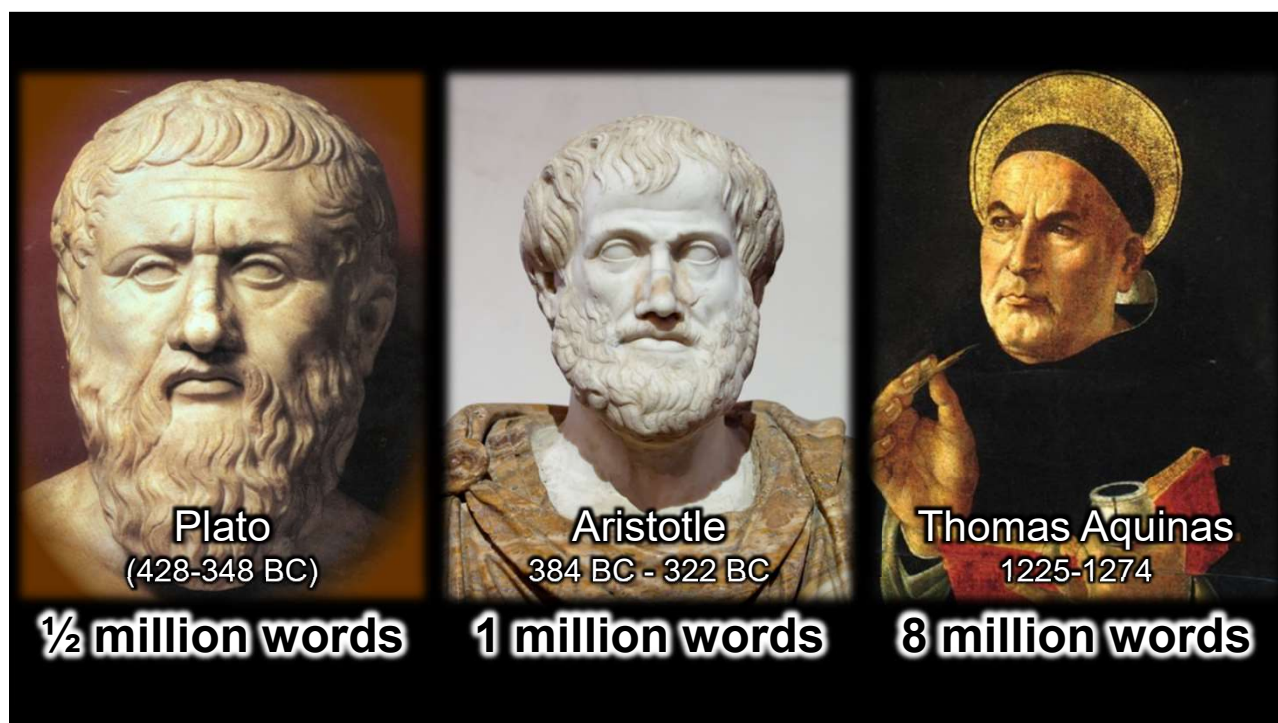


***Thomas Aquinas was a
13th Century Dominican
theologian.***

❖ *born 1224/5 in Roccasecca, Italy*

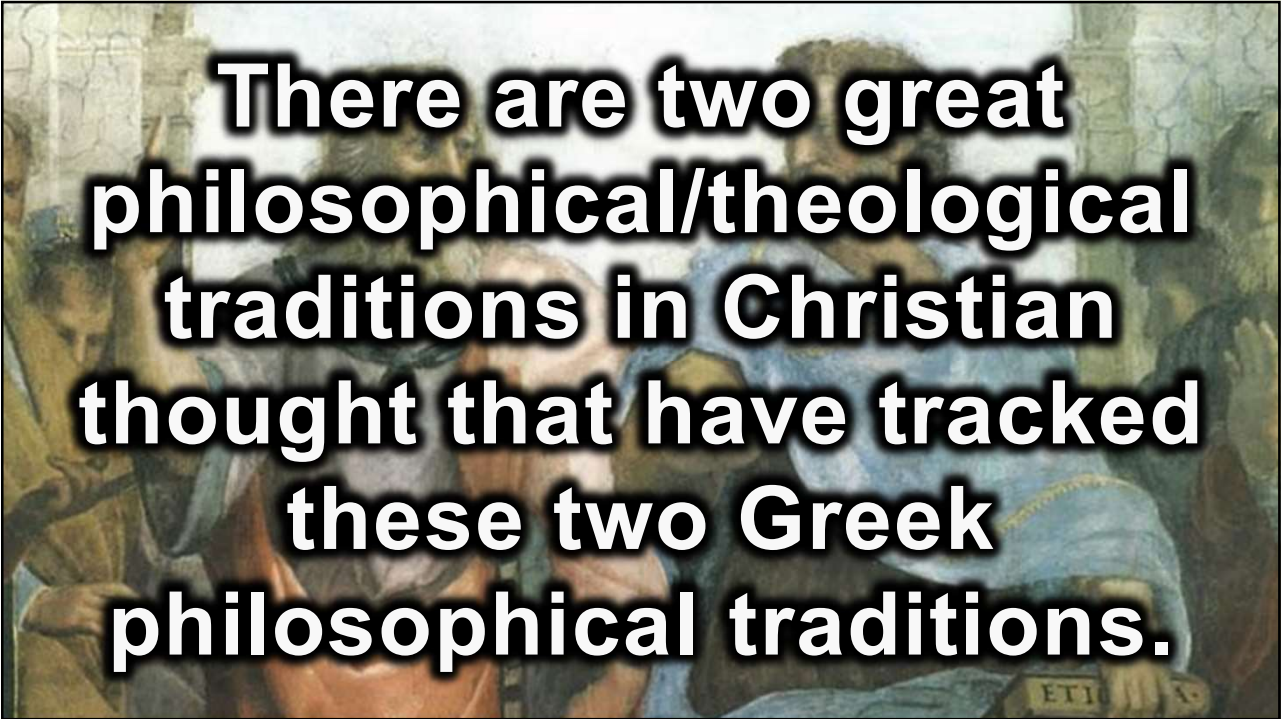






**There are two great
philosophical traditions
in Western thought that
have endured since the
ancient Greeks.**

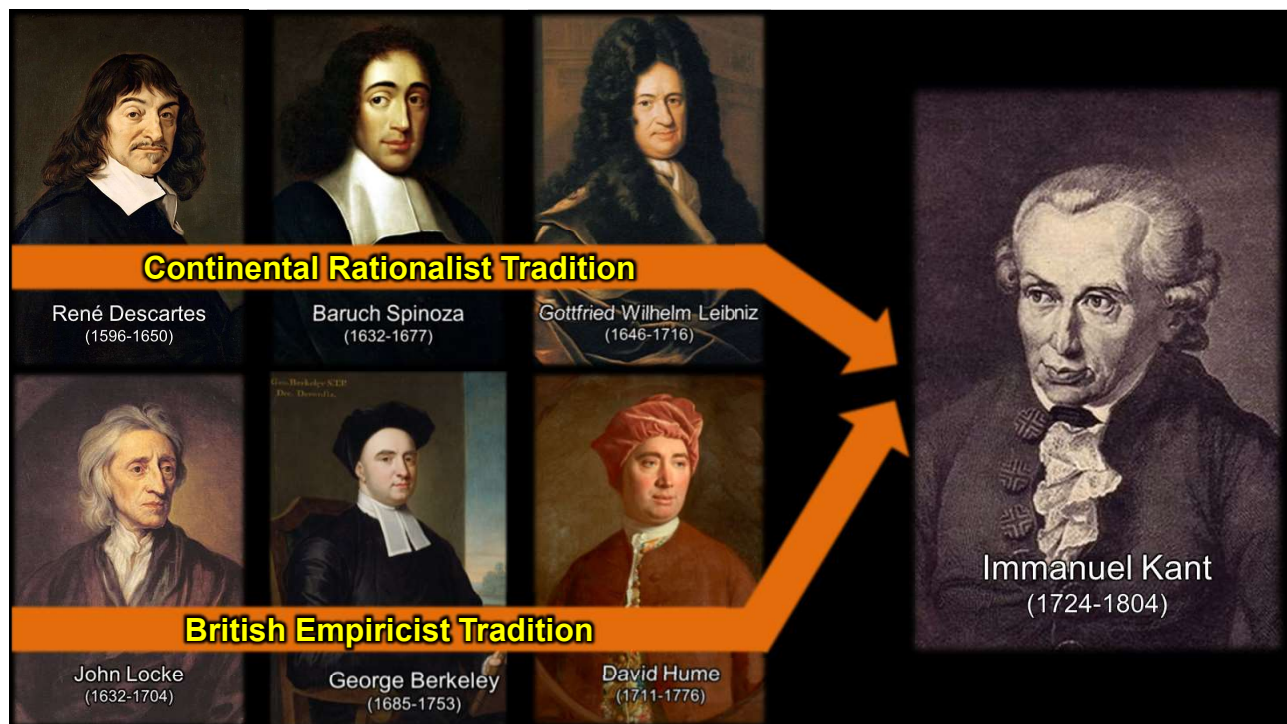




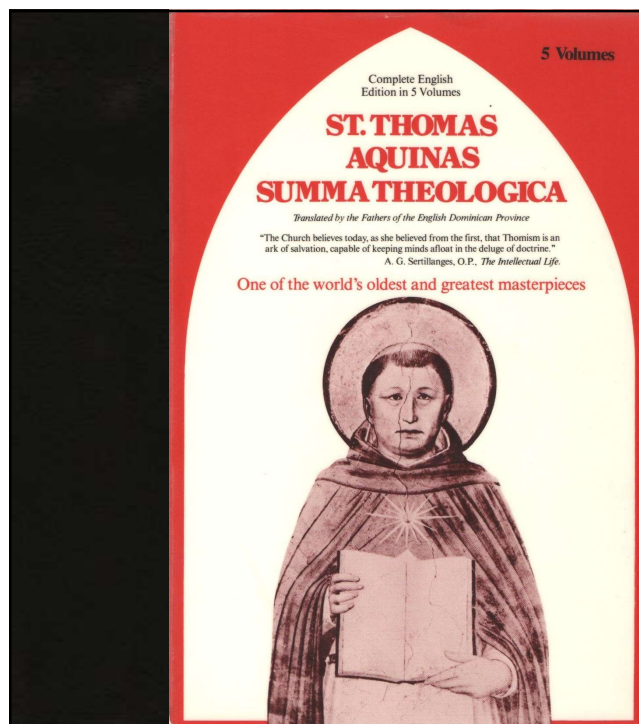
**There are two great
philosophical/theological
traditions in Christian
thought that have tracked
these two Greek
philosophical traditions.**







Exploring the contours of how these traditions have answered certain basic questions about the nature of reality and our knowledge of it, will enable us to position many questions and concerns we have as Christians.



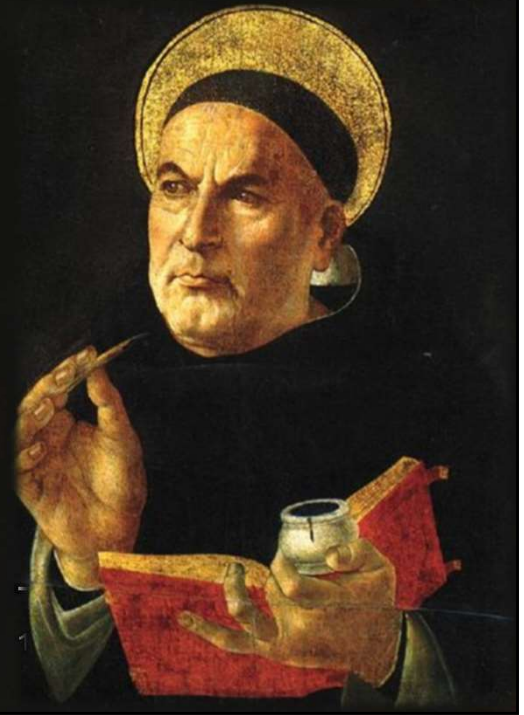
Thomas Aquinas's "Five Ways"

- *Argument from motion*
- *Argument from efficient causality*
- *Argument from necessary being*
- *Argument from degrees of perfection*
- *Argument from final causality*



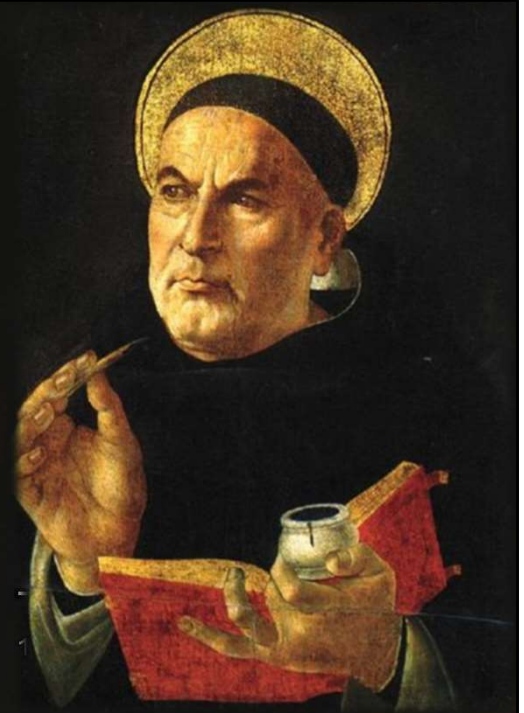
Thomas Aquinas's "Five Ways"

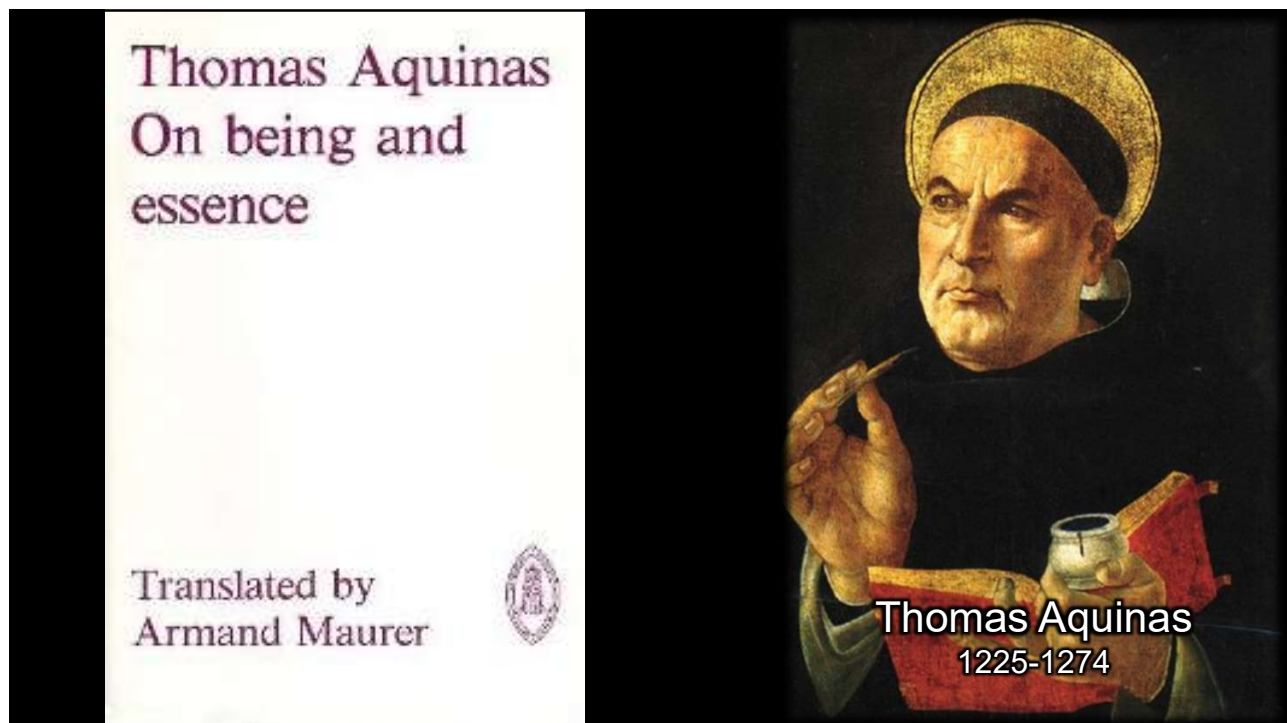
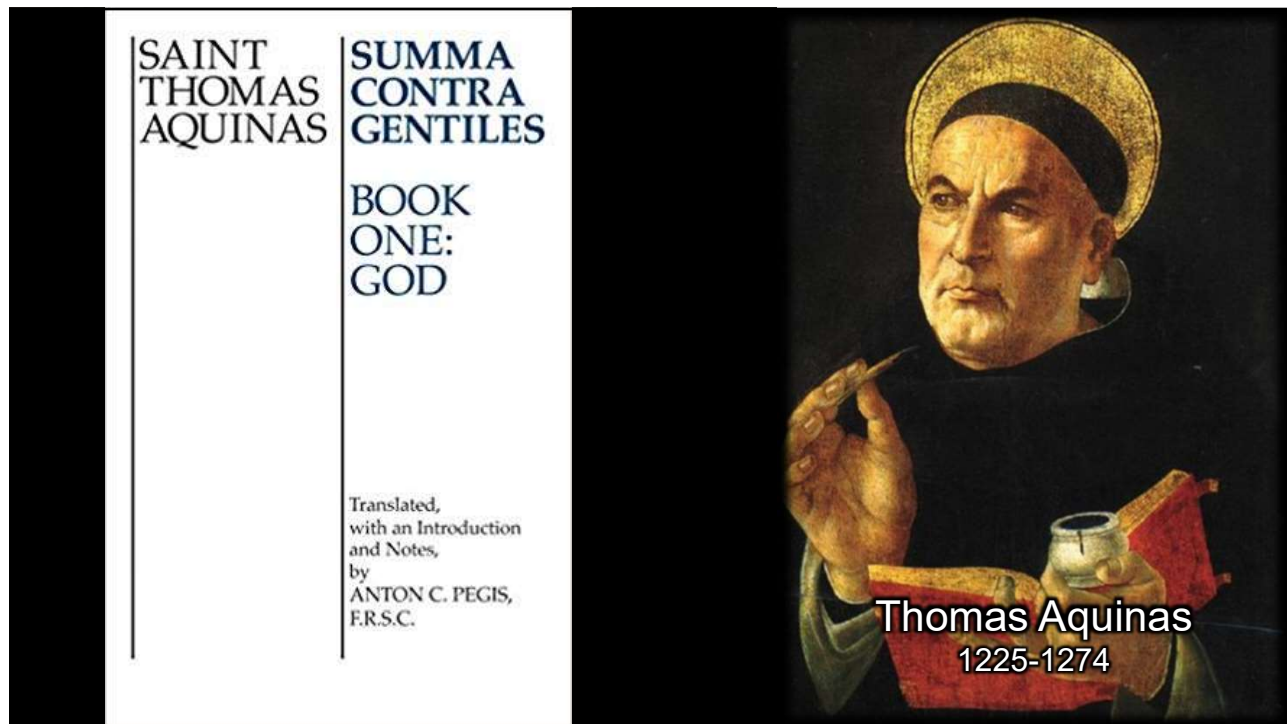
- *Argument from motion*
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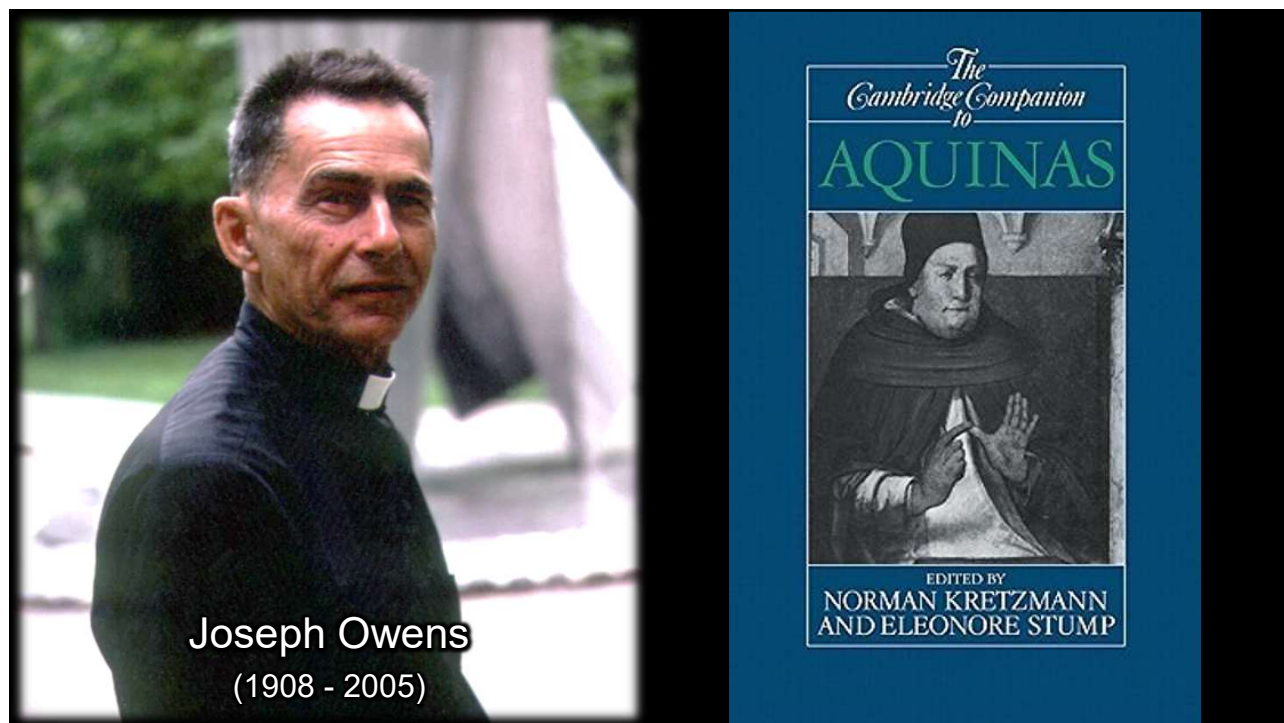
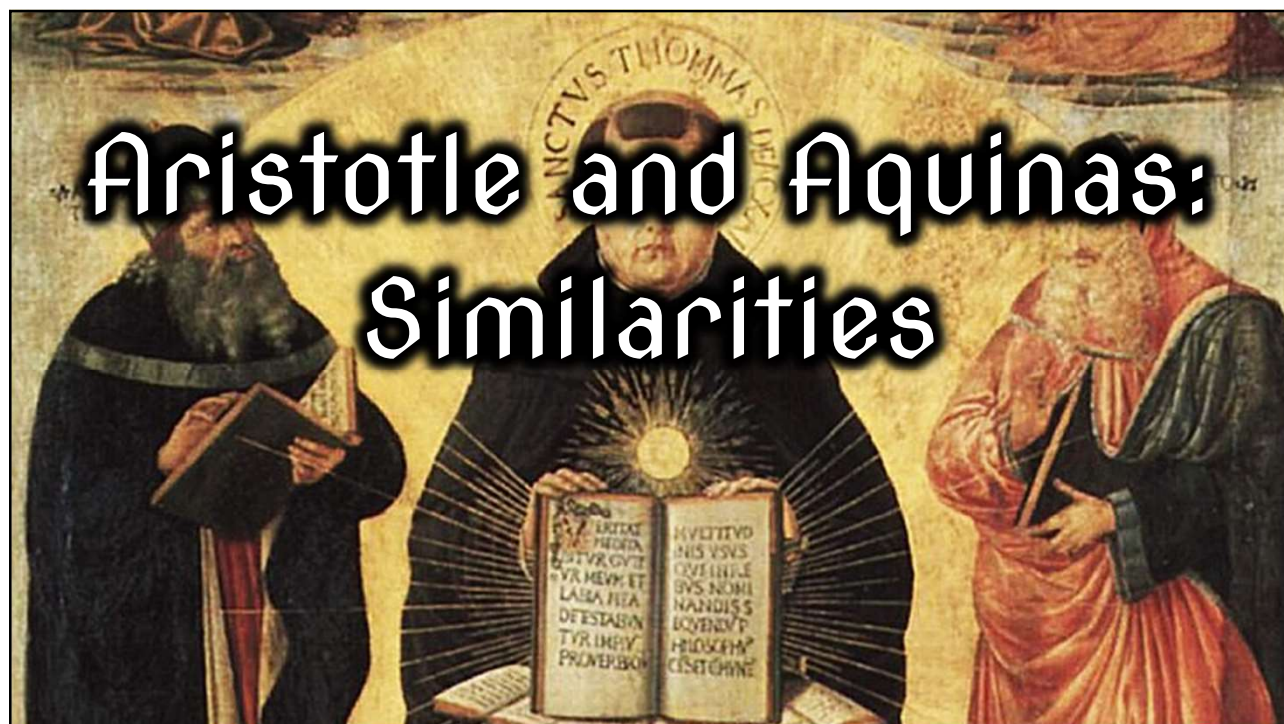


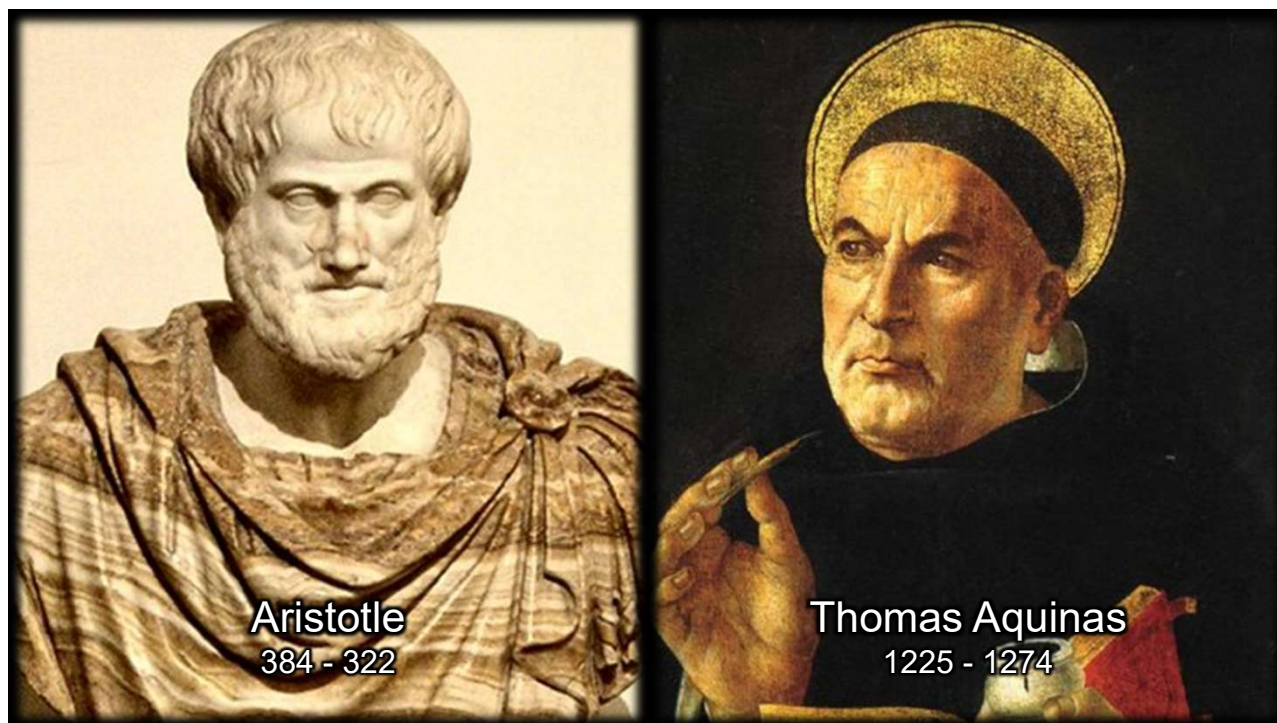
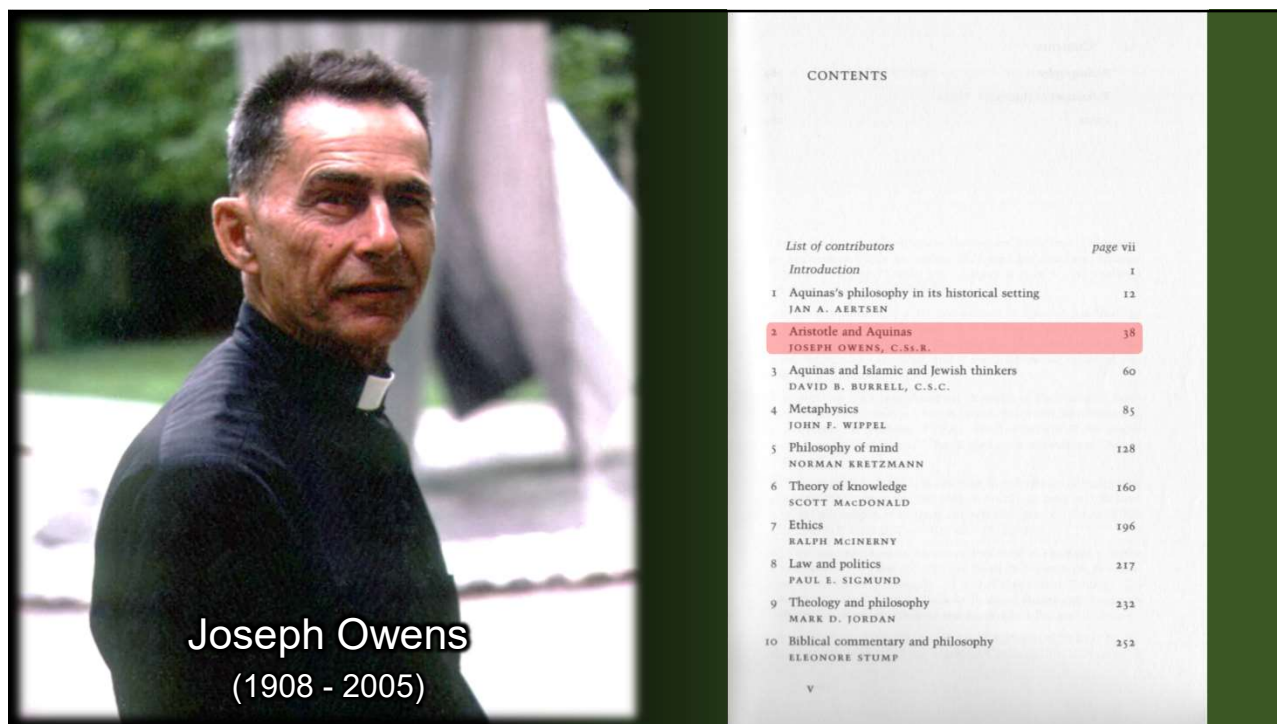
Thomas Aquinas's "Five Ways"

- *Argument from motion*
- *Argument from efficient causality*
- *Argument from **necessary being***
- *Argument from degrees of perfection*
- *Argument from final causality*









Both Reason in Terms of:

formal and material logic

actuality and potentiality

**material, formal, efficient,
and final causes**

**the division of the sciences into the
theoretical, the practical,
and the productive**

Both Distinguish:

the material from the immaterial

sensation from intellection

the temporal from the eternal

the body from the soul

Both:

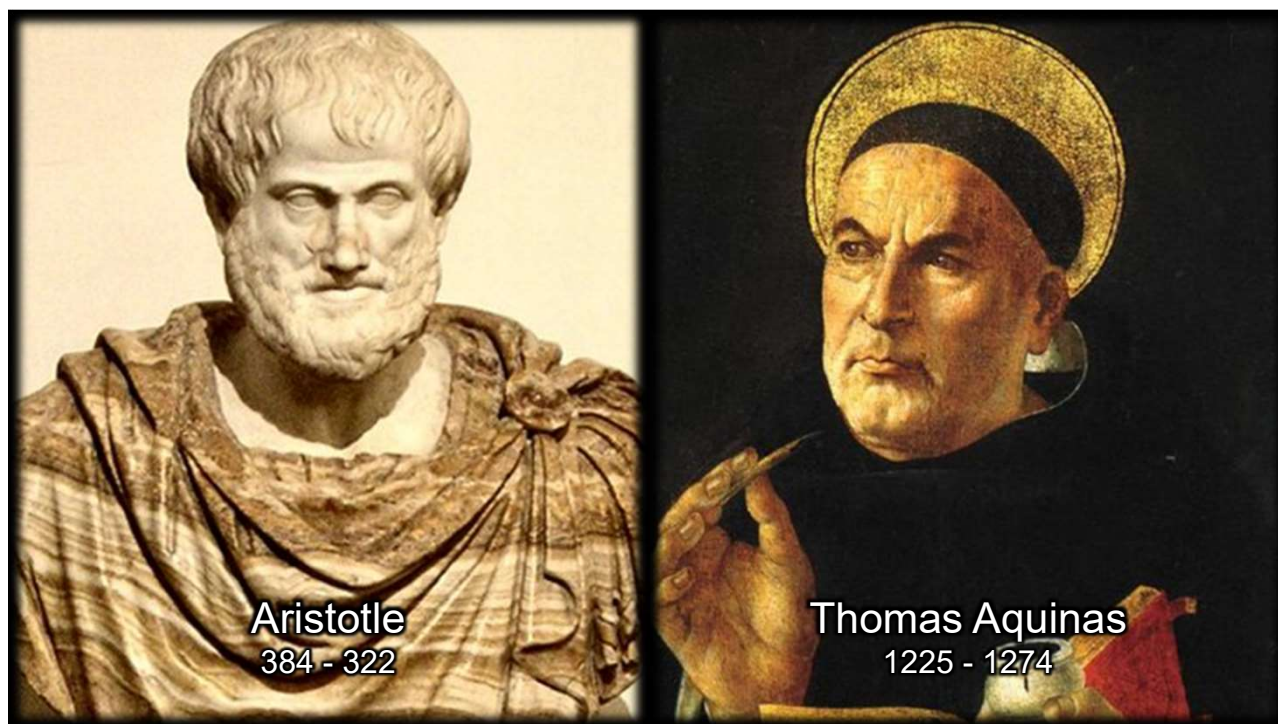
regard intellectual contemplation as the supreme goal of human striving

look upon free choice as the source of moral action

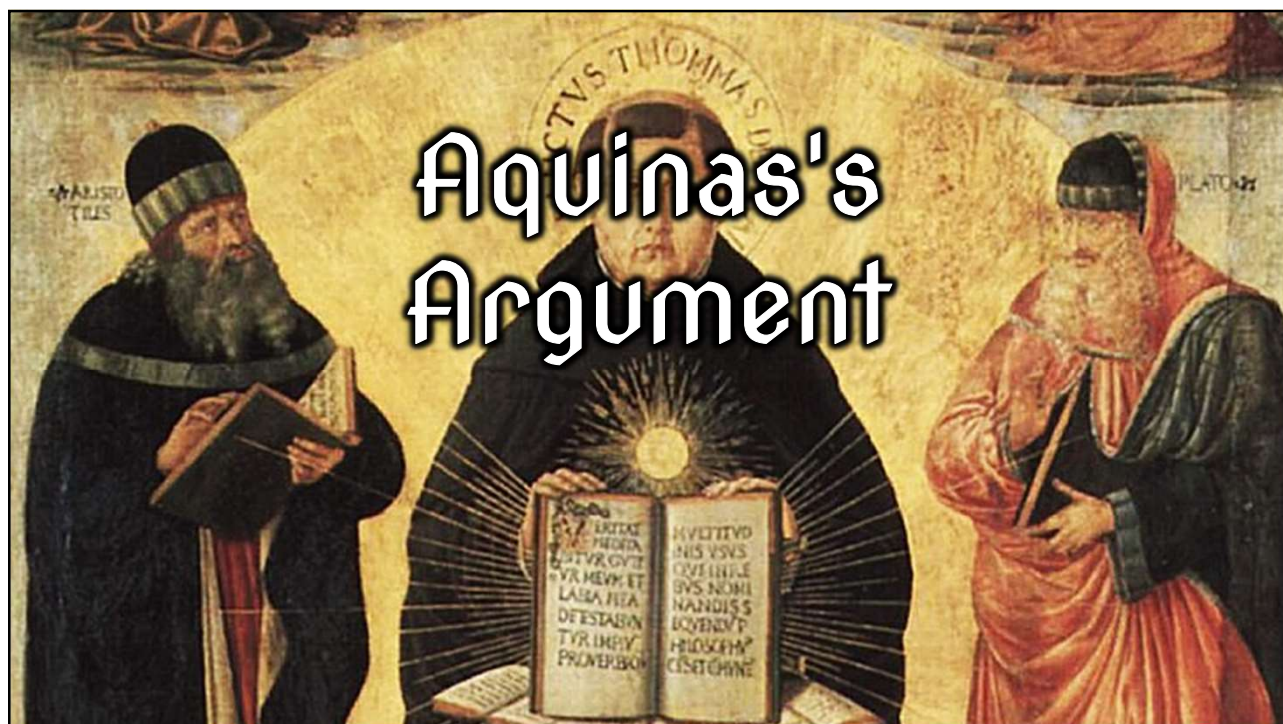
ground all naturally attainable human knowledge on external sensible things, instead of on sensations, ideas, or language

look upon cognition as a way of being in which knower and thing known are one and the same in the actuality of the cognition

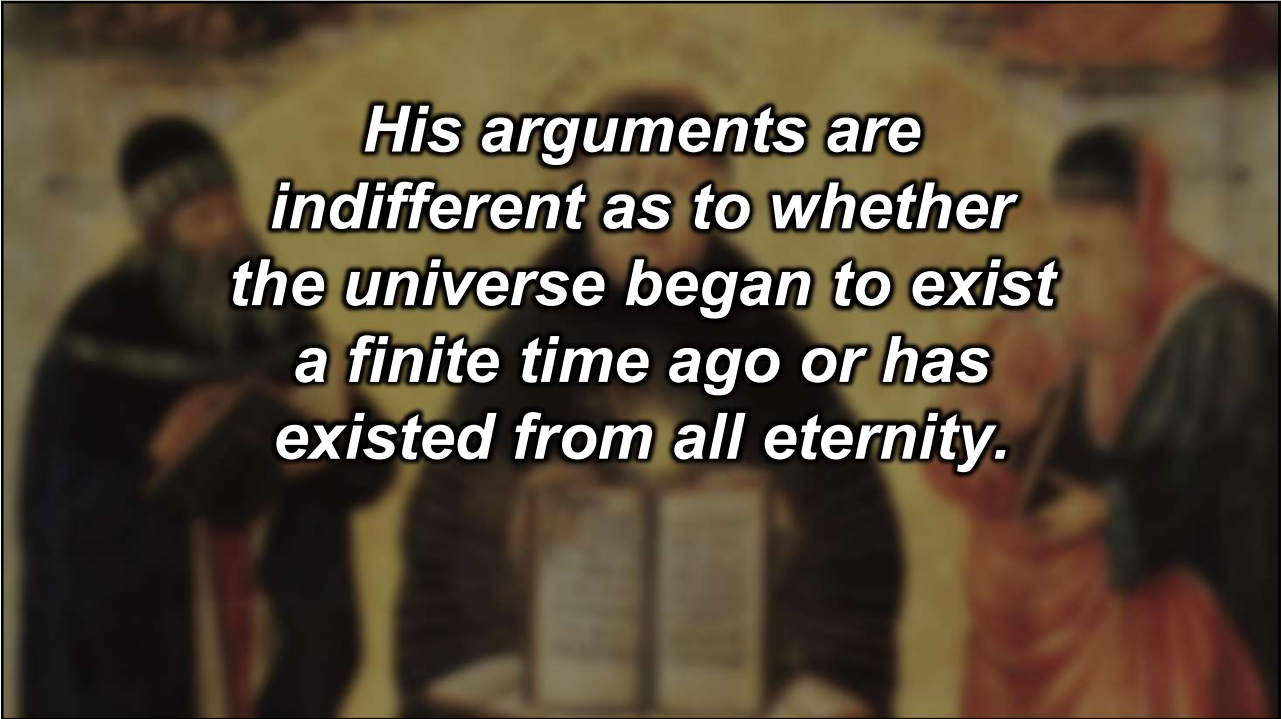




no metaphysical category of existence as such (only a logical distinction)	existence is the actuality of all actualities and the perfection of all perfections
highest element in metaphysics is Form	highest element in metaphysics is existence
for every being, to be is to be a Form	existence is distinct from essence in sensible creatures
existence and essence are known through the same intellectual act	existence and essence are known by different intellectual acts
no connection between ultimate reality in metaphysics and ultimate reality in religion	Ultimate category in metaphysics is being; God is infinite being itself (<i>ipsum esse subsistens</i>)



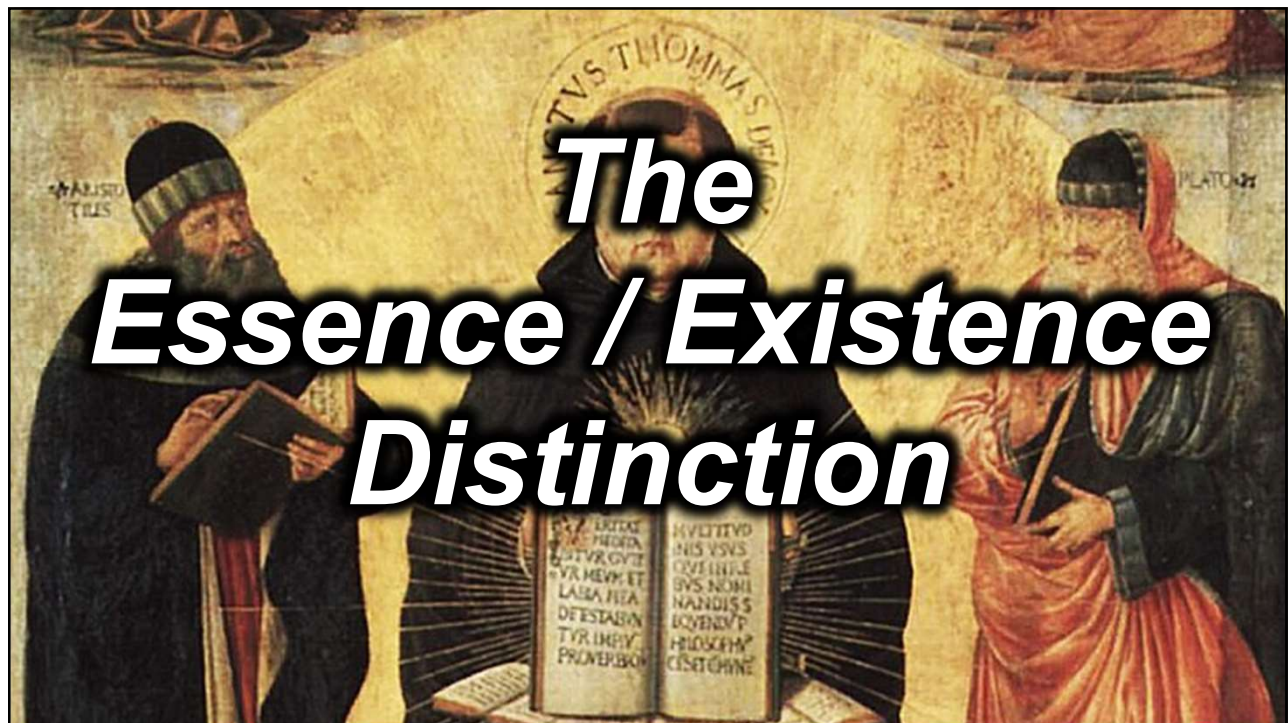
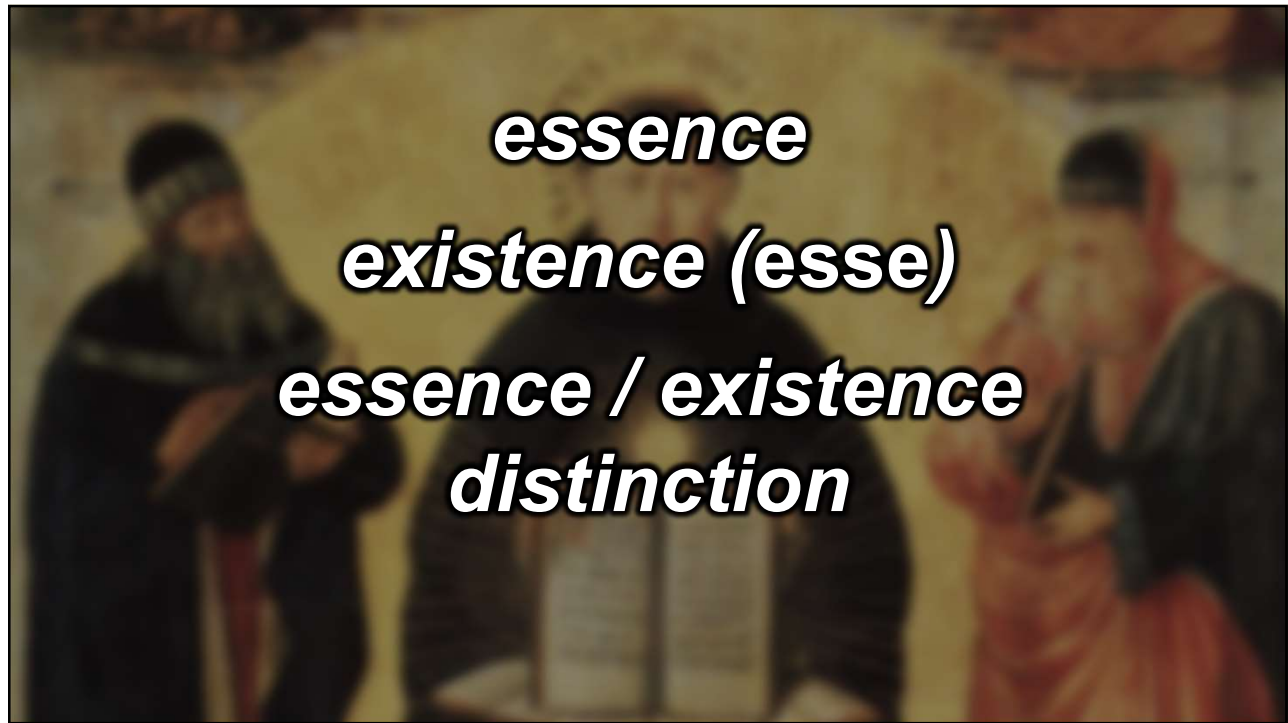
*All of Aquinas's arguments demonstrate, not that there is a cause of the universe's **beginning to exist**, but that there is a cause of the universe's **current existing**.*

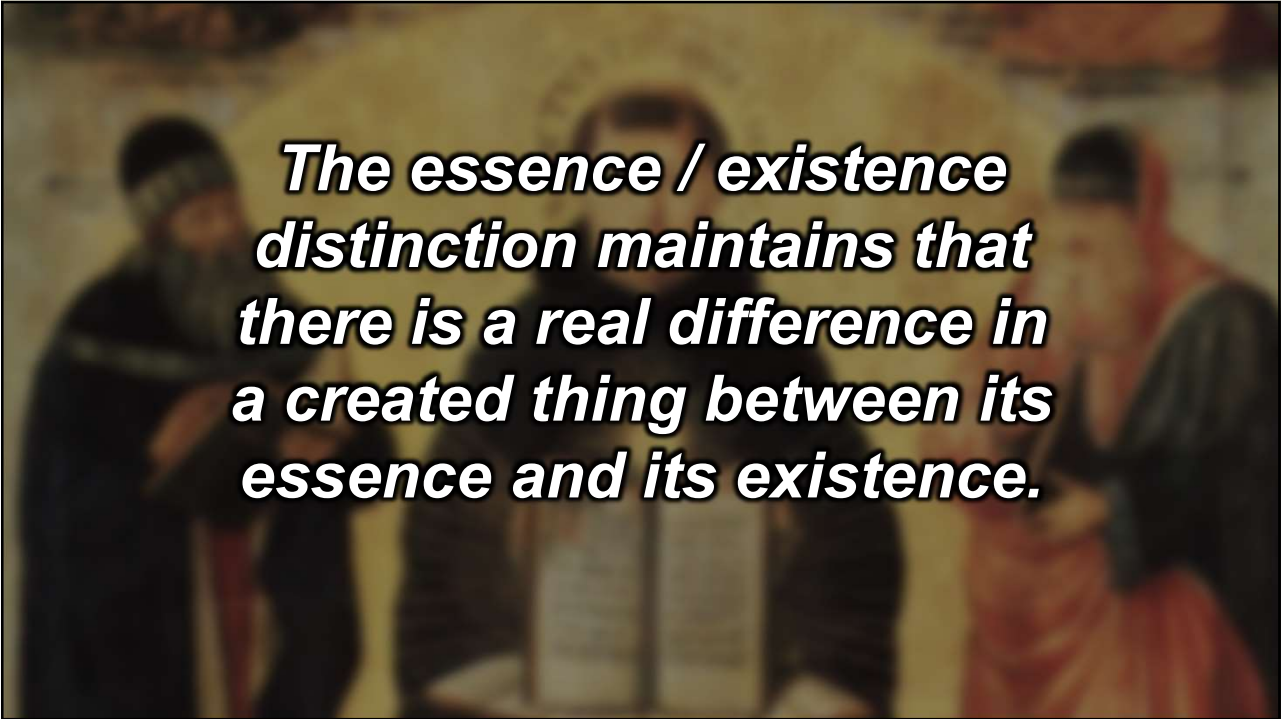


***His arguments are
indifferent as to whether
the universe began to exist
a finite time ago or has
existed from all eternity.***



***The argument employs
Aquinas's philosophical
doctrines of:***





***The essence / existence
distinction maintains that
there is a real difference in
a created thing between its
essence and its existence.***



Essence Existence
WHAT it is THAT it is

"What-ness"

with respect to a thing's operations:

Nature

with respect to a thing's matter:

Form

with respect to a thing's accidents:

Substance

with respect to a thing's intellect:

Quiddity

with respect to a thing's existence:

Essence

"Everything that is in the genus of substance is composite with a real composition, because whatever is in the category of substance is subsistent in its own existence, and its own act of existing must be distinct from the thing itself; otherwise it could not be distinct in existence from the other things with which it agrees in the formal character of its quiddity; for such agreement is required in all things that are directly in a category. Consequently everything that is directly in the category of substance is composed at least of the act of being and the subject of being."

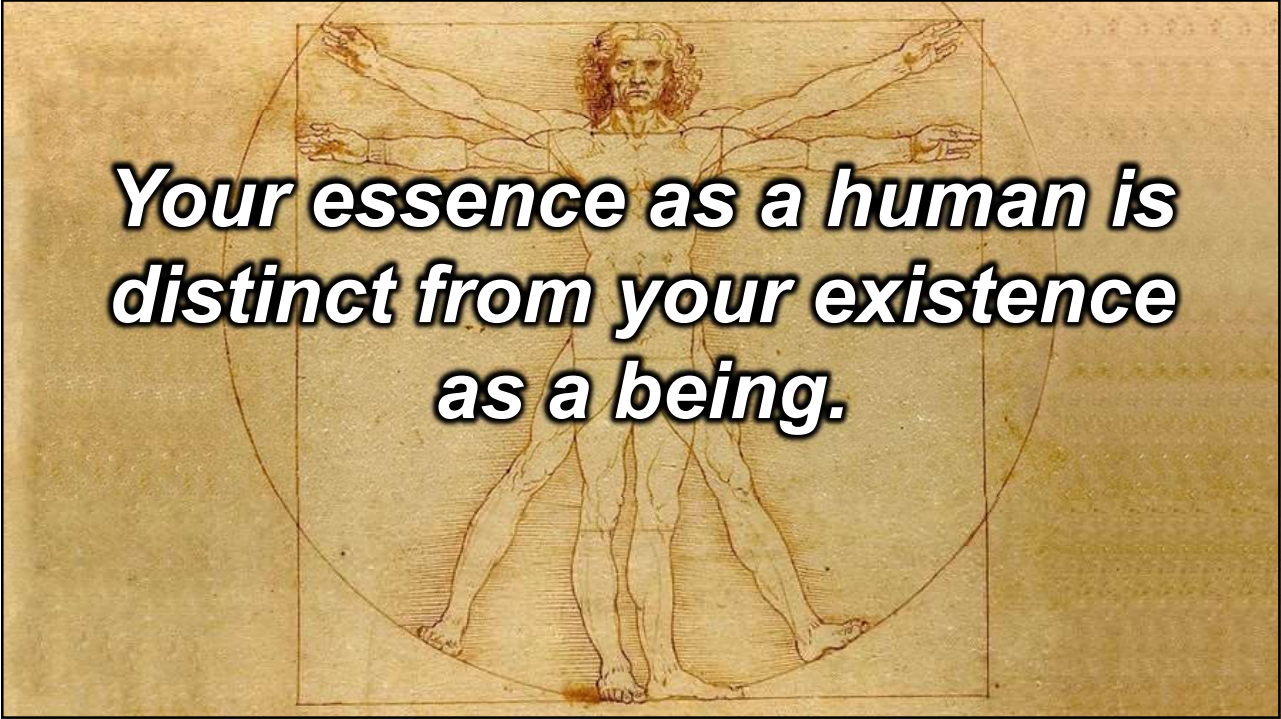
[*On Truth (De Veritate)* XXVII, 1, ad. 8, trans. Robert W. Schmidt (Indianapolis: Hackett, 1994), v. 3, pp. 311-312]



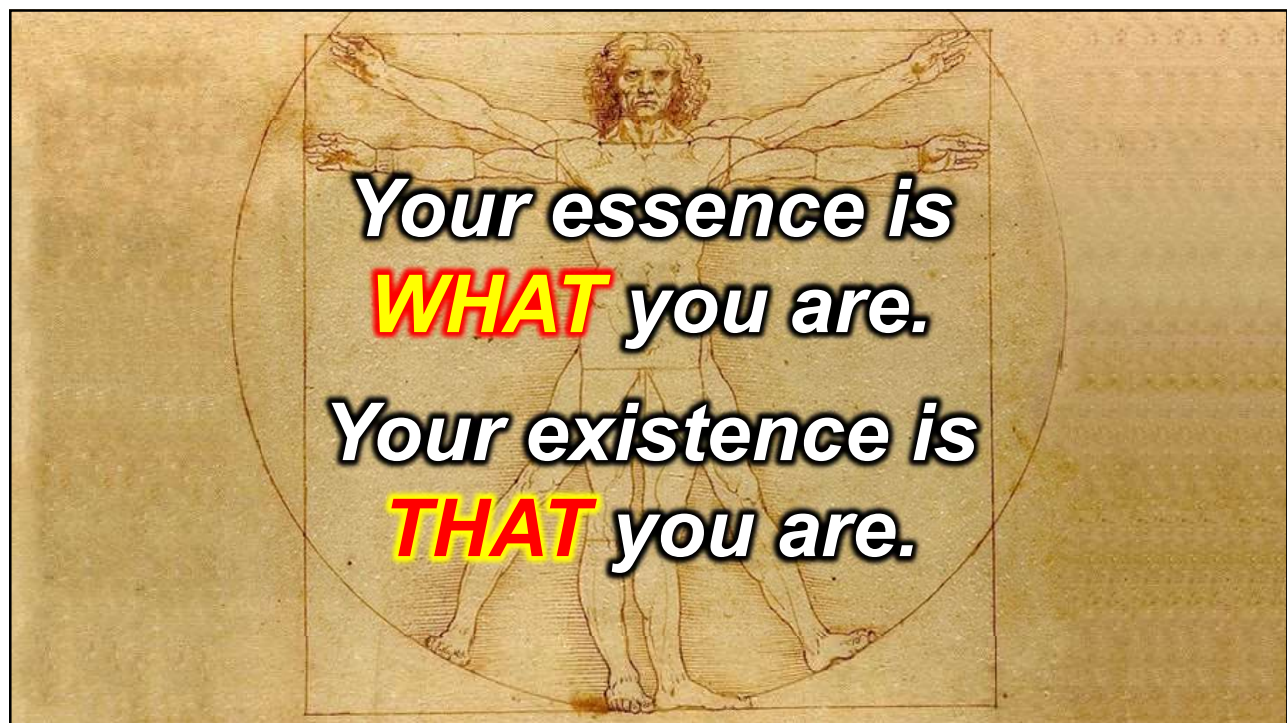
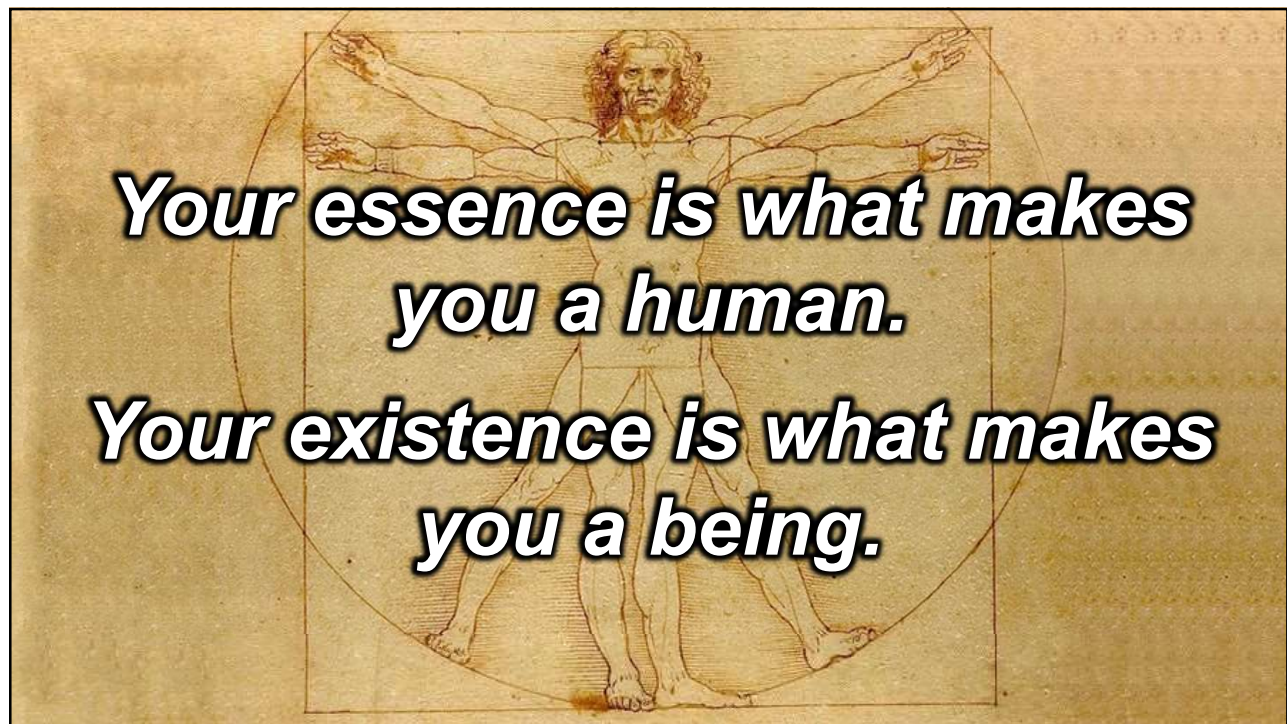
Thomas Aquinas
1225-1274

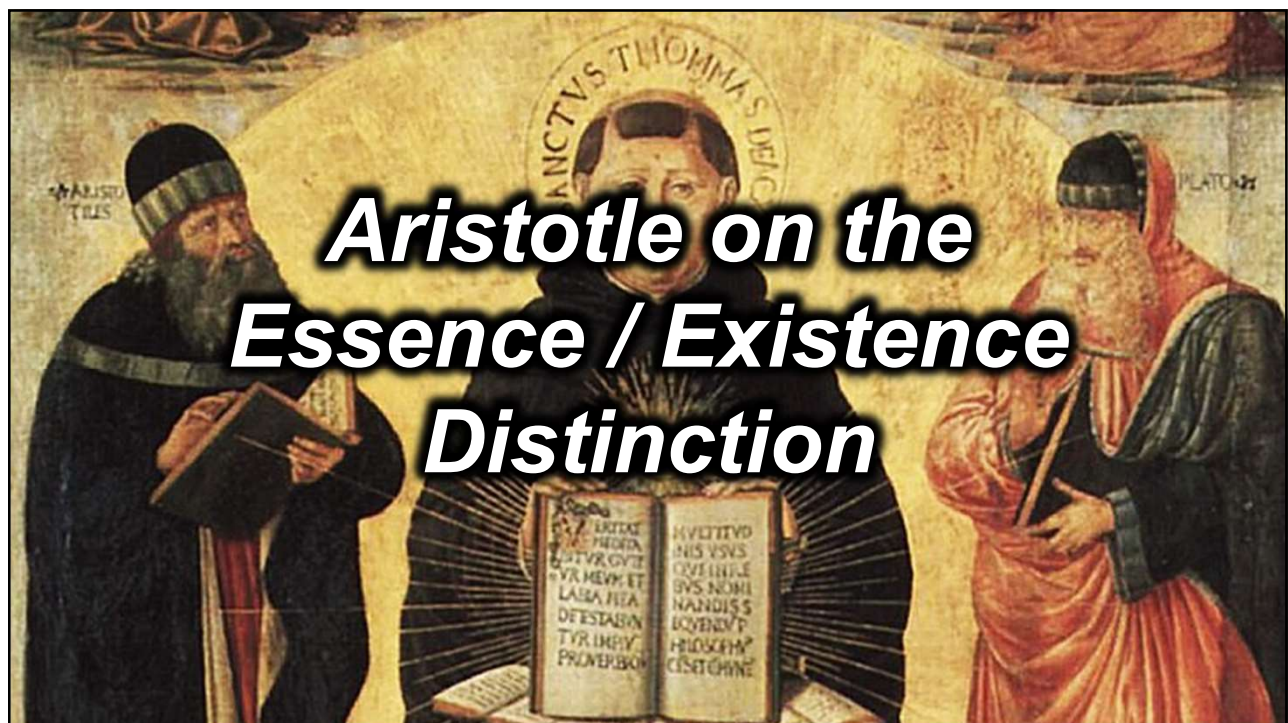
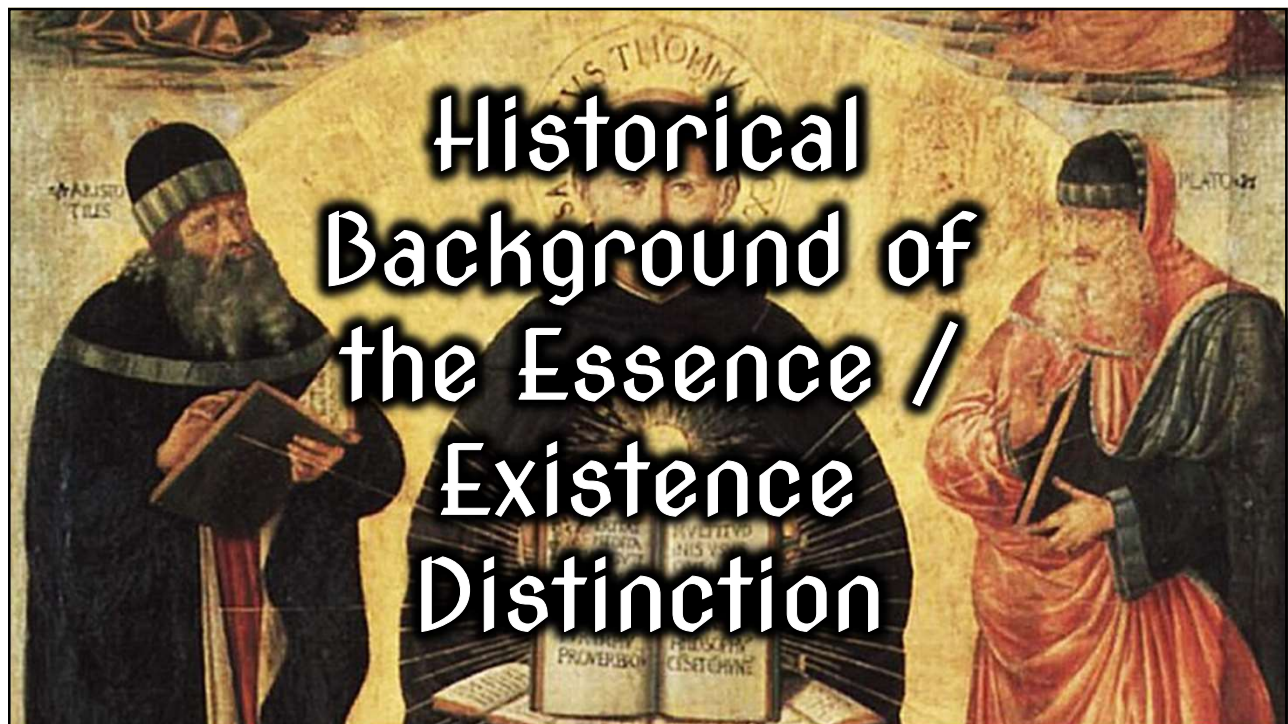
The background of the slide is a reproduction of Leonardo da Vinci's Vitruvian Man. The figure is centered, with arms and legs extended to touch the boundaries of a circle and a square. The text is overlaid on the upper half of the figure.

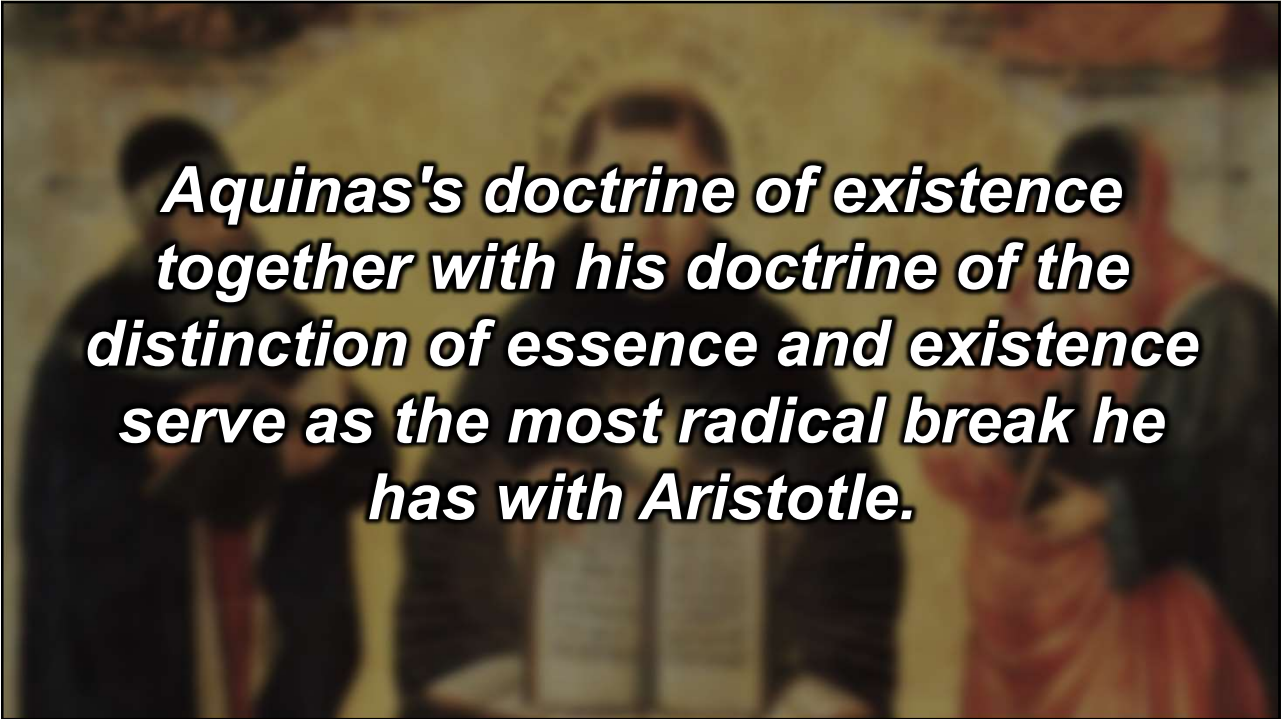
***Consider yourself as
a human being.***

The background of the slide is a reproduction of Leonardo da Vinci's Vitruvian Man. The figure is centered, with arms and legs extended to touch the boundaries of a circle and a square. The text is overlaid on the lower half of the figure.

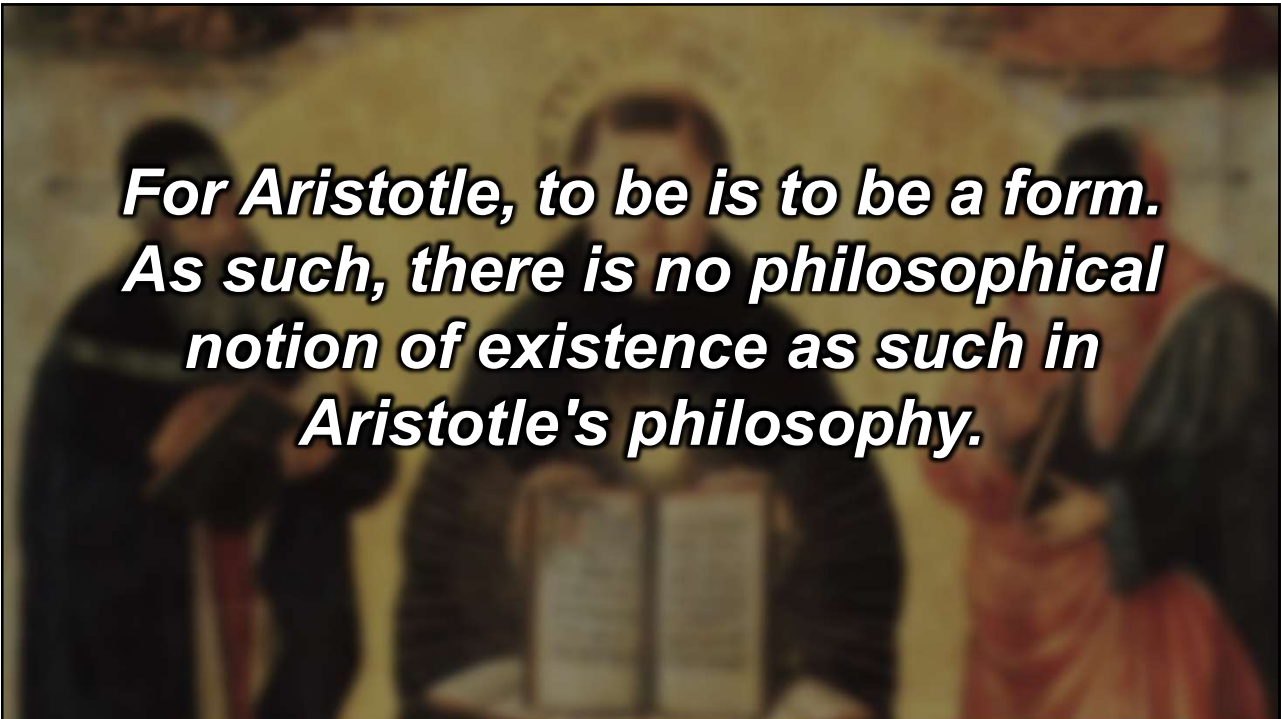
***Your essence as a human is
distinct from your existence
as a being.***



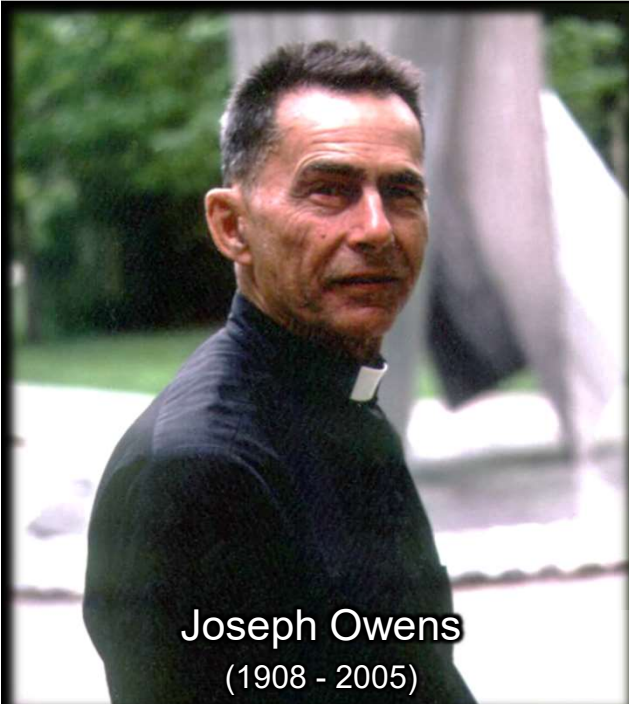




Aquinas's doctrine of existence together with his doctrine of the distinction of essence and existence serve as the most radical break he has with Aristotle.



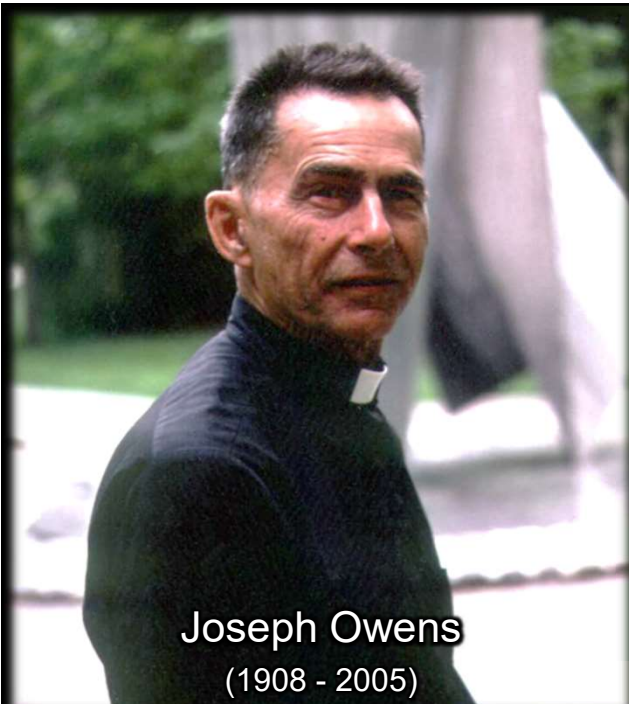
For Aristotle, to be is to be a form. As such, there is no philosophical notion of existence as such in Aristotle's philosophy.

A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right of the camera. The background is out of focus, showing green foliage and a white structure.

Joseph Owens
(1908 - 2005)

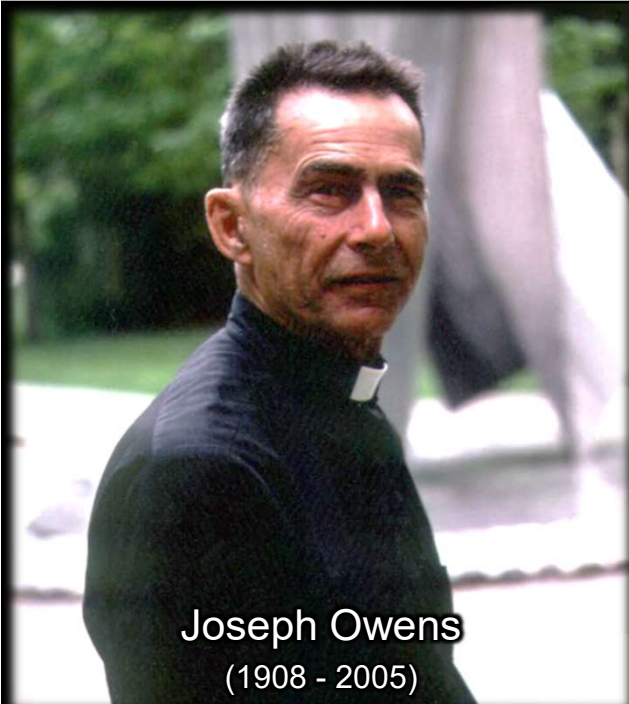
"For Aristotle, to be actualized meant to acquire form. For Aquinas, it meant to be brought into existence, since for him existence is the actuality of every form or nature."

["Aquinas and the Five Ways," *Monist* 58 (January 1974): 21]

A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right of the camera. The background is out of focus, showing green foliage and a white structure.

Joseph Owens
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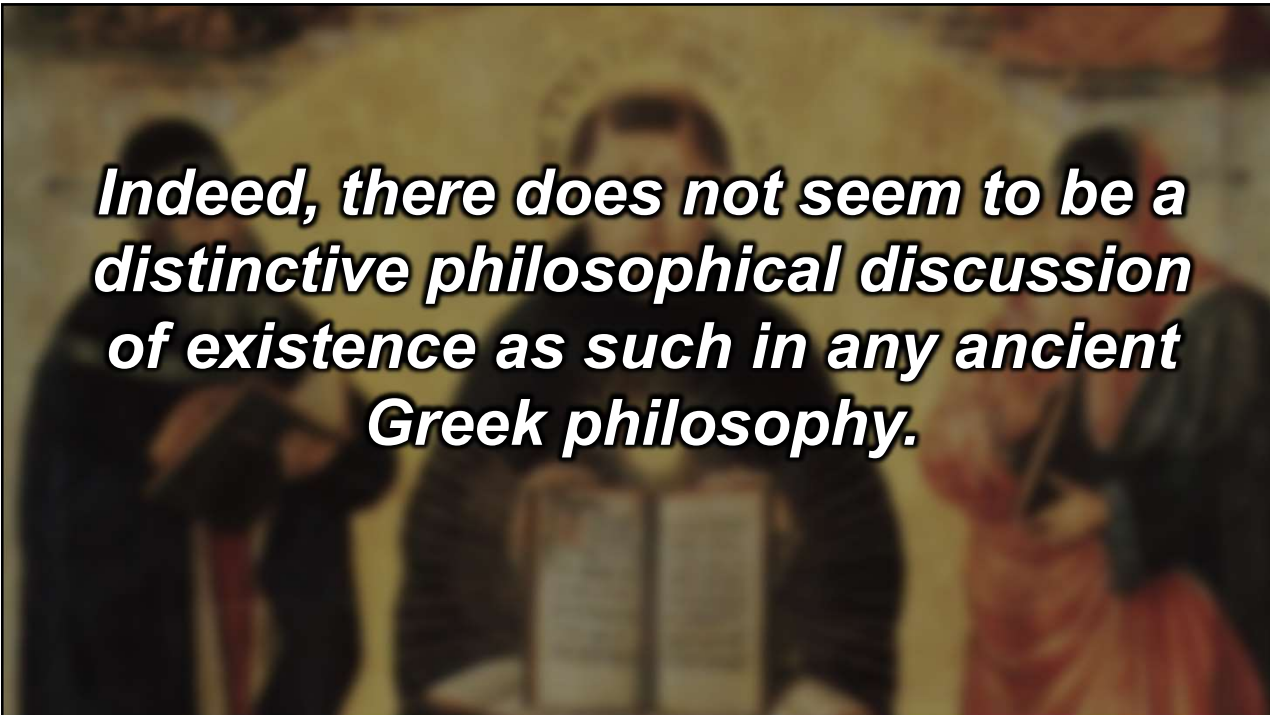
"From the viewpoint of the much later distinction between essence and the act of existing, this treatment must mean that Aristotle is leaving the act of existing, entirely outside the scope of his philosophy."

A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right of the camera.

Joseph Owens
(1908 - 2005)

"The act of existing must be wholly escaping his *scientific* consideration. All necessary and definite connections between things can be reduced to essence."

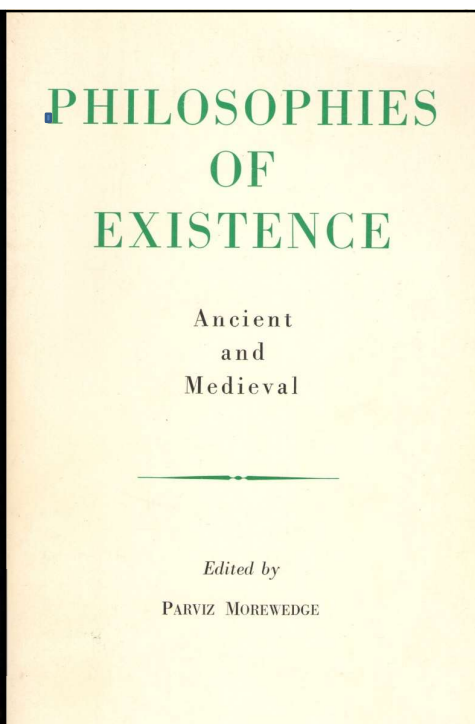
[Joseph Owens, *The Doctrine of Being in the Aristotelian Metaphysics: A Study in the Greek Background of Mediaeval Thought*, 3rd ed (Toronto: The Pontifical Institute of Mediaeval Studies), 309 emphasis in original]

A blurred background image showing several people in what appears to be a historical or religious setting. One person in the center is holding a large open book.

Indeed, there does not seem to be a distinctive philosophical discussion of existence as such in any ancient Greek philosophy.



Parviz Morewedge



Charles H. Kahn

Author of "Why Existence Did Not Emerge as a Distinct Concept in Greek Philosophy"



Parviz Morewedge

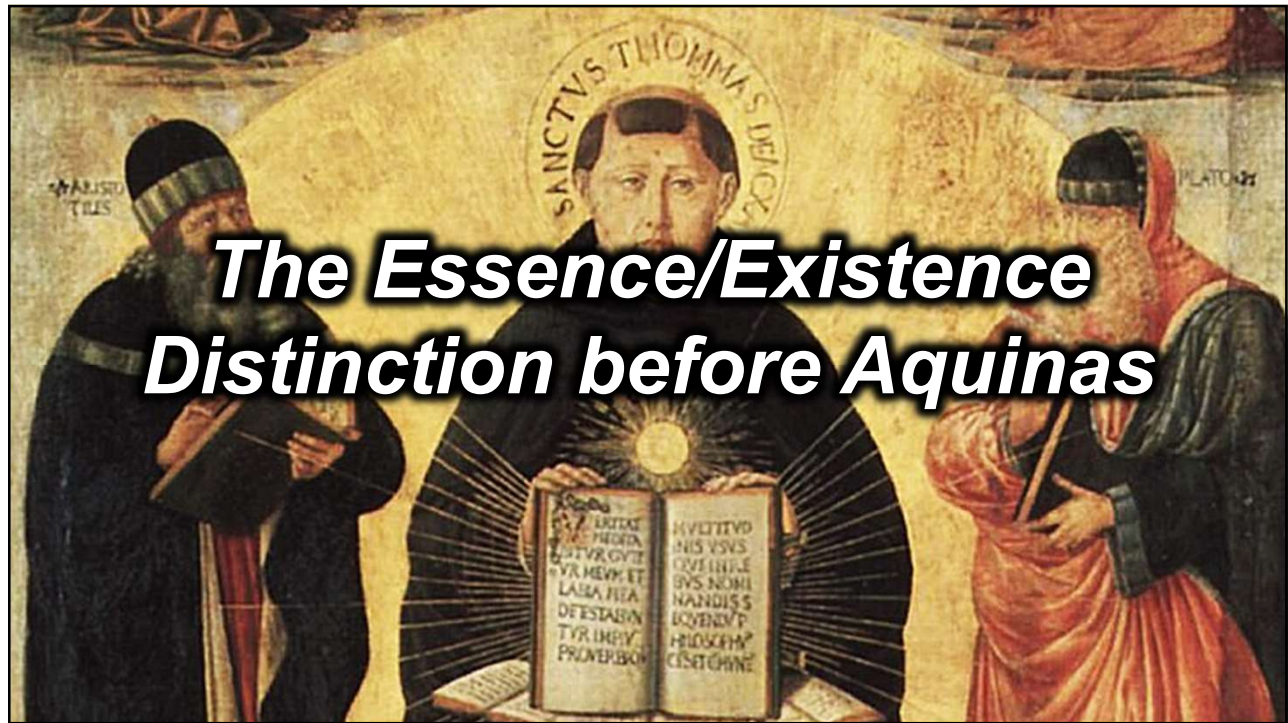
"The upshot is that, although we can recognize at least three different kinds of existential questions discussed by Aristotle, Aristotle himself neither distinguishes these questions from one another nor brings them together under any common head or topic which might be set in contrast to other themes in his general discussion of Being."

[Charles H. Kahn, "Why Existence Does Not Emerge as a Distinct Concept in Greek Philosophy," in *Philosophies of Existence: Ancient and Medieval*, ed. Pariz Morewedge (New York: Fordham University Press, 1982), 10]

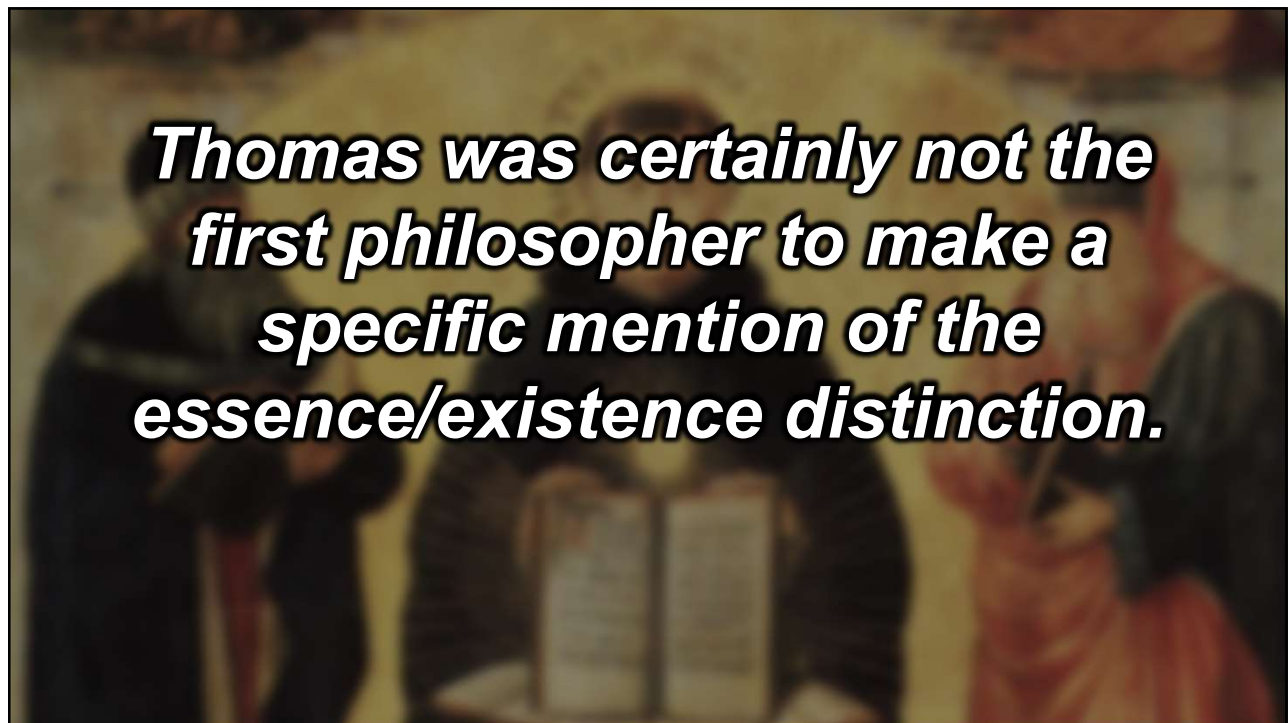


Charles H. Kahn

Author of "Why Existence Did Not Emerge as a Distinct Concept in Greek Philosophy"

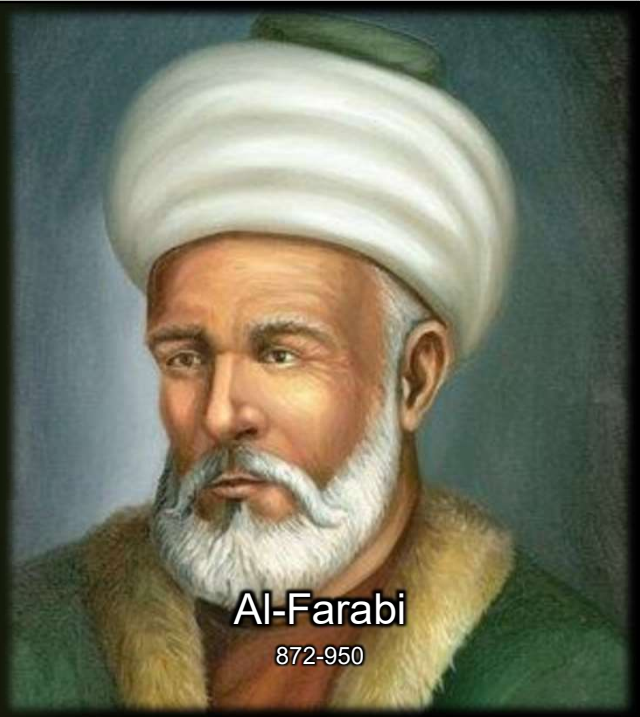


The Essence/Existence Distinction before Aquinas



Thomas was certainly not the first philosopher to make a specific mention of the essence/existence distinction.

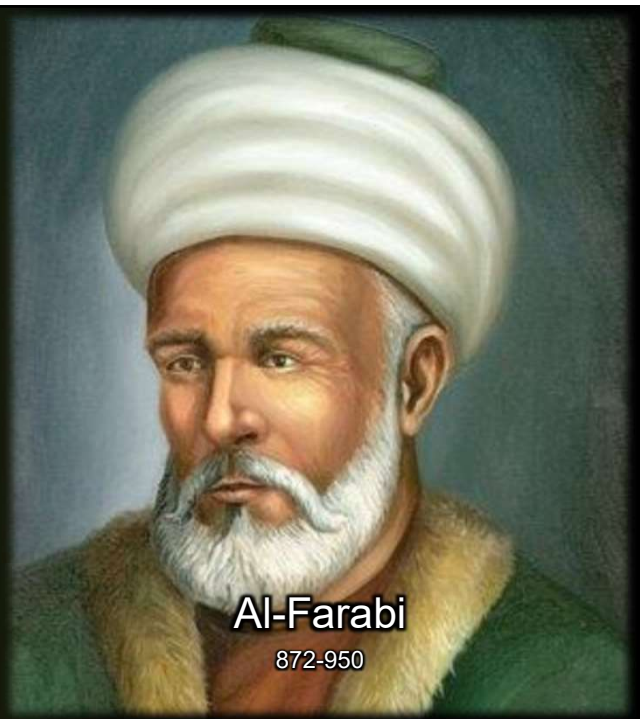
***There is an earlier
mention of it is by
the tenth century
Arabic philosopher
Al-Farabi.***



Al-Farabi
872-950

***"We admit that essence
and existence are distinct
in existing things. The
essence is not the
existence, and it does not
come under its
comprehension."***

[This is a tertiary quote. Djemil Saliba quotes Alfarabi in his *Etude sur la métaphysique*, pp. 84-85. Saliba is quoted by Etienne Gilson, *History of Christian Philosophy in the Middle Ages* (London: Sheed and Ward, 1955, reprinted 1972), 186]

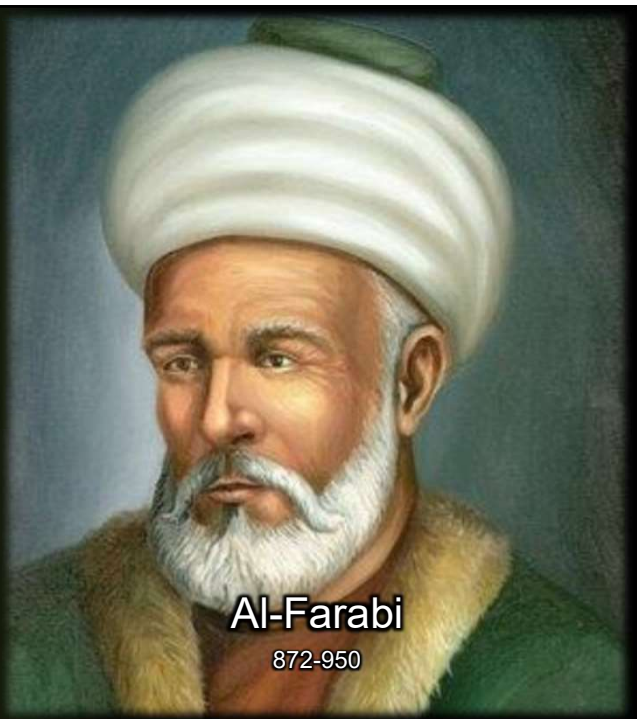


Al-Farabi
872-950

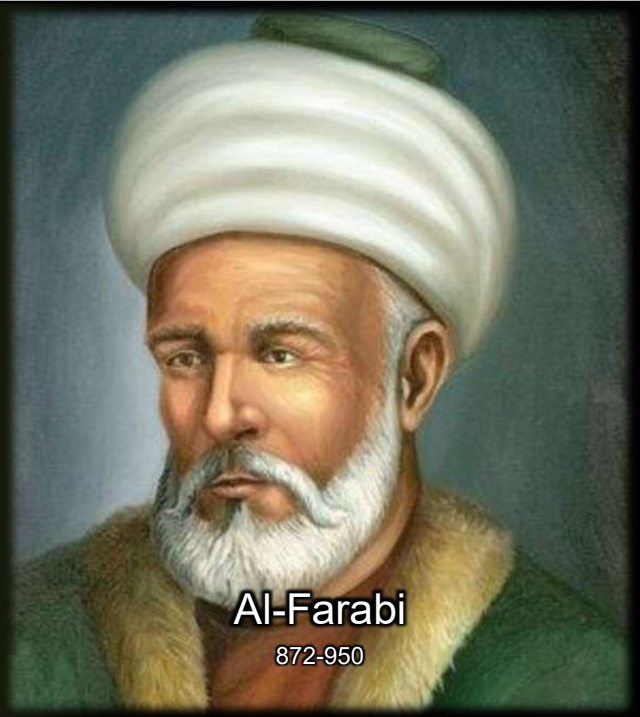
"If the essence of man implied his existence, to conceive his essence would also be to conceive his existence, and it would be enough to know what a man is, in order to know that man exists, so that every representation would entail an affirmation."



"But the same token, existence is not included in the essence of things; otherwise it could become one of their constitutive characters,"

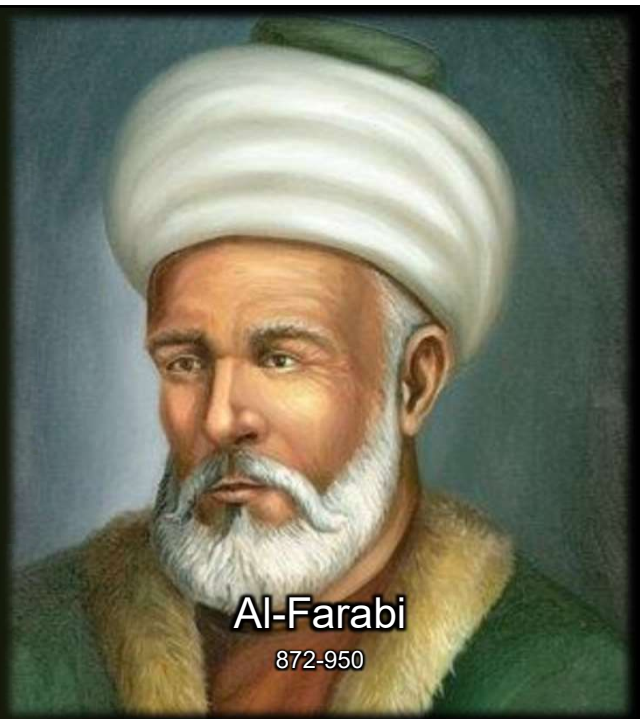


"and the representation of what essence is would remain incomplete without the representation of its existence. And what is more, it would be impossible for us to separate them by the imagination."



Al-Farabi
872-950

"If man's existence coincided with his corporeal and animal nature, there would be nobody who, having an exact idea of what man is, and knowing is corporeal and animal nature,"



Al-Farabi
872-950

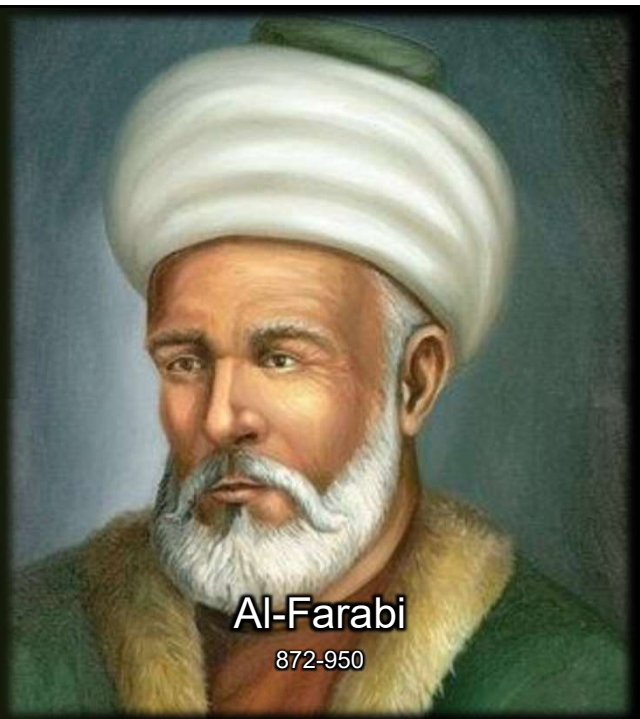
"could question man's existence. But that is not the way it is, and we doubt the existence of things until we have direct perception of them through the senses, or mediate perception through a proof."



Al-Farabi
872-950

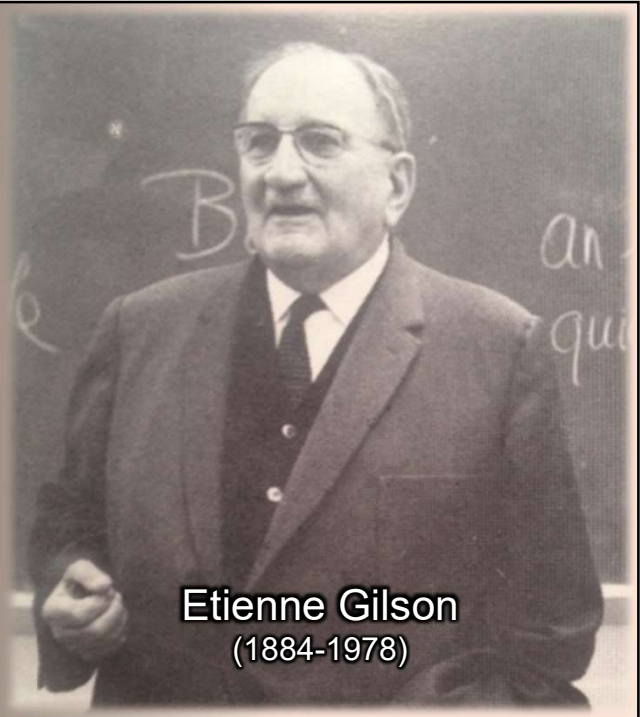
"If Thus existence is not a constitutive character, it is only an accessory accident."

[This is a tertiary quote. Djemil Saliba quotes Alfarabi in his *Etude sur la métaphysique*, pp. 84-85. Saliba is quoted by Etienne Gilson, *History of Christian Philosophy in the Middle Ages* (London: Sheed and Ward, 1955, reprinted 1972), 186]



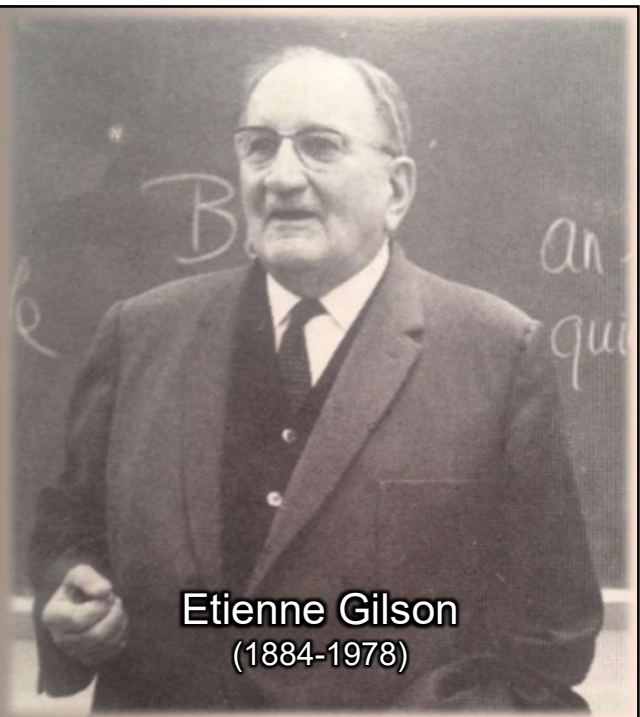
Al-Farabi
872-950

"In order not to confuse this important metaphysical move [in Alfarabi] with later ones, it should be noted that the primacy of essence dominates the whole argumentation. Not for an instant is there any doubt that existence is a predicate of essence, and because it is not essentially included in it, it is considered an 'accident.'"



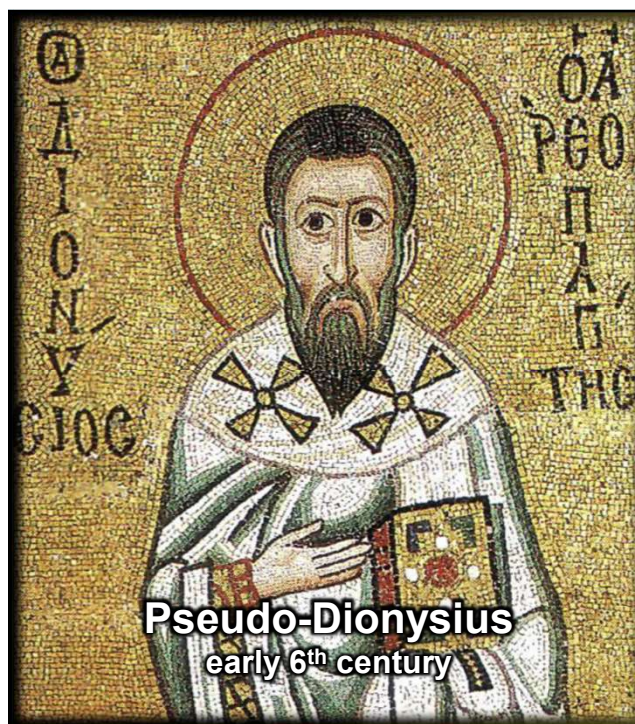
Etienne Gilson
(1884-1978)

"We are still far away from the Thomistic position, which will deny both that existence is included in essence and that it is accidental to it. With Thomas Aquinas, existence will become the 'act' of essence, and therefore the act of being; we are not there, but we are on the way to it."

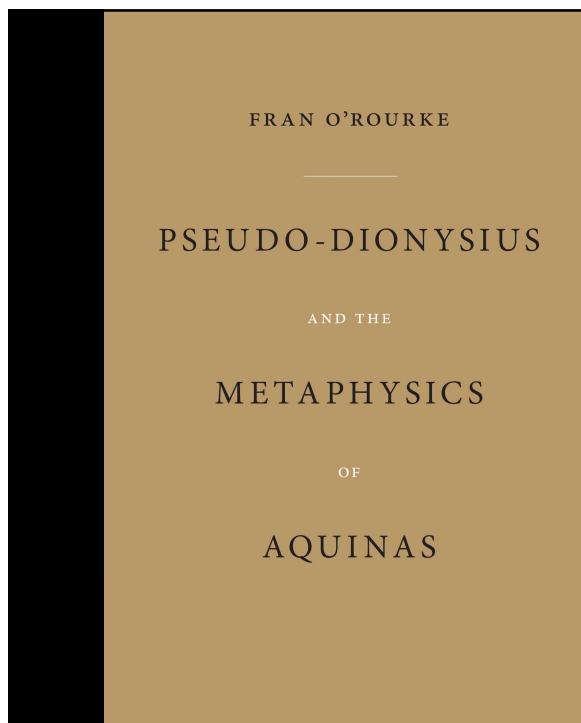


Etienne Gilson
(1884-1978)

[Gilson, *History of Christian Philosophy in the Middle Ages*, 186]



Further, certain aspects of Aquinas's developed notion of existence was inspired by the earlier thinker Pseudo-Dionysius.

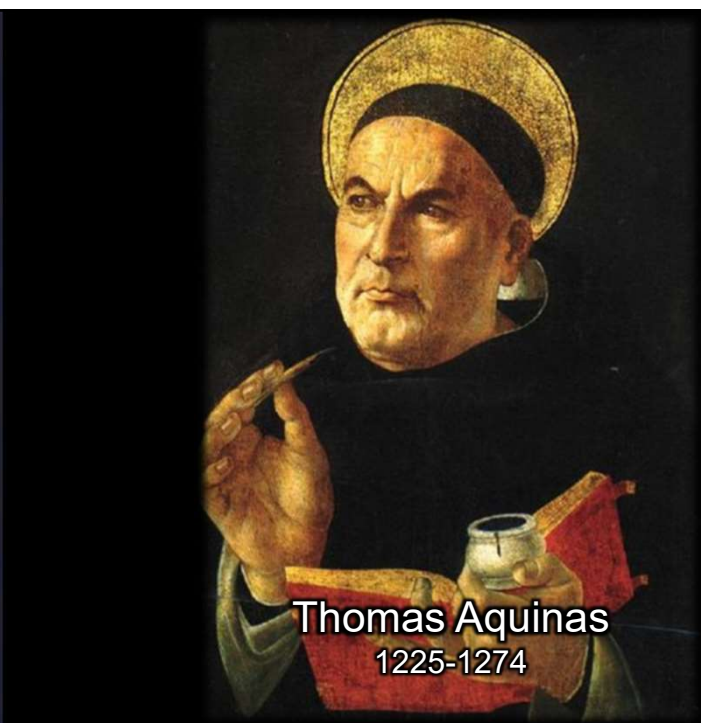
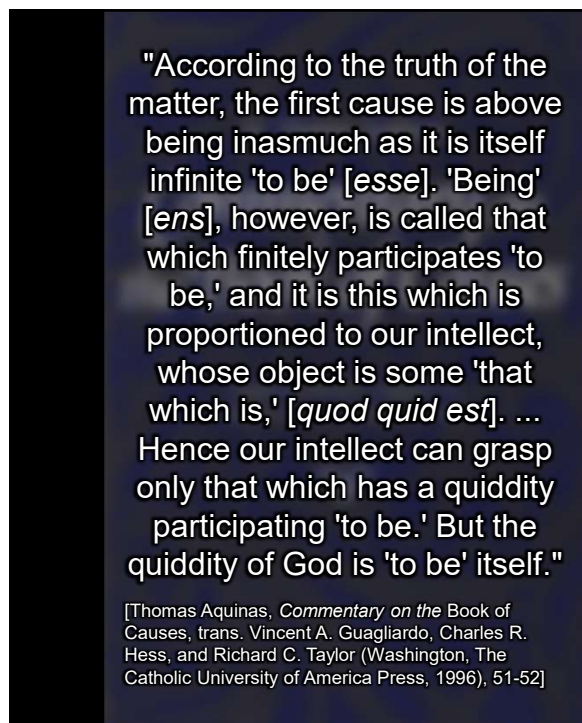
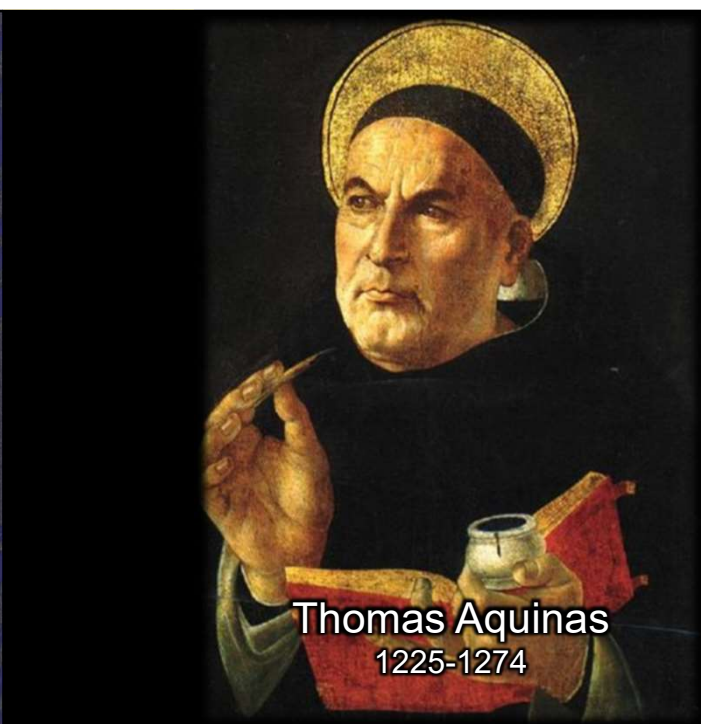
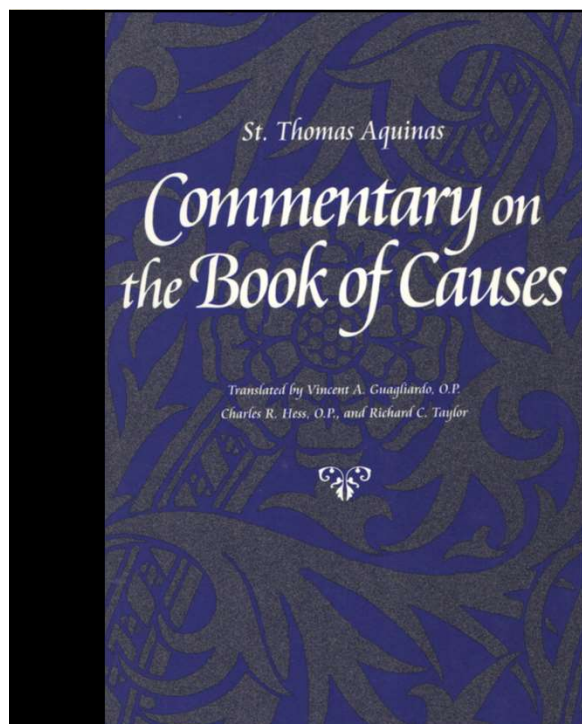


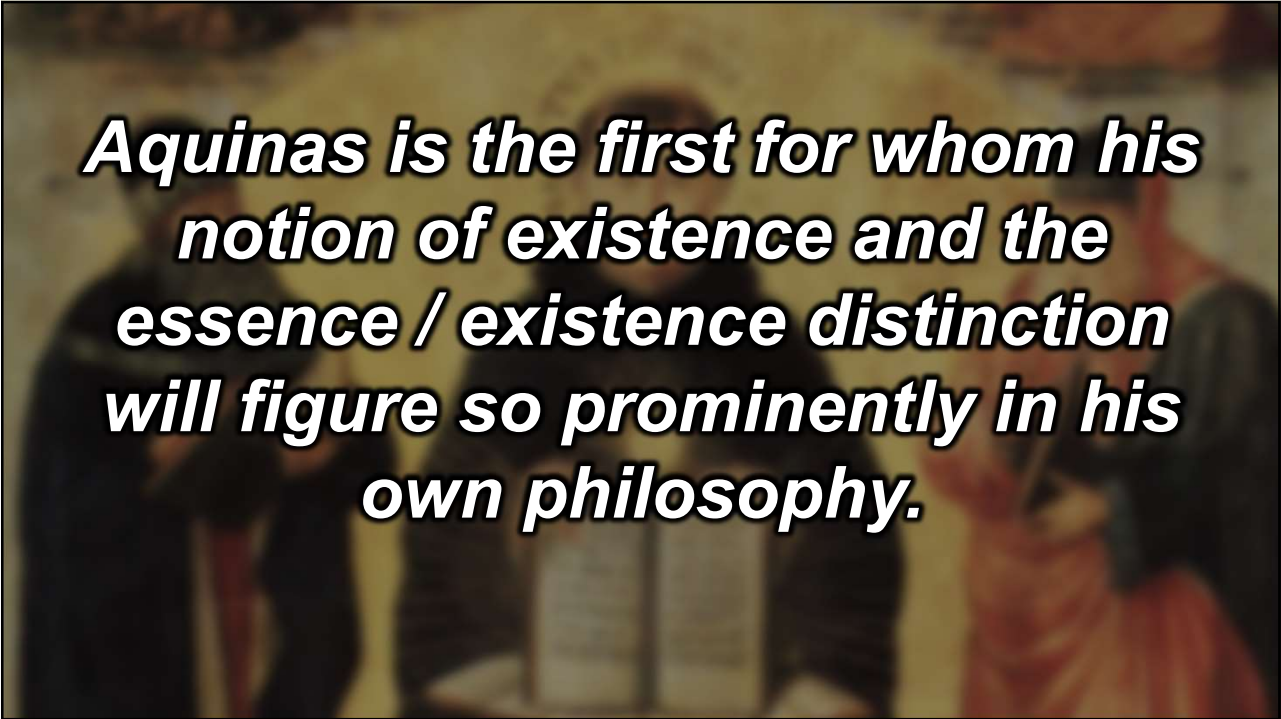
Probably the biggest influence that suggested the essence/existence distinction was Avicenna, though Aquinas will significantly change the meanings of the terms.



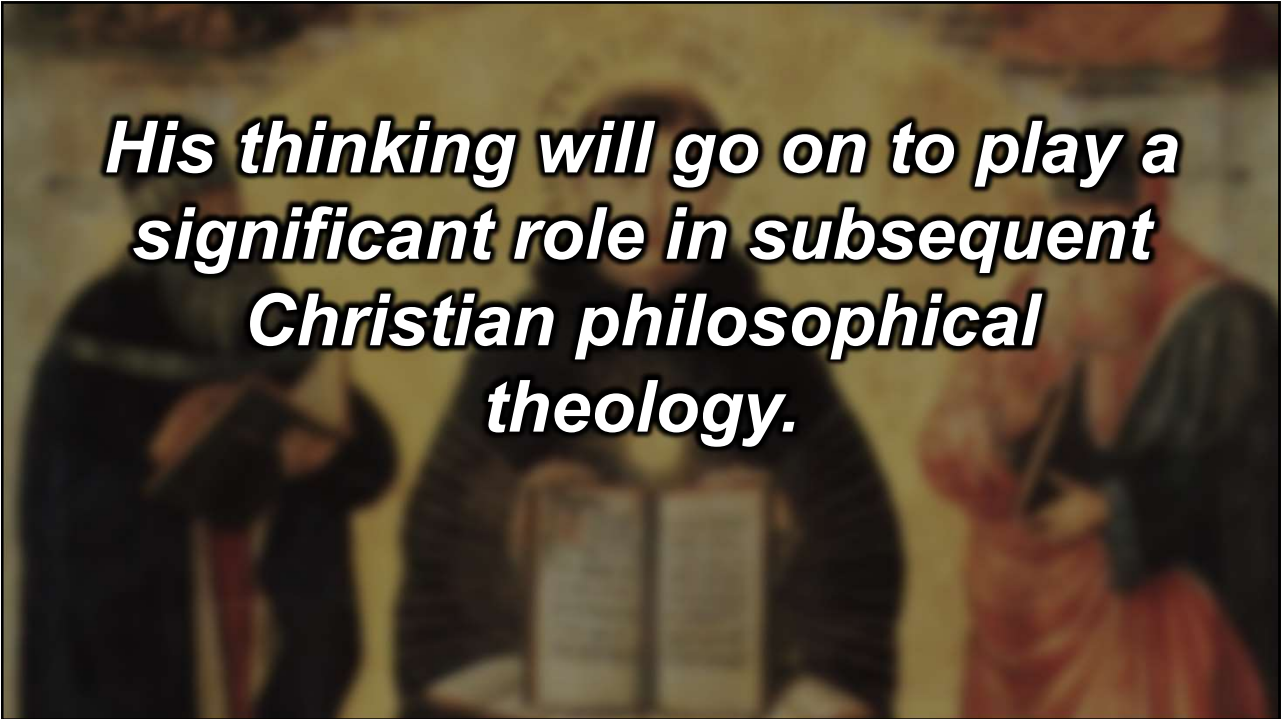
Avicenna (Ibn Sina)
980-1037

The language of the distinction between form and being (essence and existence) is also found in the Liber de Causis (Book of Causes, dated late 1000s to early 1100s) and was accommodated by Aquinas for his own purposes.





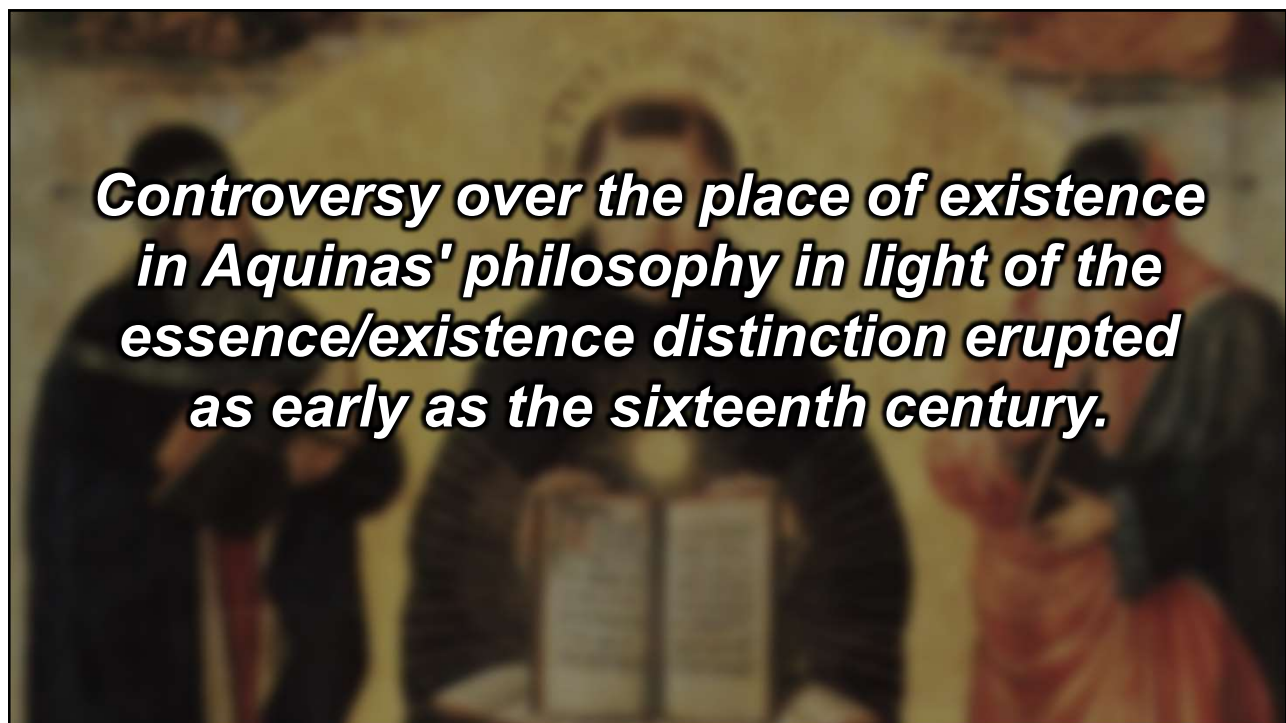
Aquinas is the first for whom his notion of existence and the essence / existence distinction will figure so prominently in his own philosophy.



His thinking will go on to play a significant role in subsequent Christian philosophical theology.

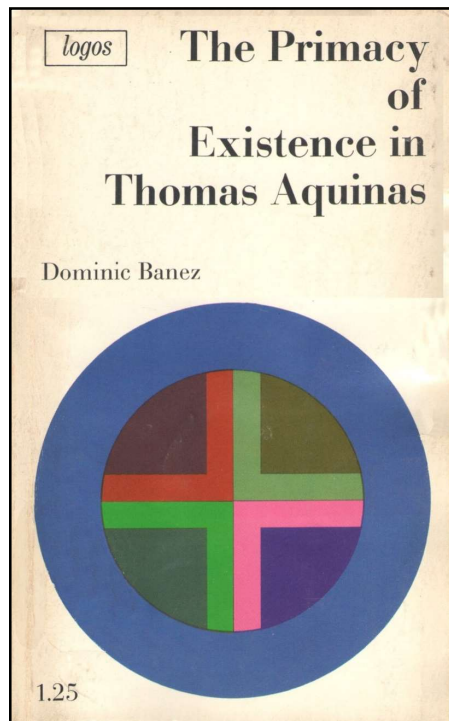


The Essence/Existence Distinction after Aquinas

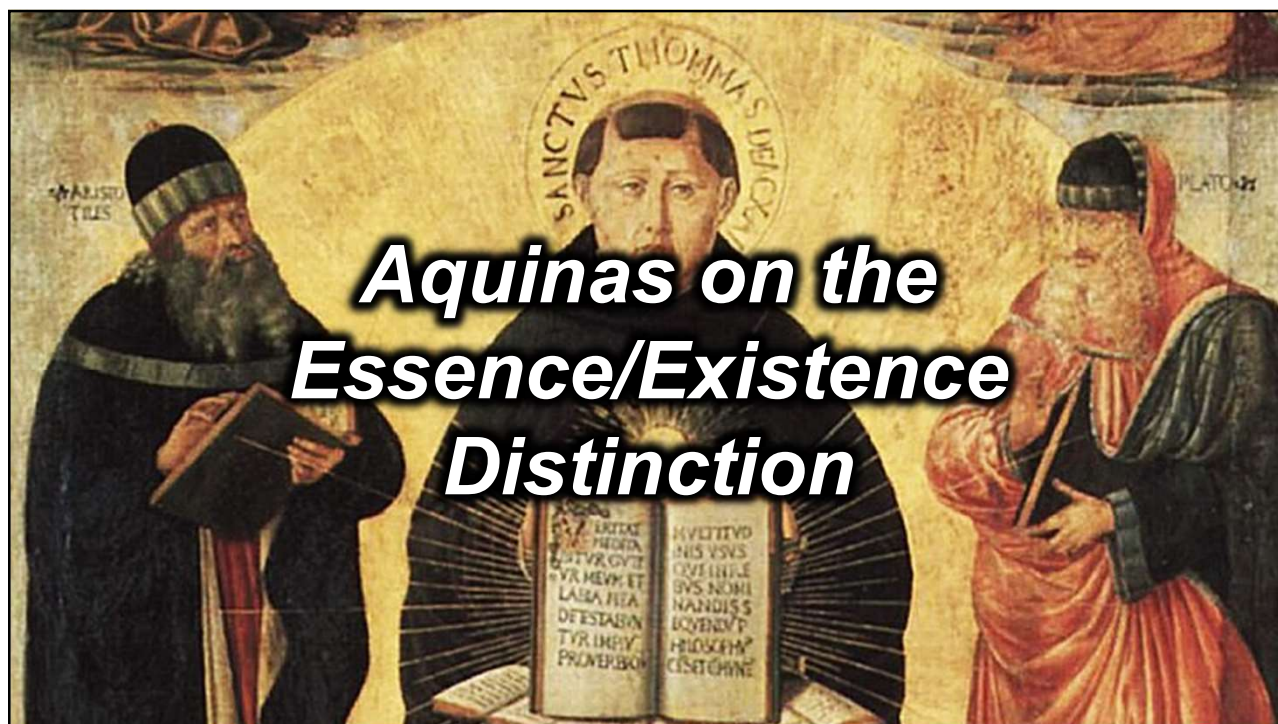


Controversy over the place of existence in Aquinas' philosophy in light of the essence/existence distinction erupted as early as the sixteenth century.

The 16th Century Thomist philosopher Dominic Báñez (in his *The Primacy of Existence in Thomas Aquinas*) defended the notion that in the philosophy of Thomas Aquinas, existence is the primary metaphysical notion.



Dominic Báñez
1528-1604



Aquinas on the Essence/Existence Distinction

Aquinas lays out his understanding of the essence / existence distinction in his *On Being and Essence*.

Thomas Aquinas
On being and
essence

Translated by
Armand Maurer

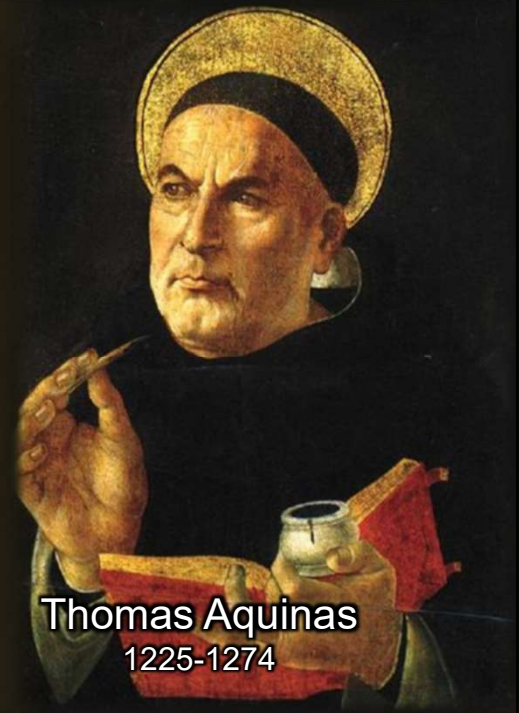


That essence and existence are distinct in sensible objects is evident from the fact that one can understand the essence of a thing without knowing whether it exists.





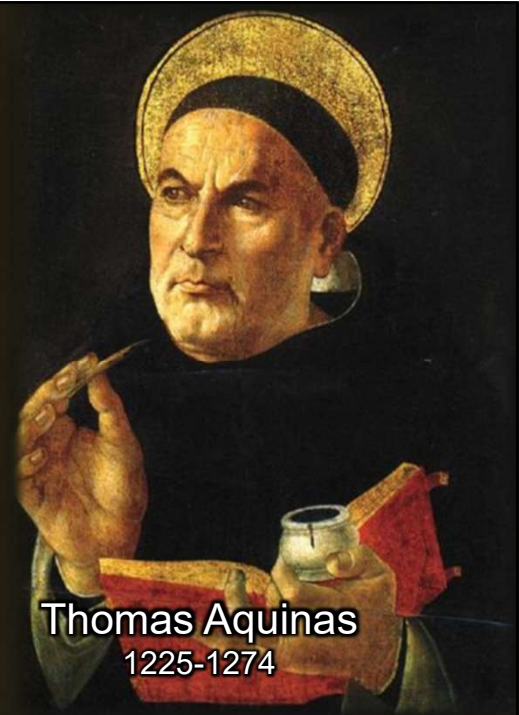
***"Now, every essence ...
can be understood
without knowing anything
about its being. I can
know, for instance, what a
man or a phoenix is and
still be ignorant whether it
has being in reality.***



Thomas Aquinas
1225-1274

***"From this it is clear that
being is other than
essence ... unless
perhaps there is a reality
whose quiddity [essence]
is its being."***

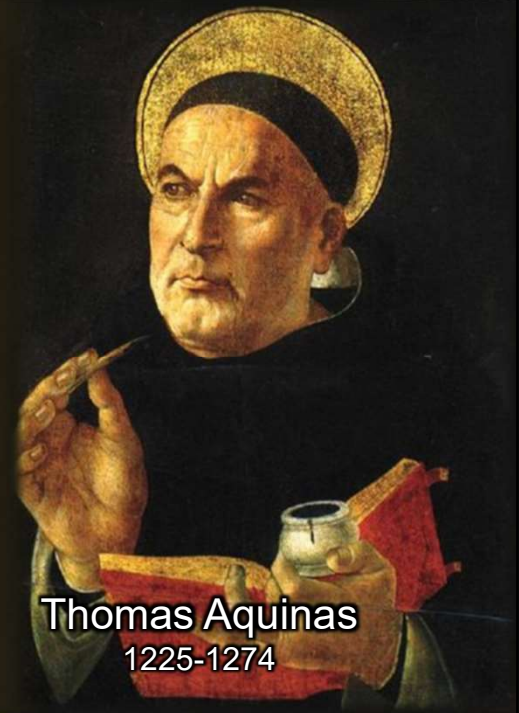
[On Being and Essence, IV, §6, trans. Armand Maurer, (Toronto: The Pontifical Institute of Mediaeval Studies, 1968), 55]



Thomas Aquinas
1225-1274

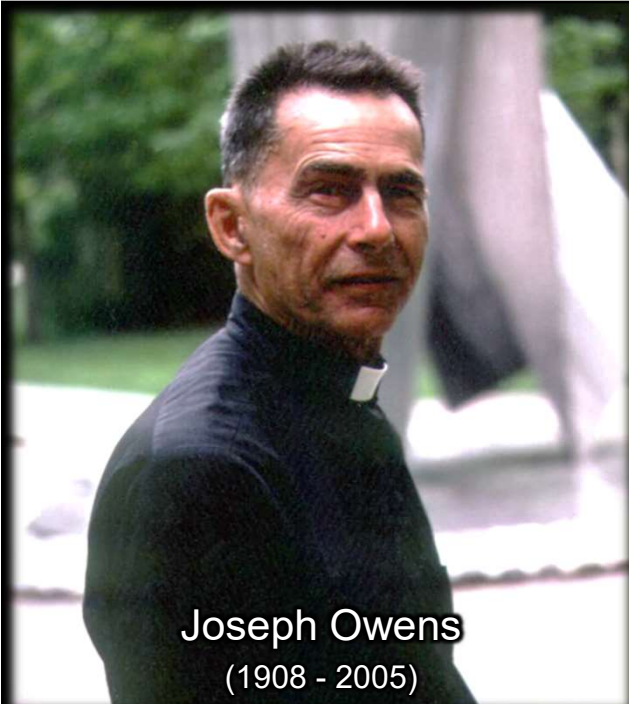
"Everything that is in the genus of substance is composite with a real composition, because whatever is in the category of substance is subsistent in its own existence, and its own act of existing must be distinct from the thing itself; otherwise it could not be distinct in existence from the other things with which it agrees in the formal character of its quiddity; for such agreement is required in all things that are directly in a category. Consequently everything that is directly in the category of substance is composed at least of the act of being and the subject of being."

[*On Truth (De Veritate)* XXVII, 1, ad. 8, trans. Robert W. Schmidt (Indianapolis: Hackett, 1994), v. 3, pp. 311-312]



Thomas Aquinas
1225-1274

Aquinas's doctrines of existence together with the essence / existence distinction constitute a metaphysical innovation whose significance is virtually inestimable.

A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right of the camera.

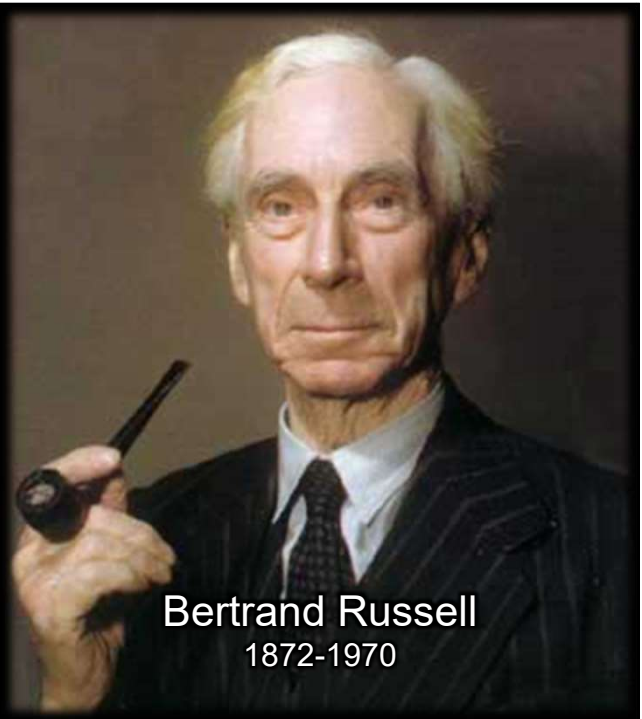
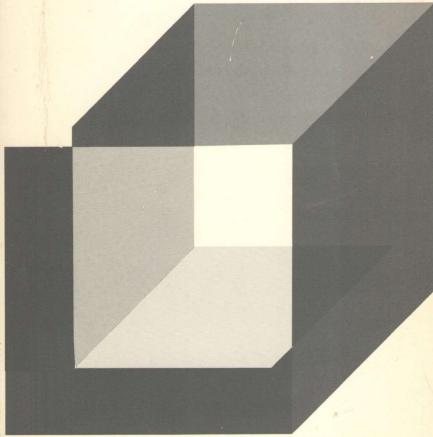
Joseph Owens
(1908 - 2005)

"The real distinction between essence and existence could be regarded in neothomistic circles as the fundamental truth of Christian philosophy, which pervaded the whole of Thomistic metaphysics."

[Joseph Owens, "Aristotle and Aquinas," in Norman Kretzman and Eleonore Stump, eds., *The Cambridge Companion to Aquinas* (Cambridge: Cambridge University Press, 1993): 39]

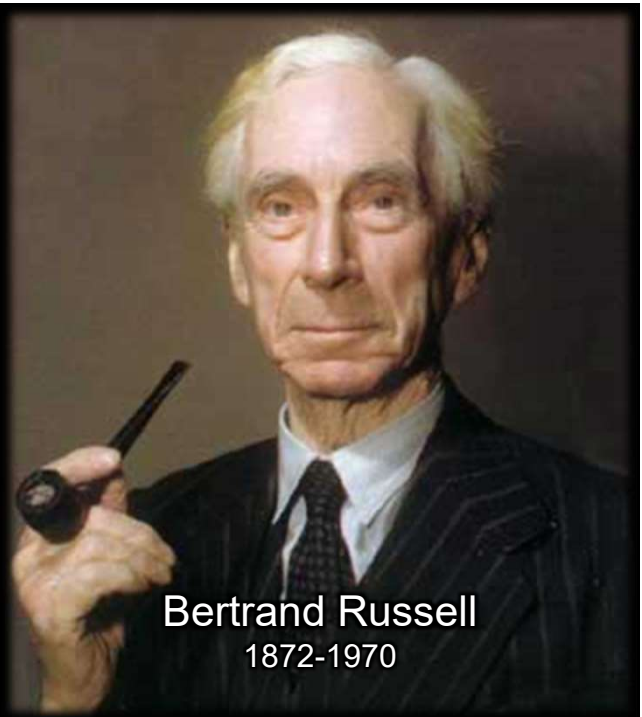
These doctrines are what enable Aquinas to turn the pagan philosophy of Aristotle into the Christian philosophy that Thomism is, particularly regarding the existence and attributes of God and the doctrine of creation.

**Bertrand
Russell**
A History of
Western
Philosophy



Bertrand Russell
1872-1970

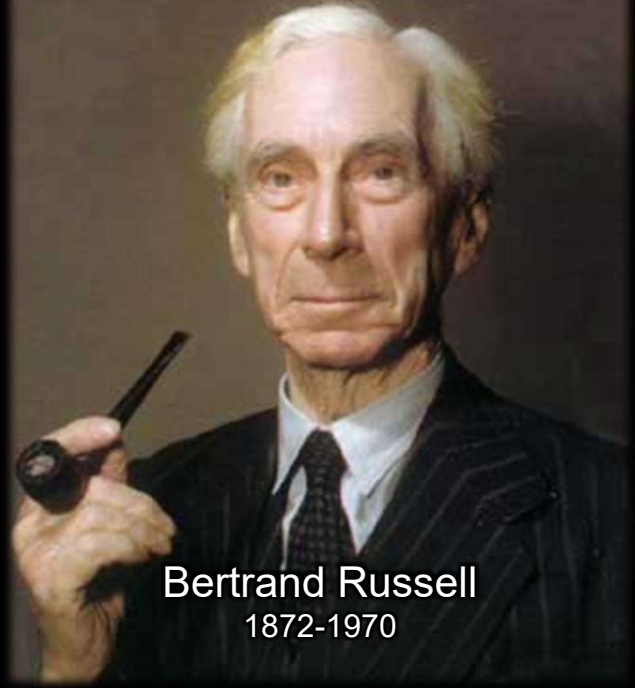
**"The contentions that
God's essence and
existence are one and the
same, that God is His own
goodness, His own power,
and so on, suggest a
confusion, found in Plato,
but supposed to have been
avoided by Aristotle,
between the manner of
being of particulars and the
manner of being of
universals.**



Bertrand Russell
1872-1970

God's essence is, one must suppose, of the nature of universals, while His existence is not. It is not easy to state this difficulty satisfactorily, since it occurs within a logic that can no longer be accepted. But it points clearly to some kind of syntactical confusion, without which much of the argumentation about God would lose its plausibility."

[Bertrand Russell, *A History of Western Philosophy*, (New York: Simon and Schuster, 1945), 462]



Bertrand Russell
1872-1970



A CRITIQUE OF THE QUANTIFICATIONAL ACCOUNT OF EXISTENCE

William F. Vallicella

University of Dayton

Dayton, Ohio

A CRITICISM OFTEN brought against philosophers who raise questions about Being or existence charges that these philosophers have simply been misled by the surface grammar of existence statements into thinking that "exists" and its cognates are logical¹ predicates, and thus into thinking that there must be some mysterious property or quasi-property called "Being"² to which this putative predicate refers, and into which it would make sense to inquire. According to Bertrand Russell,

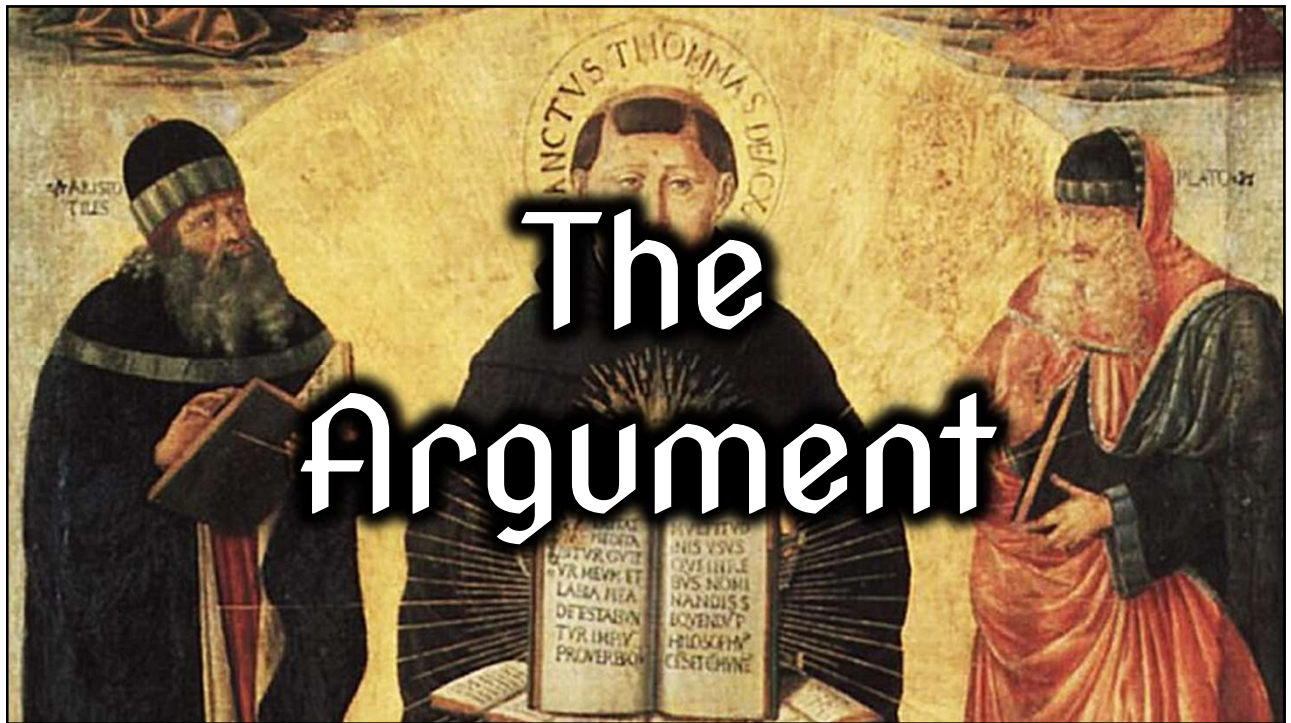
... there is a vast amount of philosophy that rests upon the notion that existence, is, so to speak, a property that you can attribute to things, and that the things that exist have the property of existence and the things that do not exist do not. That is rubbish ...³

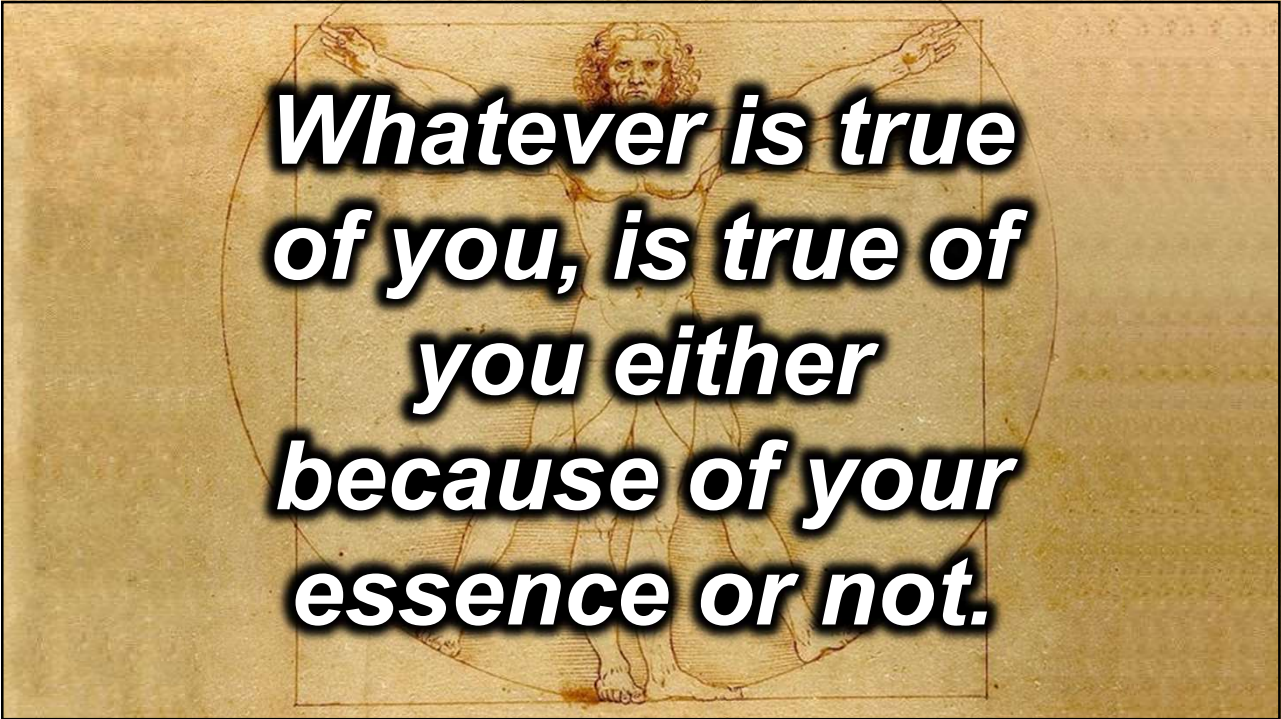
In a somewhat more restrained tone, Rudolf Carnap agrees that "Most metaphysicians since antiquity have allowed themselves to be seduced into pseudostatements by the verbal, and therewith the predicative form of the word 'to be,' e.g., 'I am,'

¹ "Logical" as opposed to "grammatical." Note that Kant uses "logical" in the sense of "grammatical." For Kant it is self-evident that "exists" is a logical predicate; the only question is whether it is a "real" or "determining" predicate. (See *Critique of Pure Reason* A598 B626.) In recent discussions, it is taken as self-evident that "exists" is a grammatical predicate; the only question is whether it is also a logical predicate.

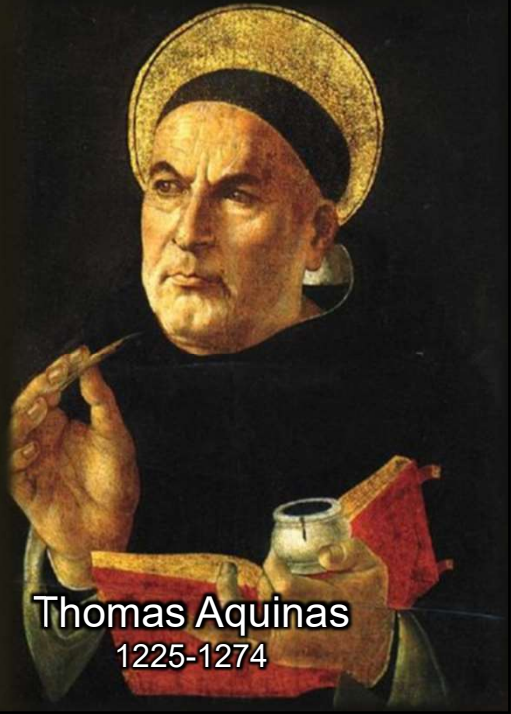
² I capitalize the initial letter of "Being," not out of misplaced piety, but in order to mark the distinction between Being and being. Lower case "being" can be used to refer collectively or distributively to the totality of beings. Upper case "Being" refers, however, not to beings collectively or distributively, but to that which constitutes beings as beings, the "property" which they all have "in common."

³ *The Philosophy of Logical Atomism* in *Logic and Knowledge*, ed. Robert C. Marsh (New York: C. D. Putnam's Sons,



The background of the first slide is a reproduction of Leonardo da Vinci's Vitruvian Man. The figure of the man is centered, with his arms and legs extended, inscribed within a circle and a square. The text is overlaid on the right side of the figure.

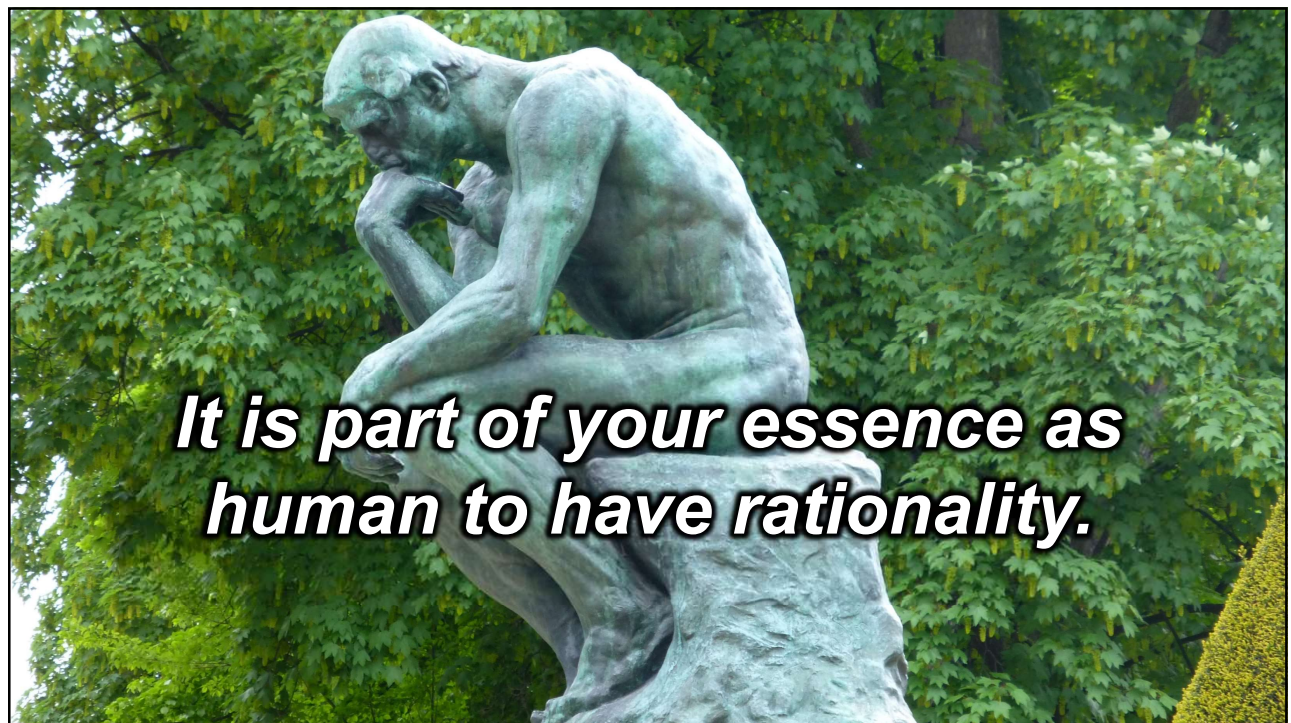
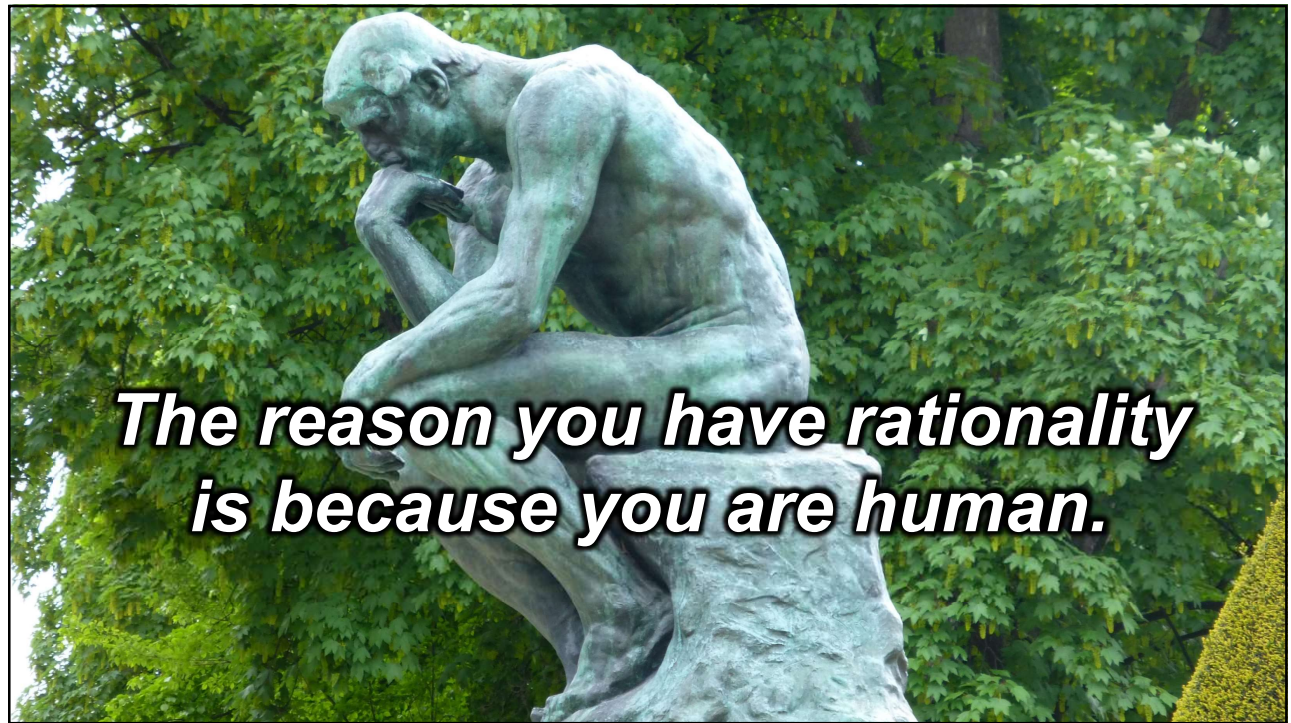
***Whatever is true
of you, is true of
you either
because of your
essence or not.***

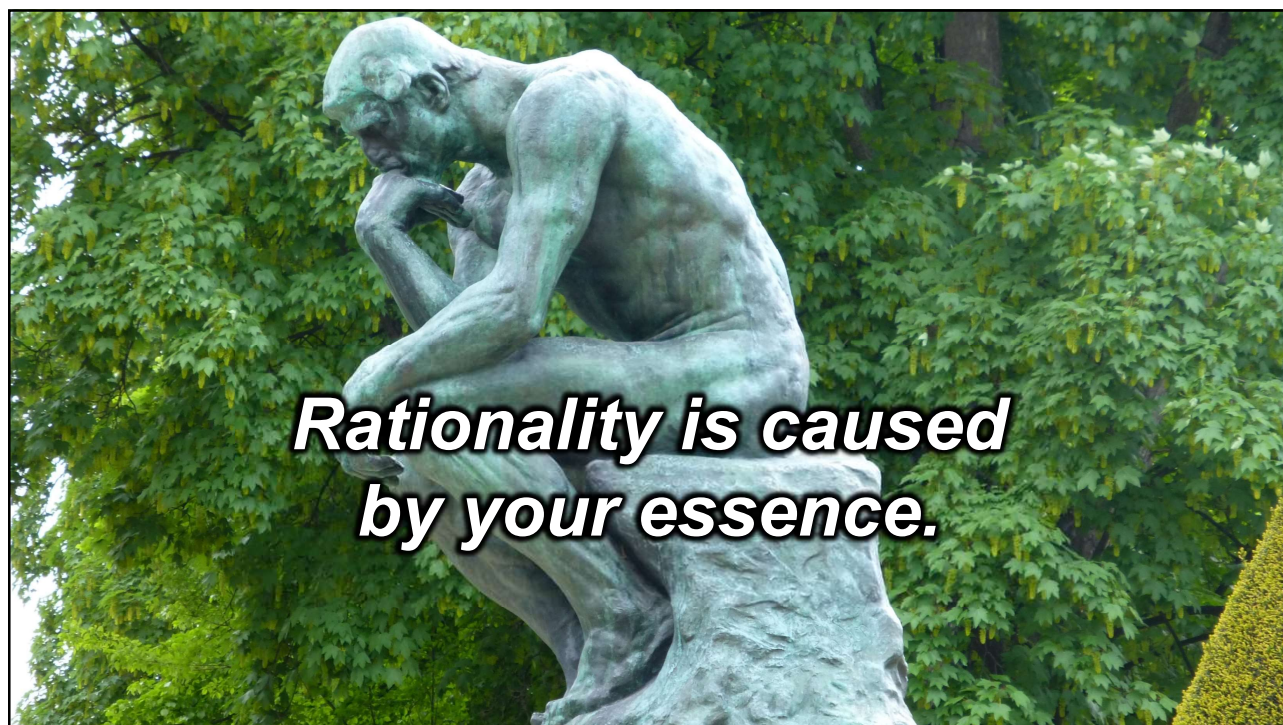
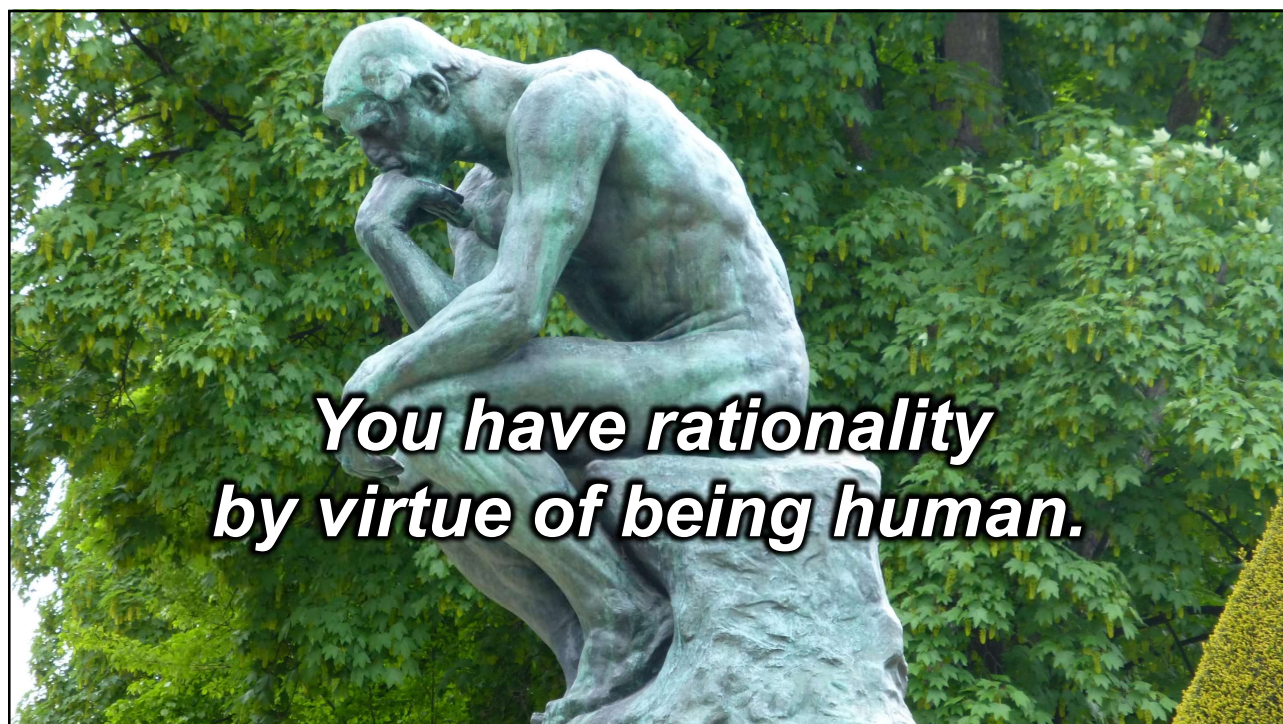
The background of the second slide features a portrait of Thomas Aquinas on the right side. He is depicted as a man with a halo, wearing a black habit, holding a quill and a book. The text is overlaid on the left side of the portrait.

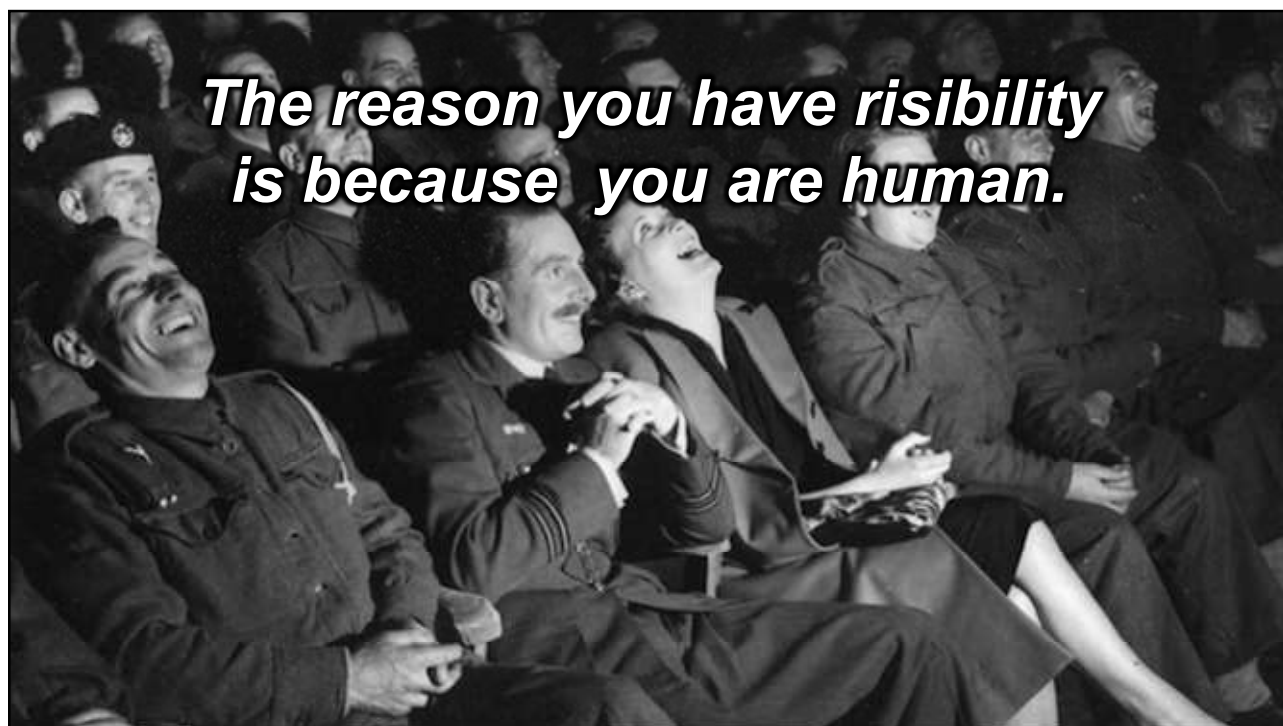
***"Whatever belongs
to a thing is either
caused by the
principles of its
nature ... or comes
to it from an
extrinsic principle."***

[On Being and Essence, IV, §7, trans. Maurer, 56-57]

Thomas Aquinas
1225-1274



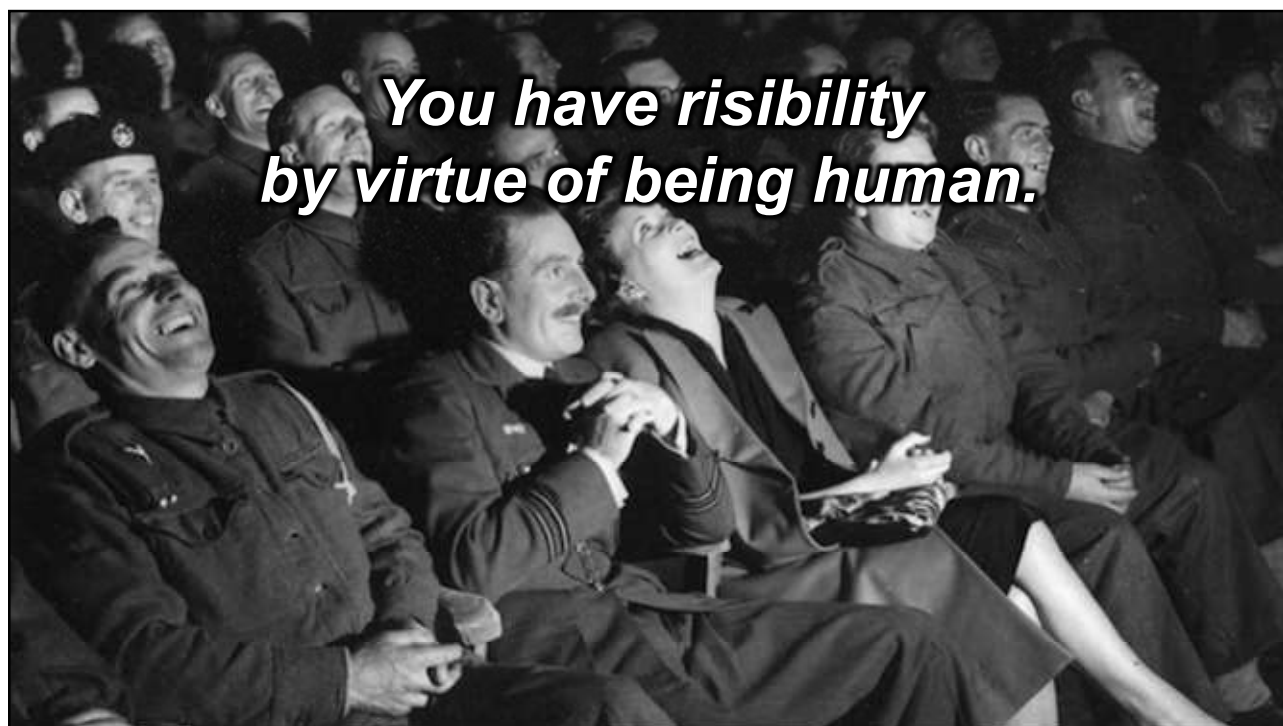




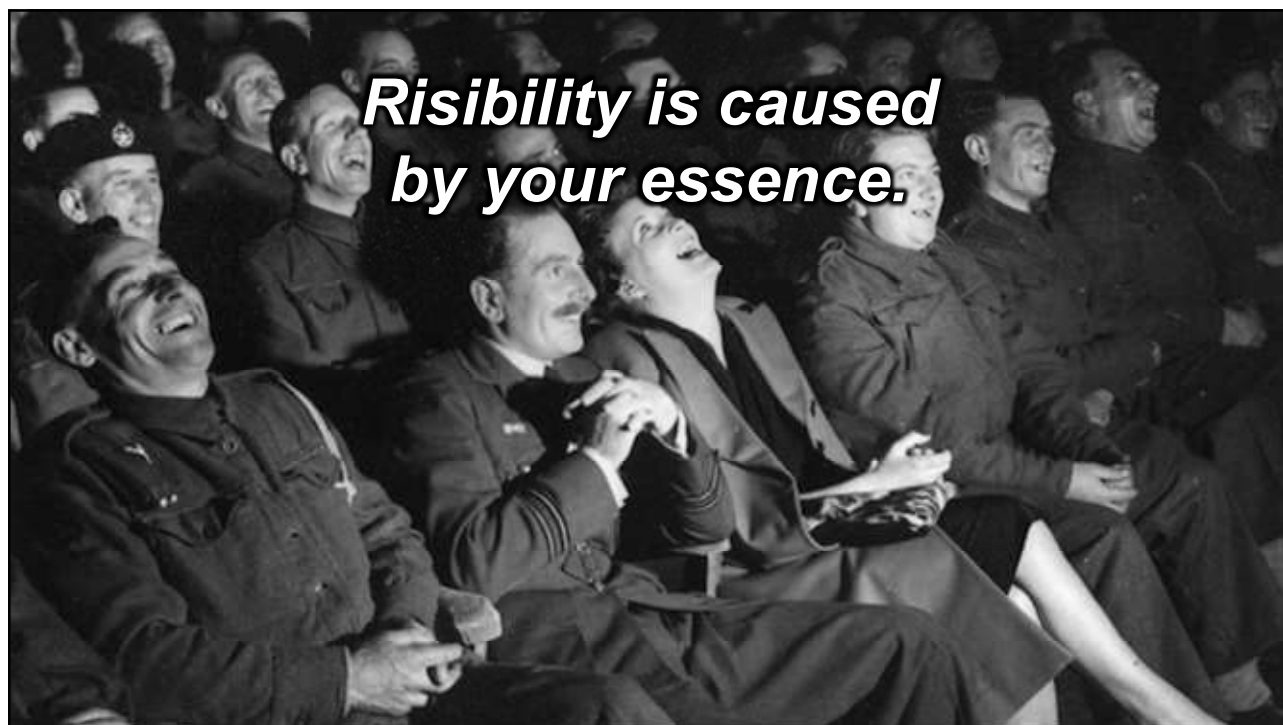
***The reason you have risibility
is because you are human.***



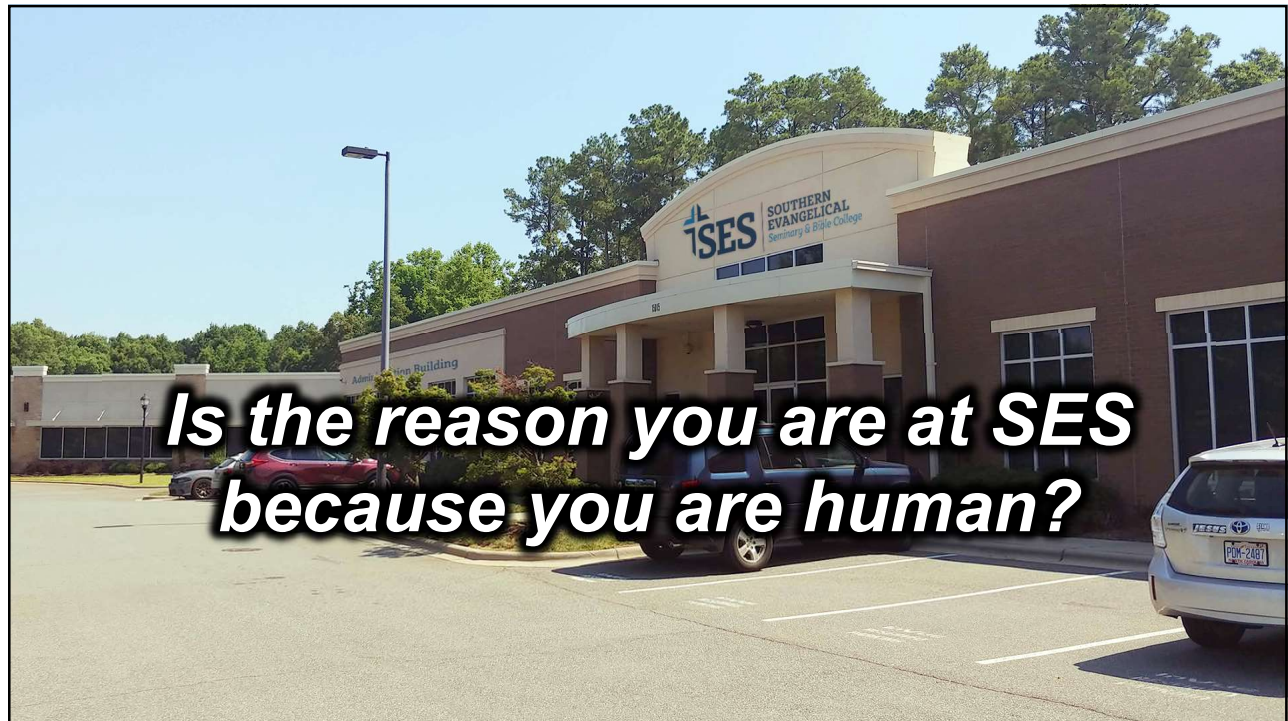
***It is part of your essence
as human to have risibility.***



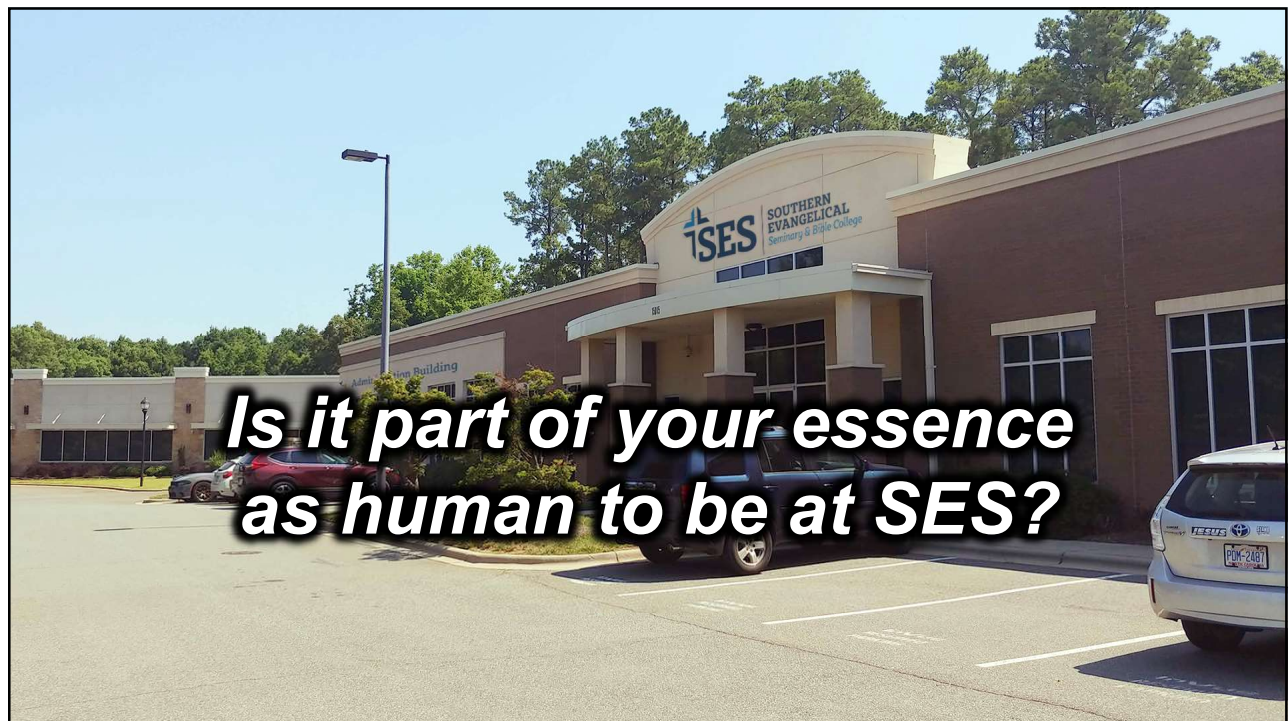
***You have risibility
by virtue of being human.***



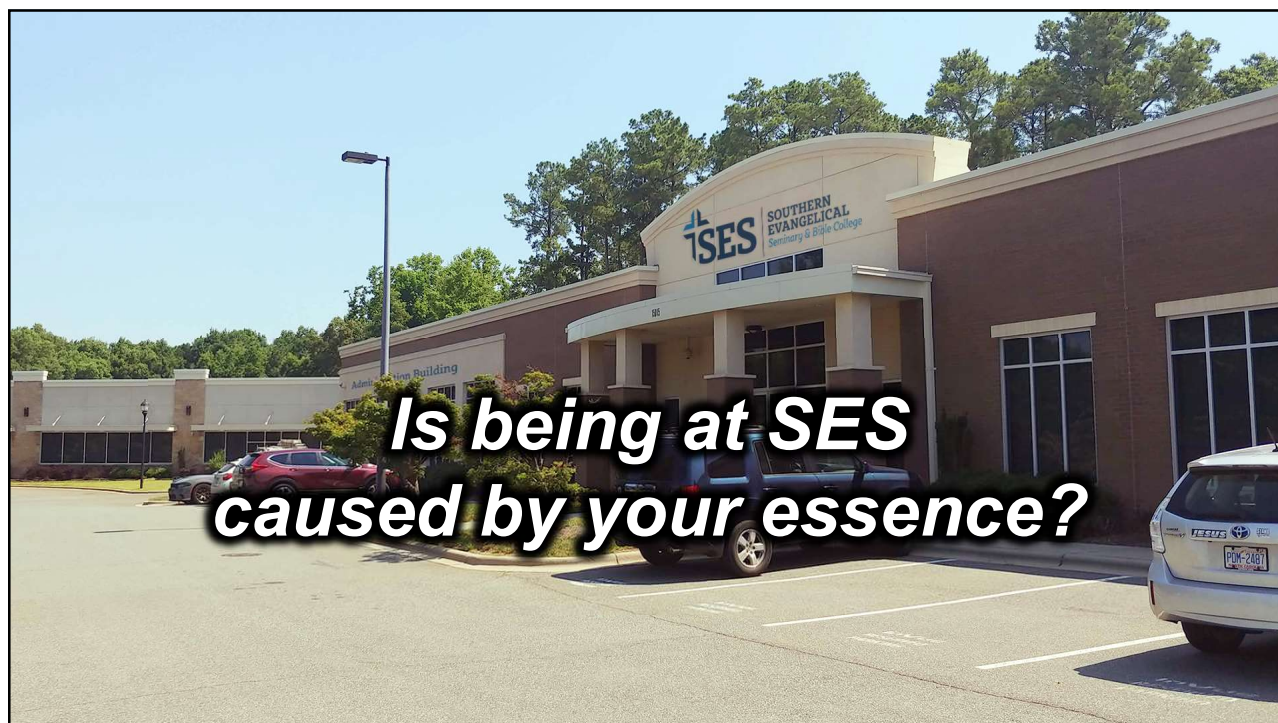
***Risibility is caused
by your essence.***

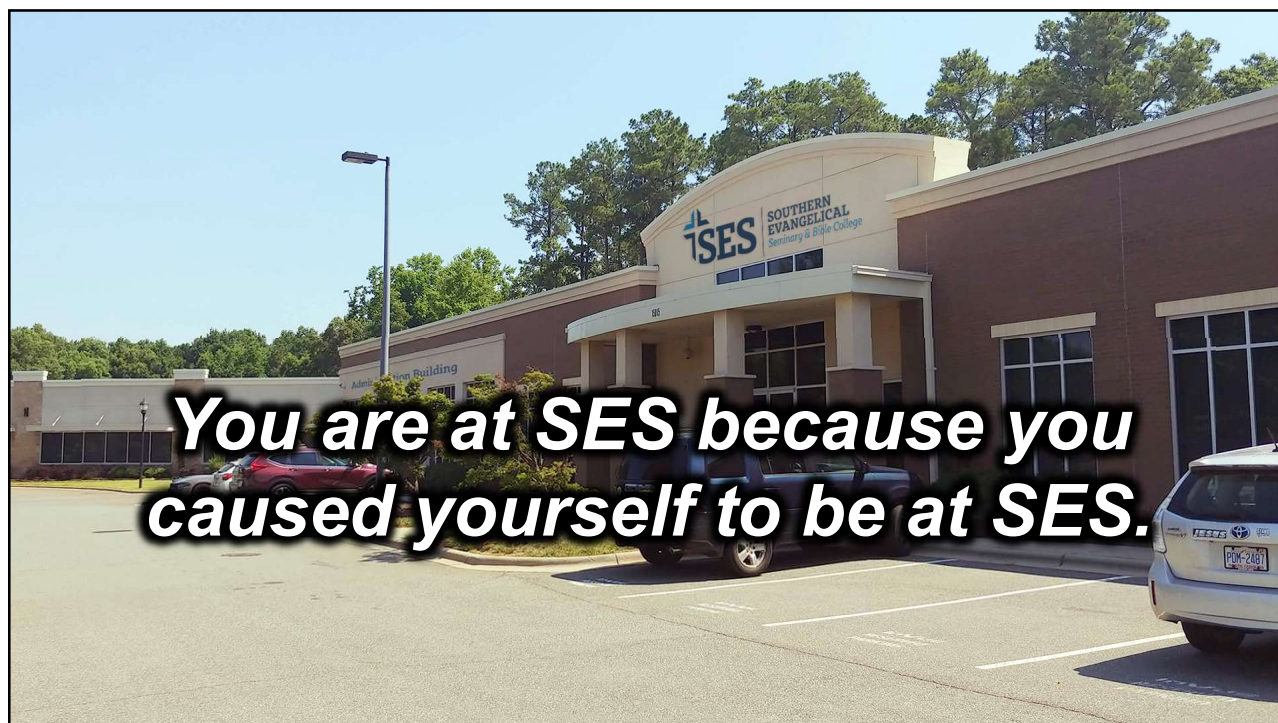
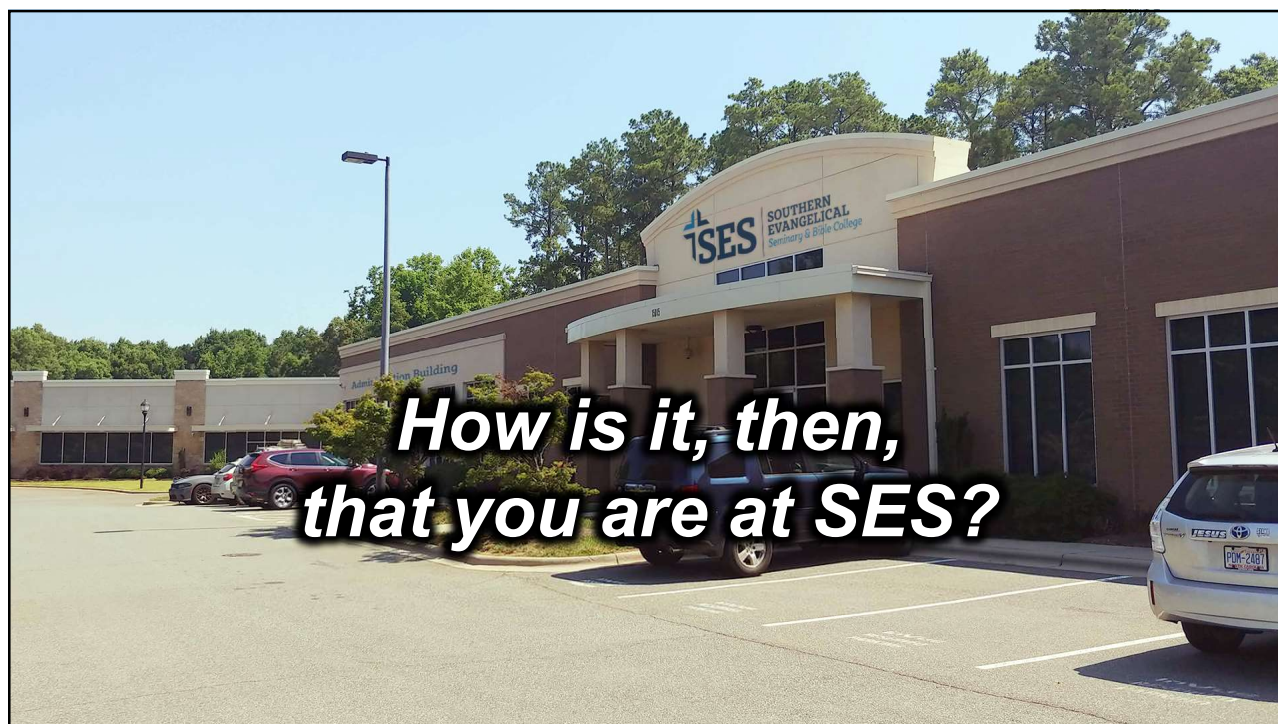


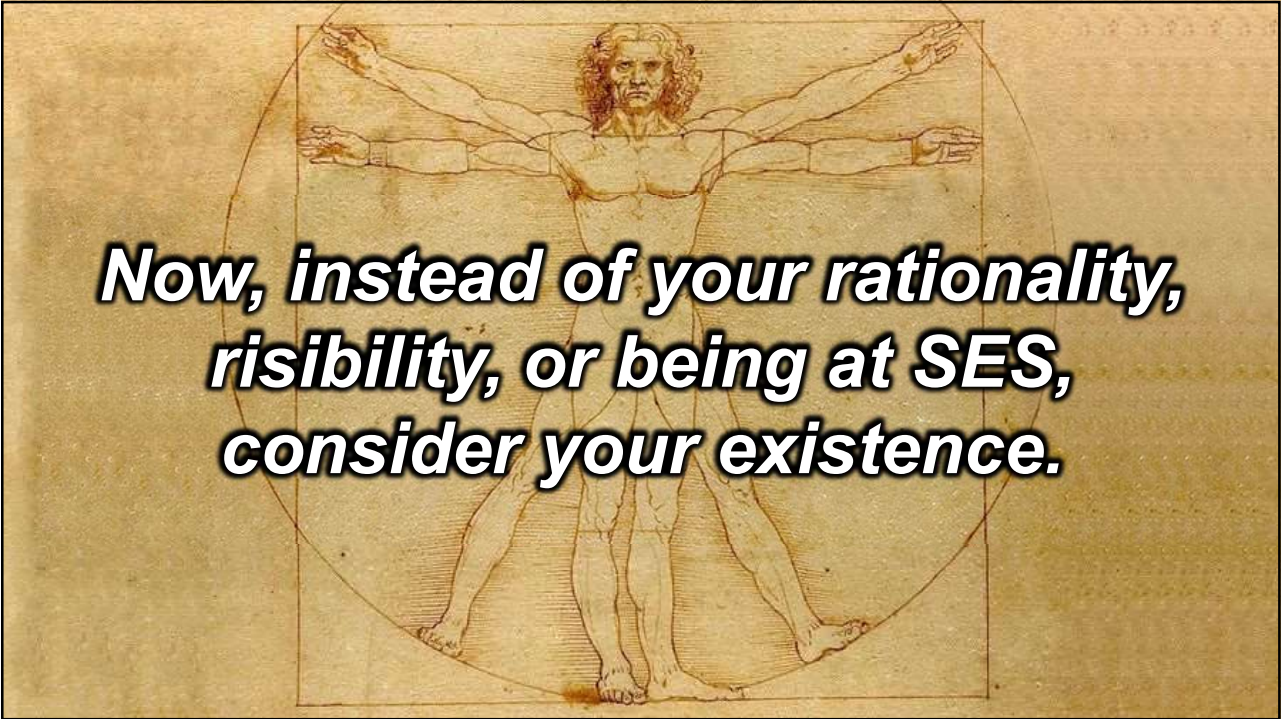
***Is the reason you are at SES
because you are human?***



***Is it part of your essence
as human to be at SES?***



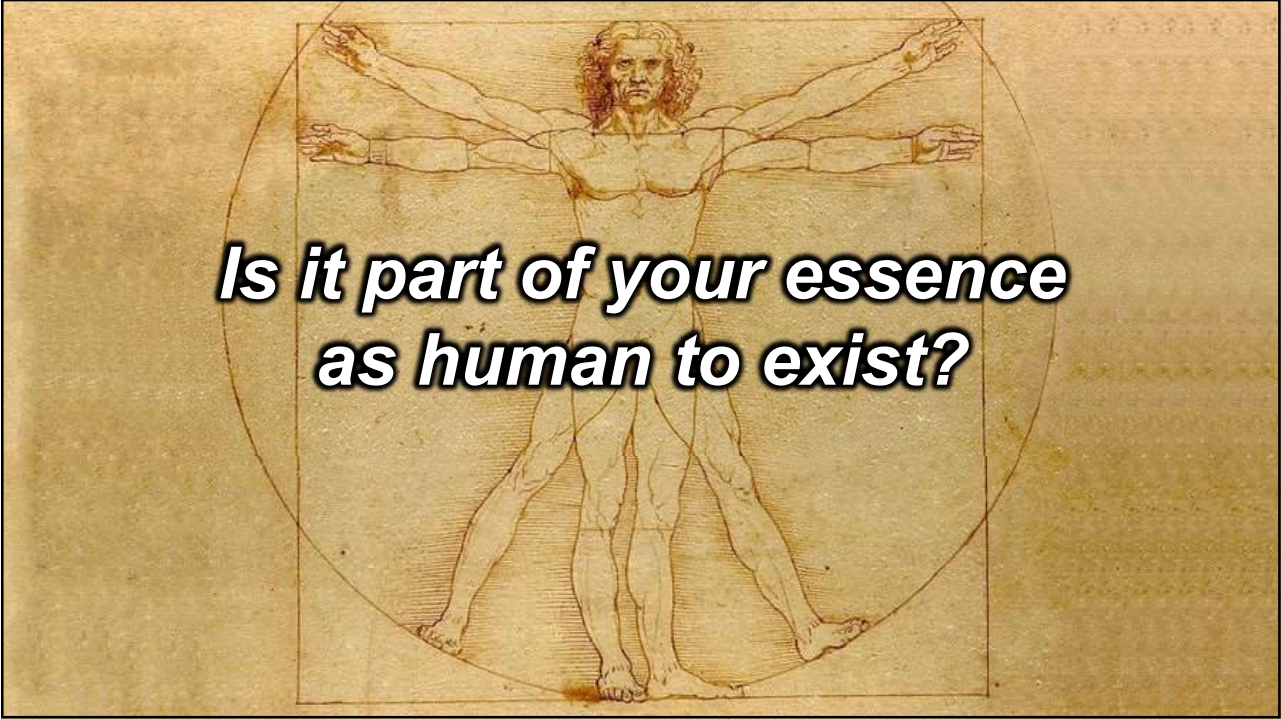




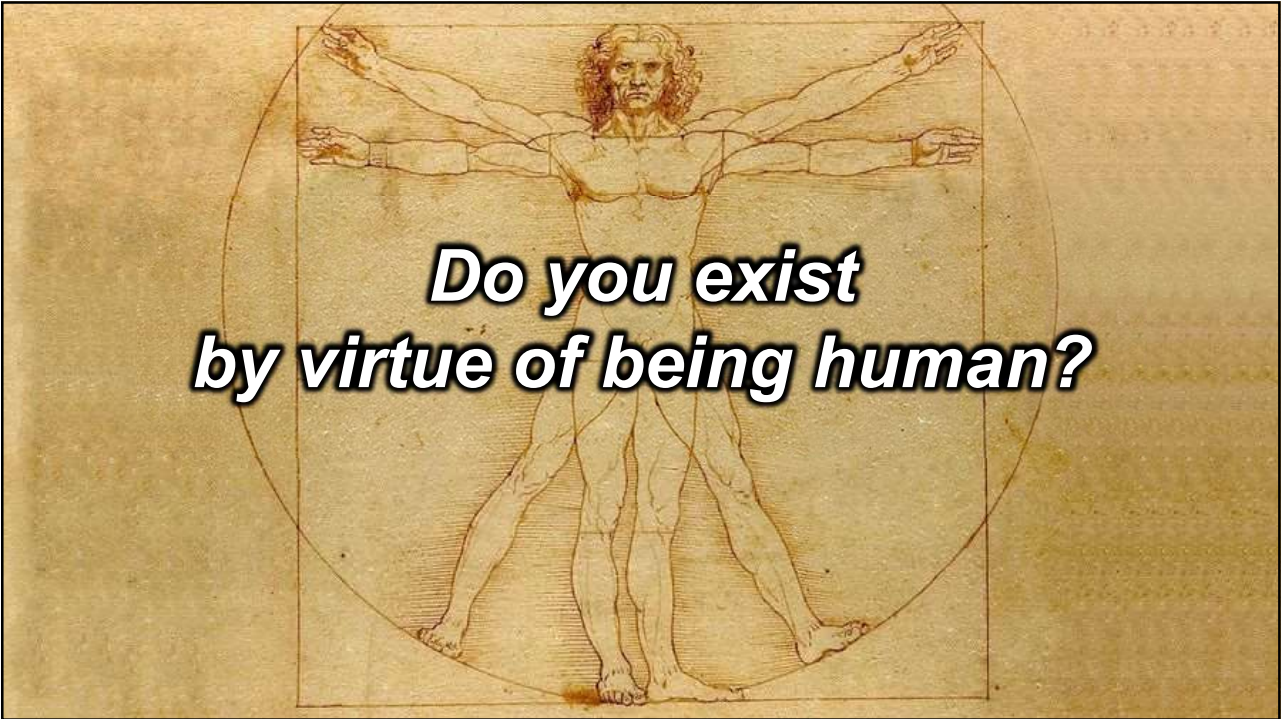
***Now, instead of your rationality,
risibility, or being at SES,
consider your existence.***



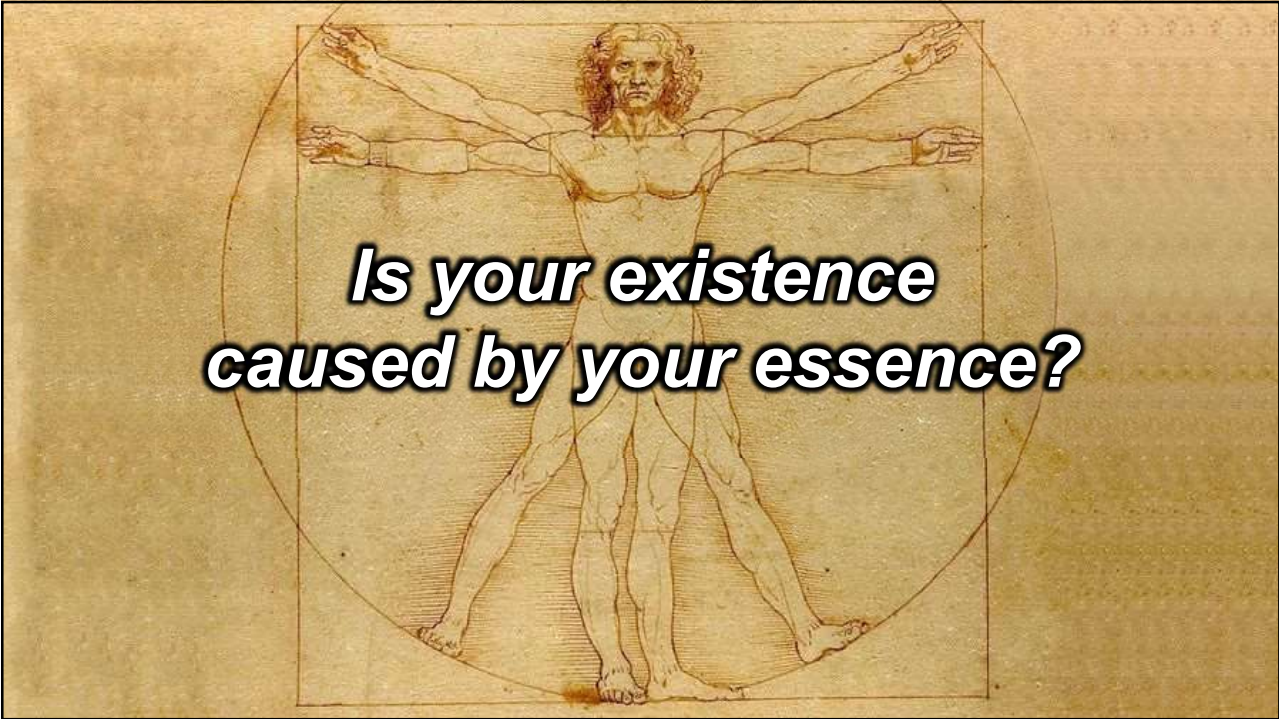
***Is the reason you exist
because you are human?***

The background of the slide is a reproduction of Leonardo da Vinci's Vitruvian Man drawing. The figure of the man is centered, with arms and legs extended to touch the boundaries of a square and a circle. The text is overlaid on the upper half of the figure.

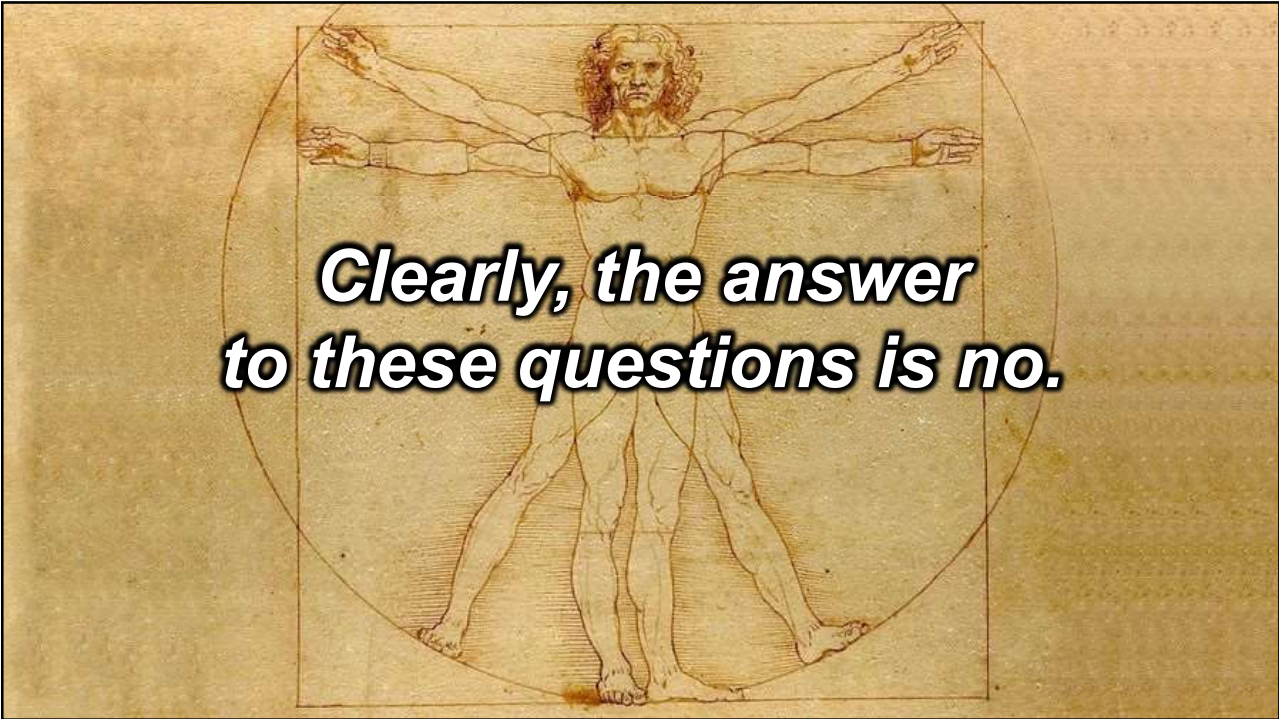
***Is it part of your essence
as human to exist?***

The background of the slide is a reproduction of Leonardo da Vinci's Vitruvian Man drawing. The figure of the man is centered, with arms and legs extended to touch the boundaries of a square and a circle. The text is overlaid on the lower half of the figure.

***Do you exist
by virtue of being human?***

The background of the slide is a reproduction of Leonardo da Vinci's Vitruvian Man drawing. The figure of the man is centered, with arms and legs extended to touch the boundaries of a square and a circle. The text is overlaid in the center of the figure.

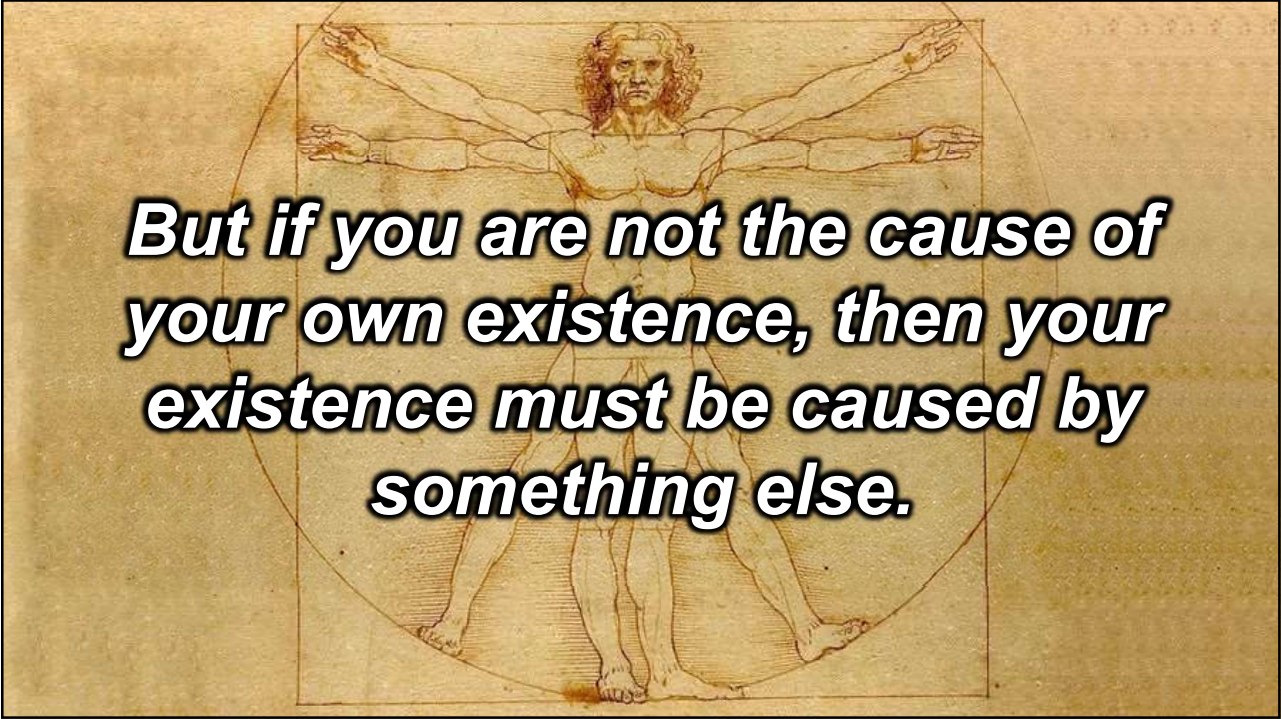
***Is your existence
caused by your essence?***

The background of the slide is a reproduction of Leonardo da Vinci's Vitruvian Man drawing. The figure of the man is centered, with arms and legs extended to touch the boundaries of a square and a circle. The text is overlaid in the center of the figure.

***Clearly, the answer
to these questions is no.***

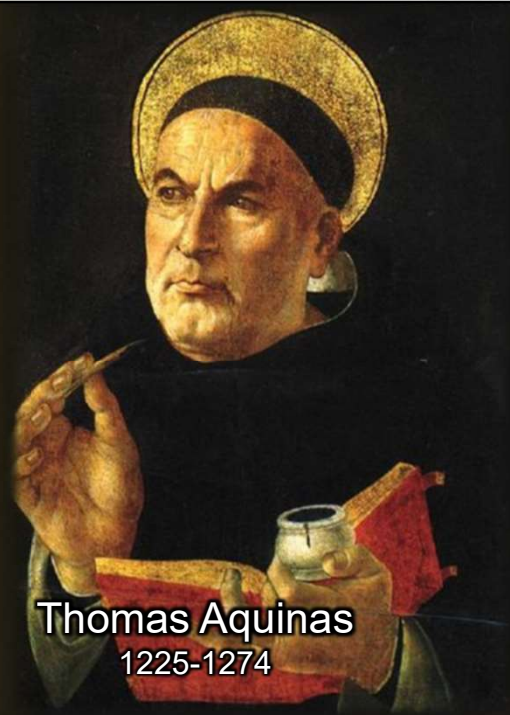
The background of the top slide is a reproduction of Leonardo da Vinci's Vitruvian Man. The figure is centered, with arms and legs extended to touch the boundaries of a square and a circle. The text is overlaid on the upper half of the figure.

***Just as clearly, you cannot be
cause of your own existence.***

The background of the bottom slide is the same reproduction of Leonardo da Vinci's Vitruvian Man. The text is overlaid on the lower half of the figure.

***But if you are not the cause of
your own existence, then your
existence must be caused by
something else.***

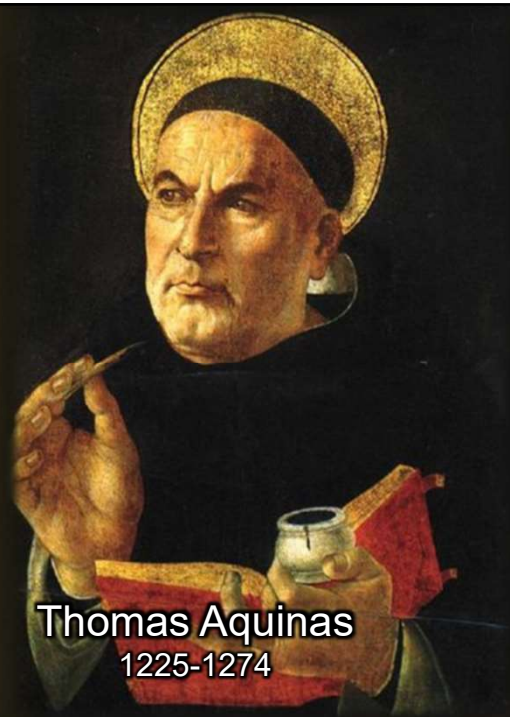
"Now being itself cannot be caused by the form ... of a thing (by 'caused' I mean by an efficient cause), because that thing would then be its own cause and it would bring itself into being, which is impossible."



Thomas Aquinas
1225-1274

"It follows that everything whose being is distinct from its nature must have being from another."

[On Being and Essence, IV, §7, trans. Maurer, 56-57]



Thomas Aquinas
1225-1274

The background of the slide is a reproduction of Leonardo da Vinci's Vitruvian Man. The figure is centered, with arms and legs extended to touch the boundaries of a square and a circle. The text is overlaid in the center of the figure.

***But what about
that thing's existence?***

The background of the slide is a reproduction of Leonardo da Vinci's Vitruvian Man. The figure is centered, with arms and legs extended to touch the boundaries of a square and a circle. The text is overlaid in the center of the figure.

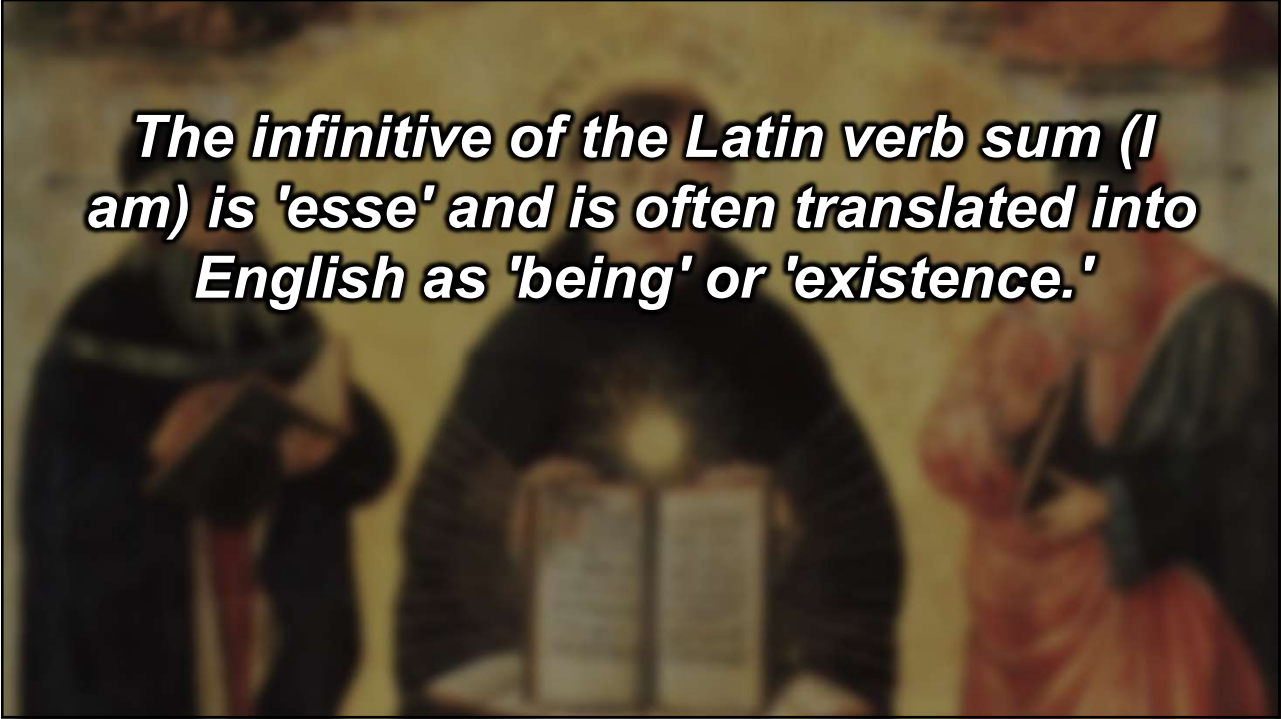
***Either it exists by virtue of its
essence or it is caused to exist
by something else.***

Can this go on to infinity?

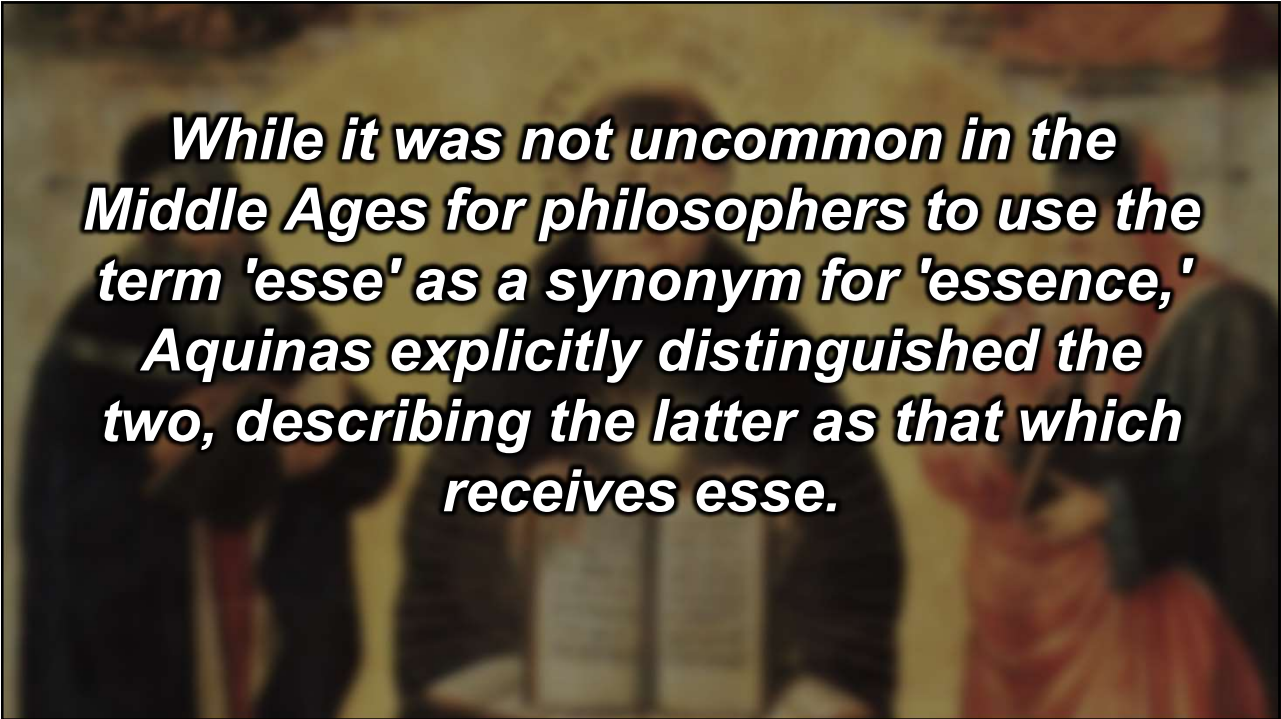


*Some Comments
on Existence ...*





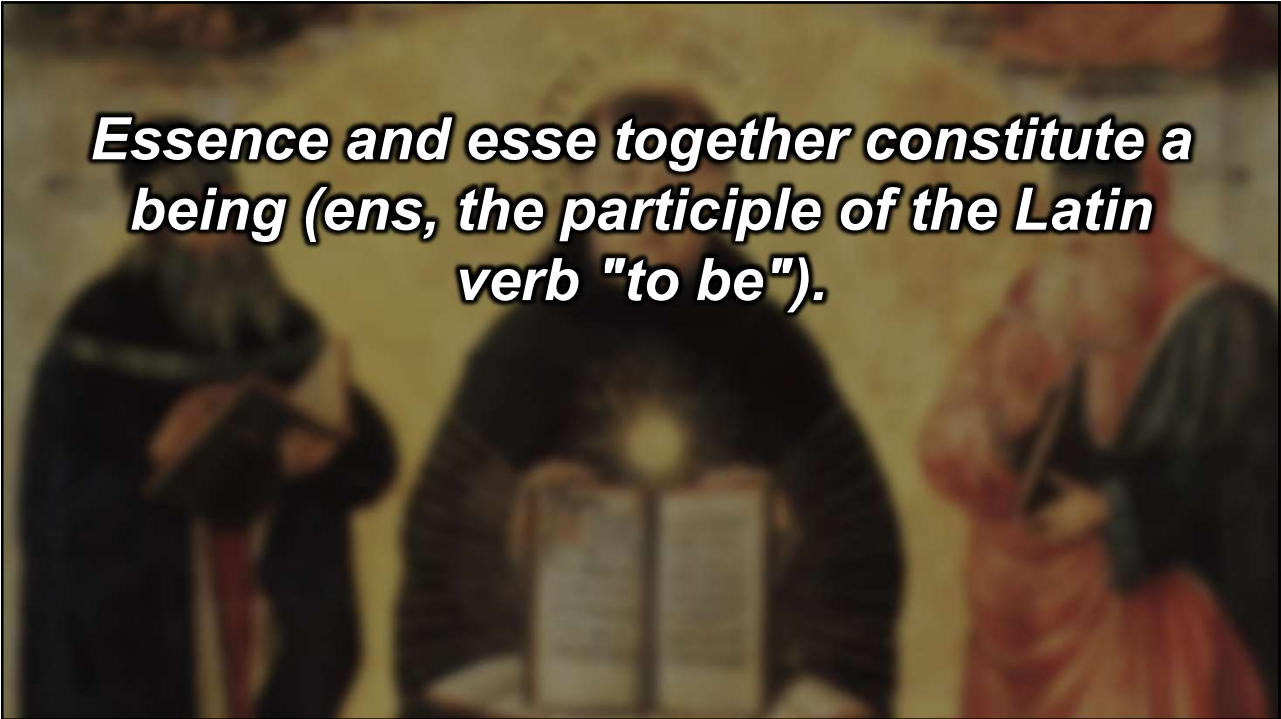
The infinitive of the Latin verb sum (I am) is 'esse' and is often translated into English as 'being' or 'existence.'



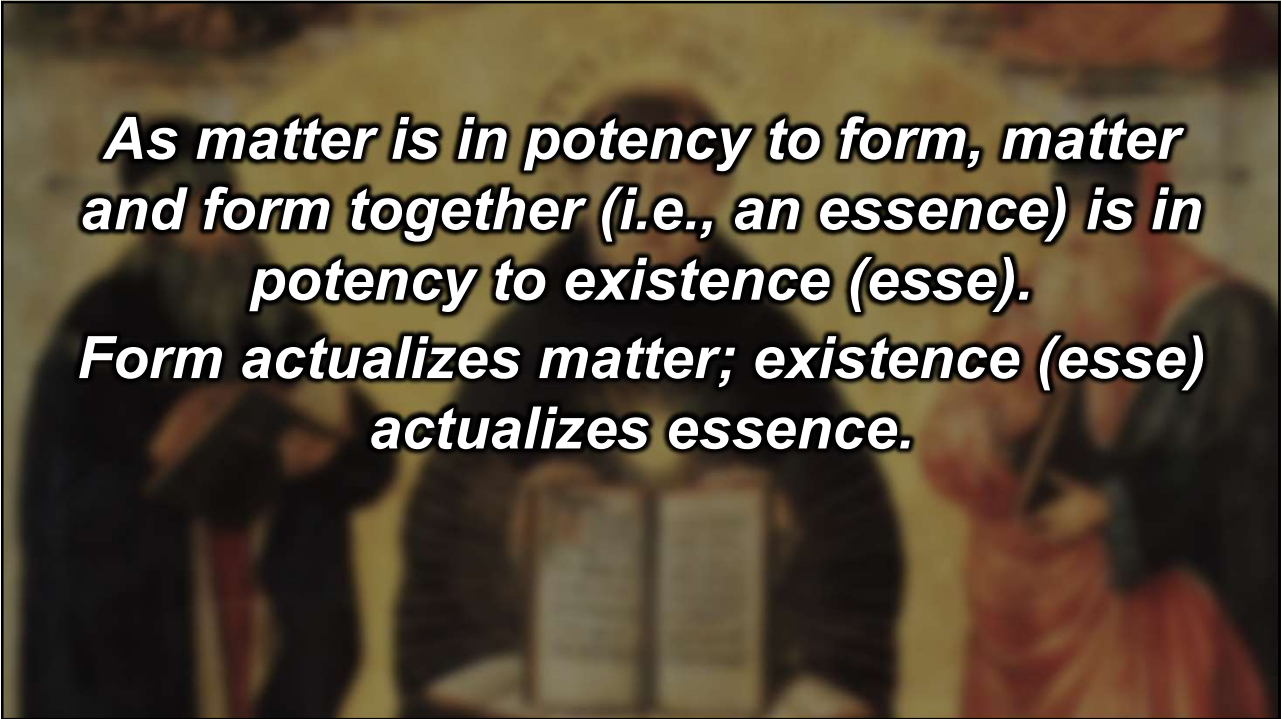
While it was not uncommon in the Middle Ages for philosophers to use the term 'esse' as a synonym for 'essence,' Aquinas explicitly distinguished the two, describing the latter as that which receives esse.



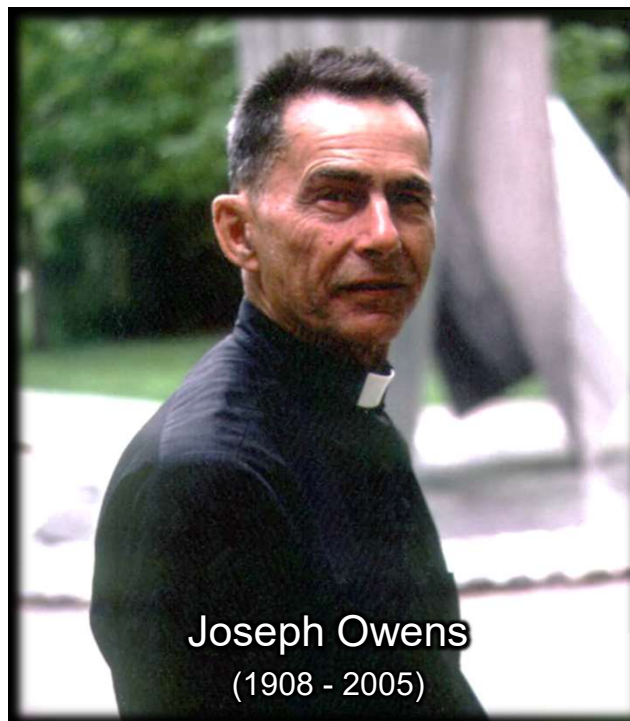
***In Aquinas's metaphysical schema,
form and matter in sensible things
together constitute an essence.***



***Essence and esse together constitute a
being (ens, the participle of the Latin
verb "to be").***



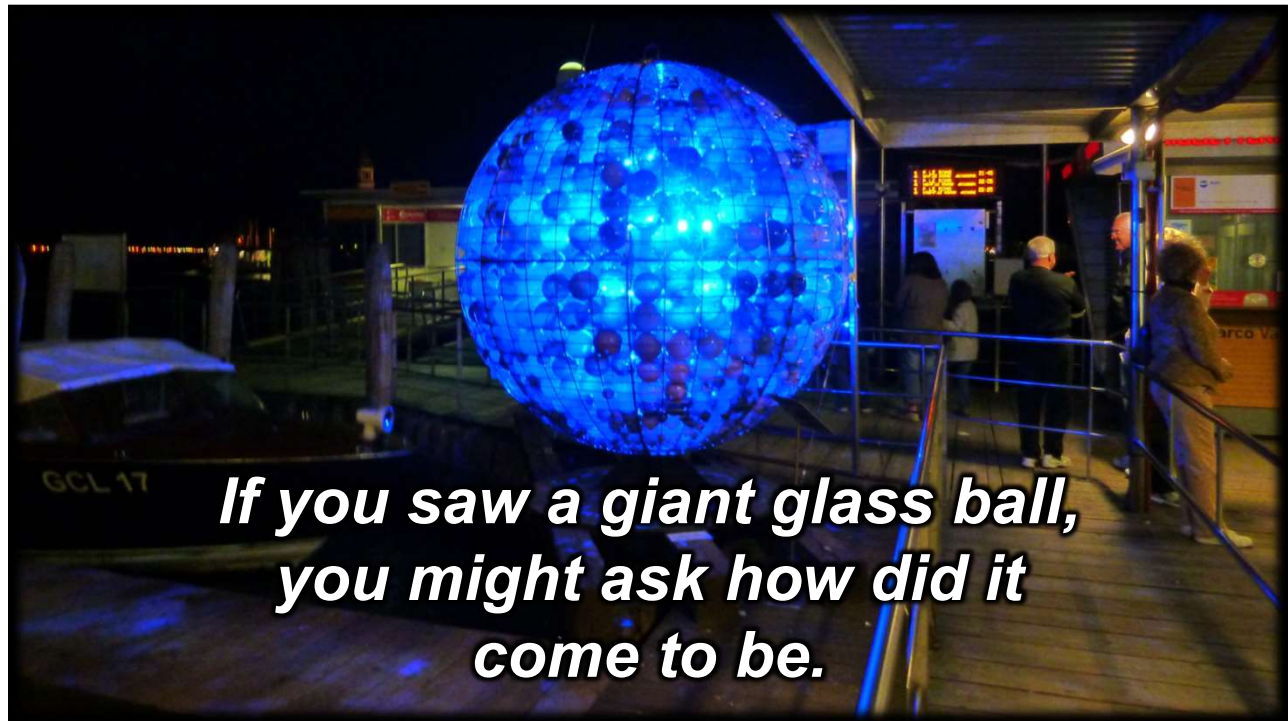
***As matter is in potency to form, matter and form together (i.e., an essence) is in potency to existence (esse).
Form actualizes matter; existence (esse) actualizes essence.***



Joseph Owens
(1908 - 2005)

"When existence is considered in relation to the thing it makes exist, it may be regarded as actualizing the thing and, accordingly, it appears as the actuality that gives the thing existence."

[Joseph Owens, *An Interpretation of Existence* (Houston: Center for Thomistic Studies, 1968), 51]



***If you saw a giant glass ball,
you might ask how did it
come to be.***

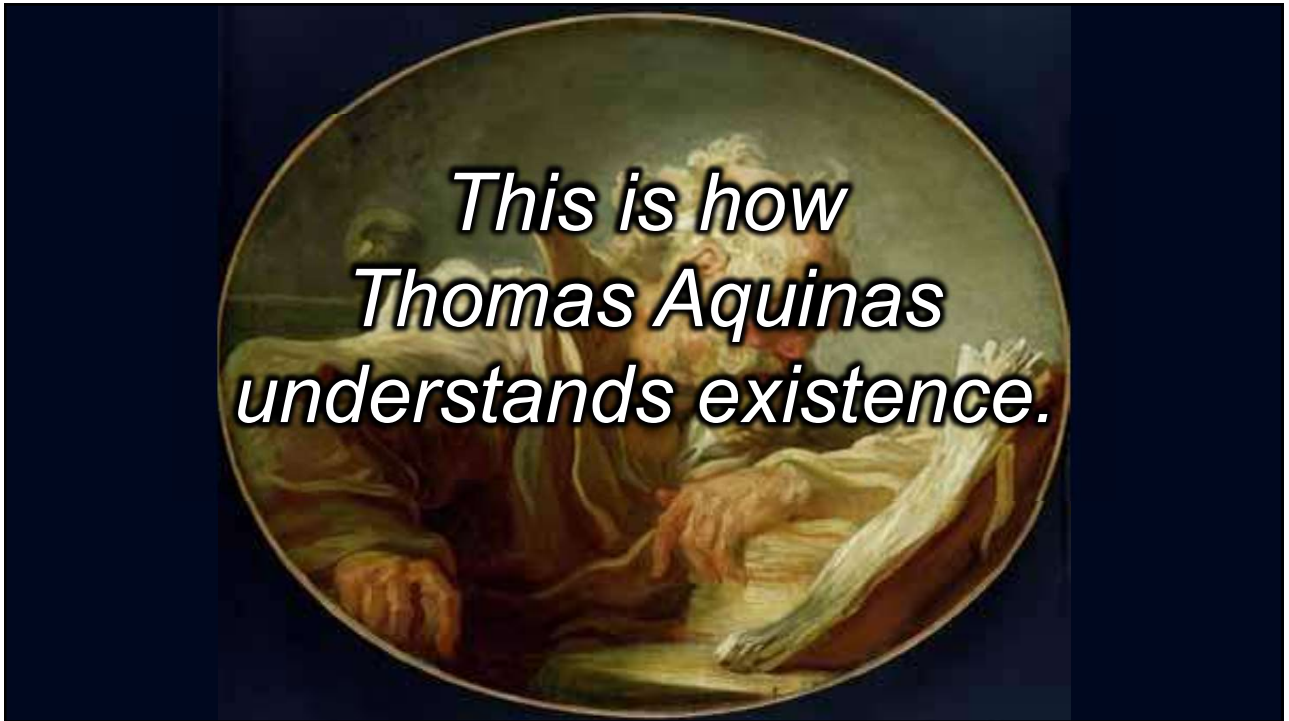


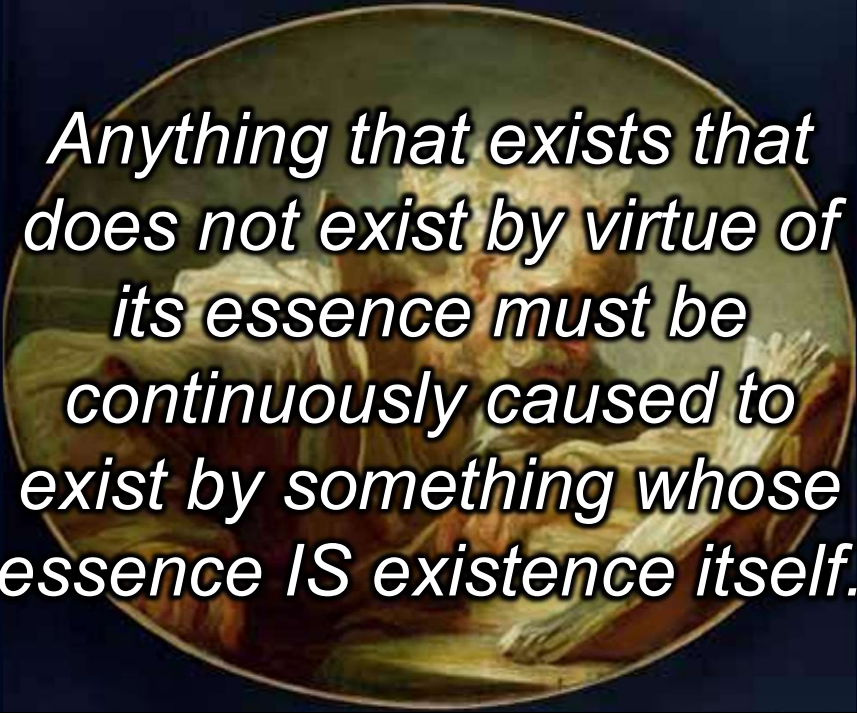
***But if you were hearing music,
you would not ask how it came to be.***

***Rather, you would ask what is causing
the music to be right now.***



***This is how
Thomas Aquinas
understands existence.***

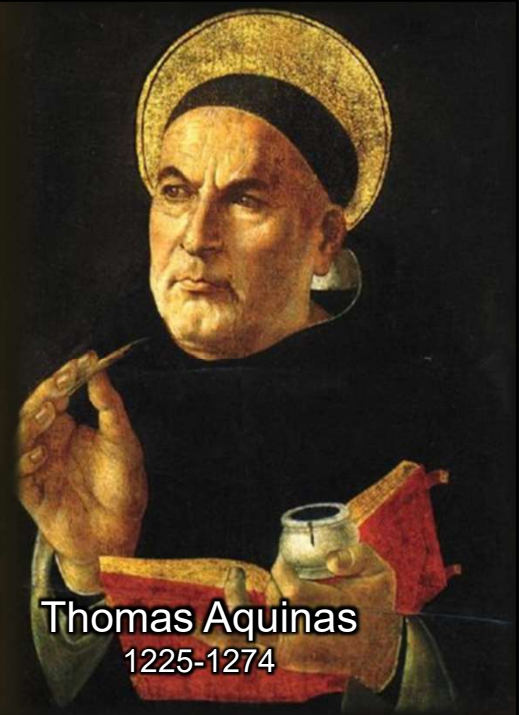




*Anything that exists that
does not exist by virtue of
its essence must be
continuously caused to
exist by something whose
essence IS existence itself.*

**"Now since God is very being
by His own essence, created
being must be His proper
effect ... Now God causes this
effect in things not only when
they first begin to be, but as
long as they are preserved in
being..."**

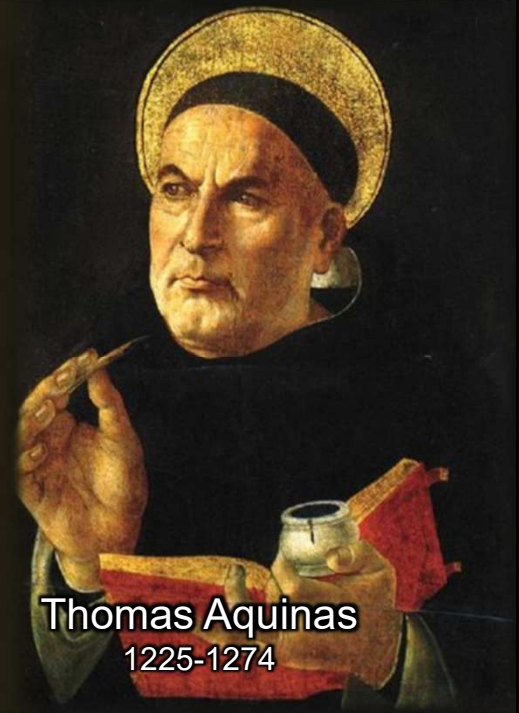
[*Summa Theologiae* 1, Q. 46, ii, ad 7]



Thomas Aquinas
1225-1274

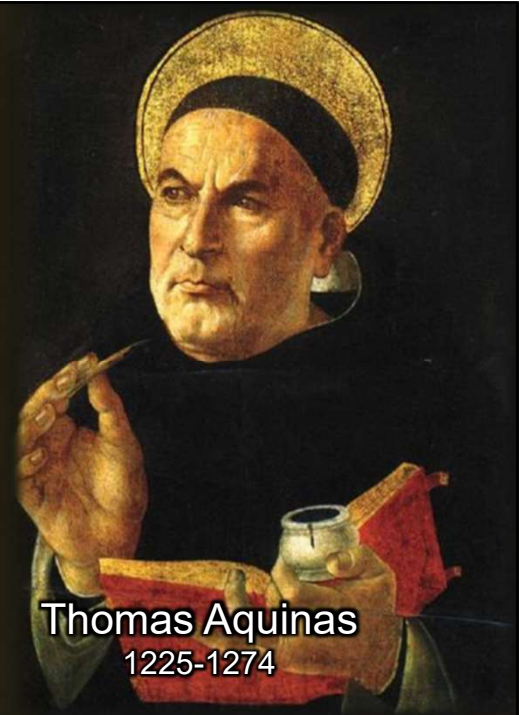
"As the production of a thing into existence depends on the will of God, so likewise it depends on His will that things should be preserved; for He does not preserve them otherwise than by ever giving them existence; hence if He took away His action from them, all things would be reduced to nothing."

[*Summa Theologiae* 1, Q. 9, ii]



Thomas Aquinas
1225-1274

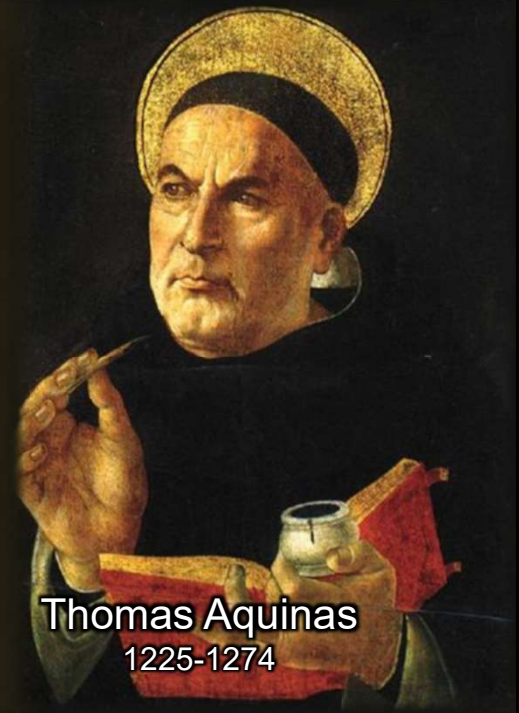
"Now there is a being that is its own being: and this follows from the fact that there must needs be a being that is pure act and wherein there is no composition."



Thomas Aquinas
1225-1274

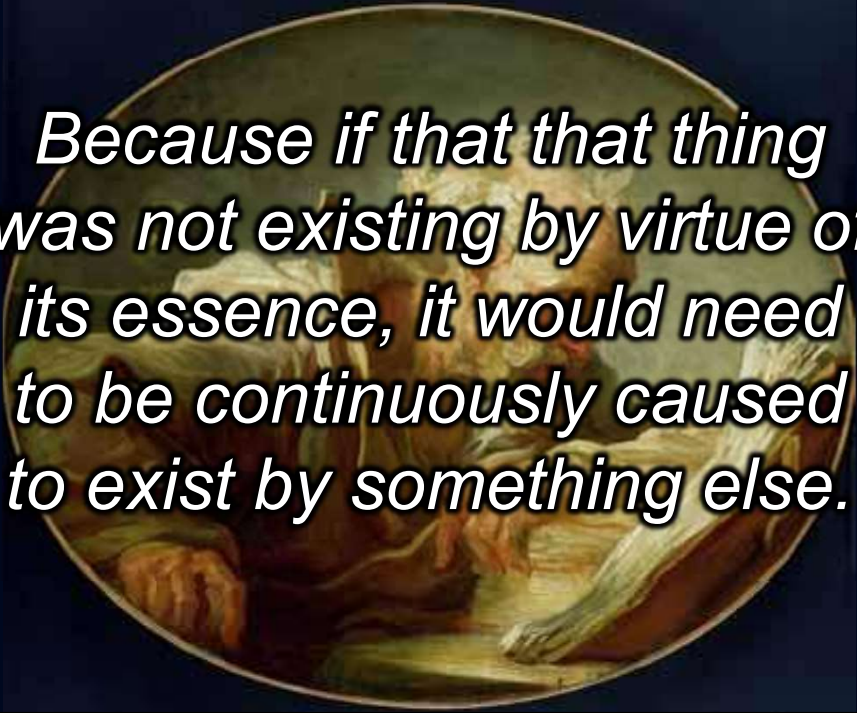
***"Hence from that one being
all other beings that are not
their own being, but have
being by participation,
must needs proceed."***

[On the Power of God, *quæstiones disputatæ de potential dei*, Bk. I, Q. 3, art. 5,
c, trans. English Dominican Fathers (Eugene: Wipf & Stock 2004), 110.]



Thomas Aquinas
1225-1274

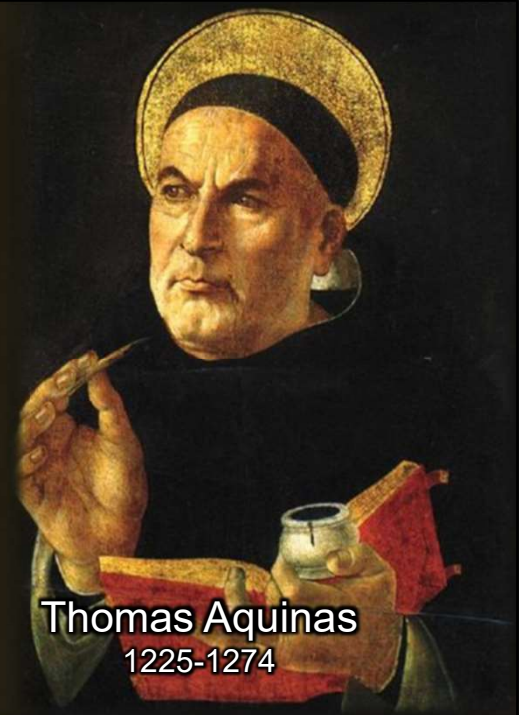




*Because if that that thing
was not existing by virtue of
its essence, it would need
to be continuously caused
to exist by something else.*

**"... There must be a reality that
is the cause of being for all
other things, because it is pure
being. If this were not so, we
would go on to infinity in
causes, for everything that is
not pure being has a cause of
its being, as has been said."**

On Being and Essence, IV, §7, trans. Maurer, 56-57



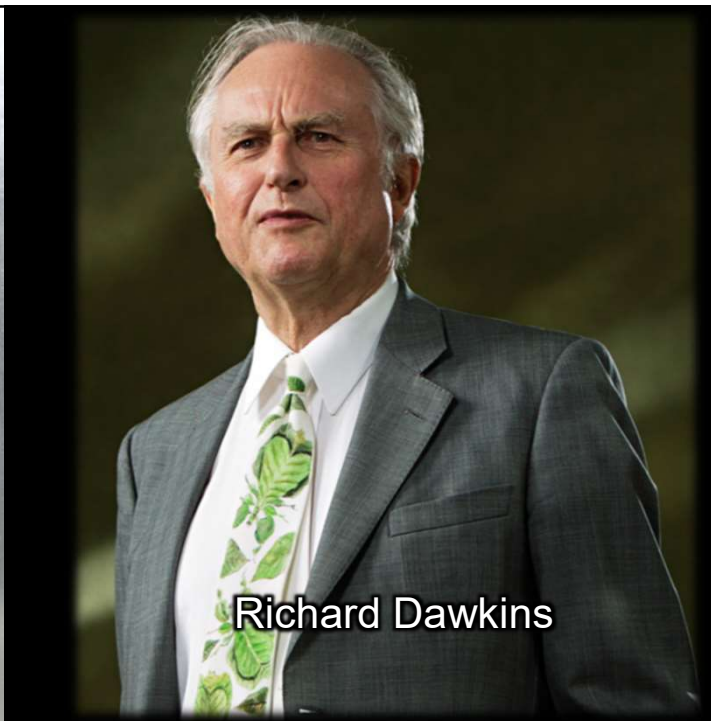
Thomas Aquinas
1225-1274

Can this go on to infinity?



The **GOD** Delusion

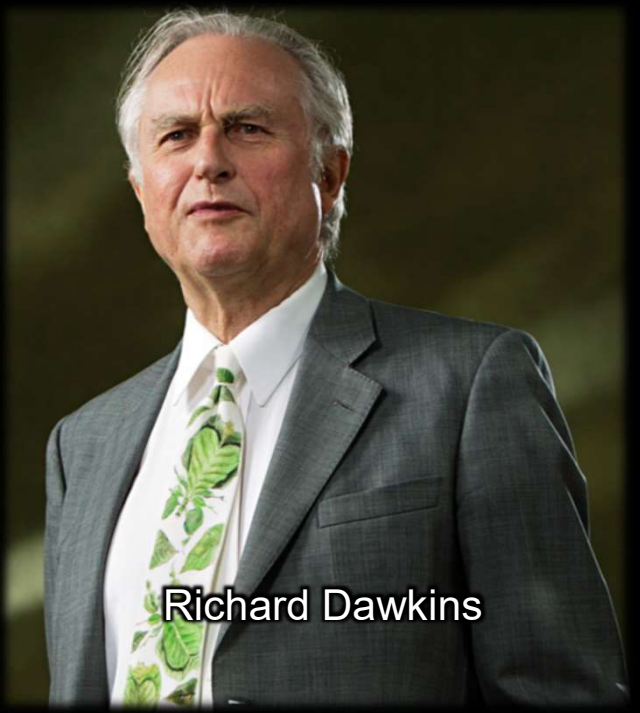
Richard
Dawkins



Richard Dawkins

"Thomas Aquinas's Proofs: The Uncaused Cause. Nothing is caused by itself. Every effect has a prior cause, and again we are pushed back into regress. This has to be terminated by a first cause, which we call God."

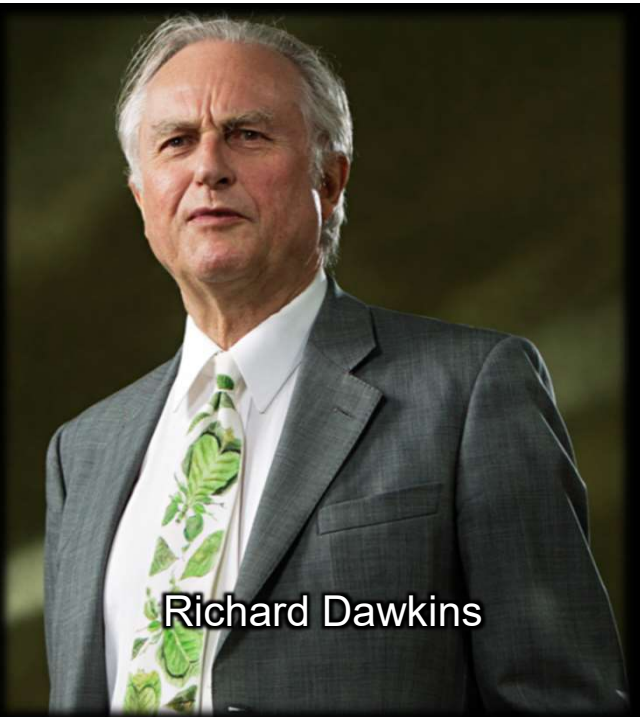
[Dawkins, *The God Delusion*, 77]



Richard Dawkins

"All three of these arguments [by Aquinas] rely upon the idea of a regress and invoke God to terminate it. They make the entirely unwarranted assumption that God himself is immune to the regress."

[Dawkins, *The God Delusion*, 77]

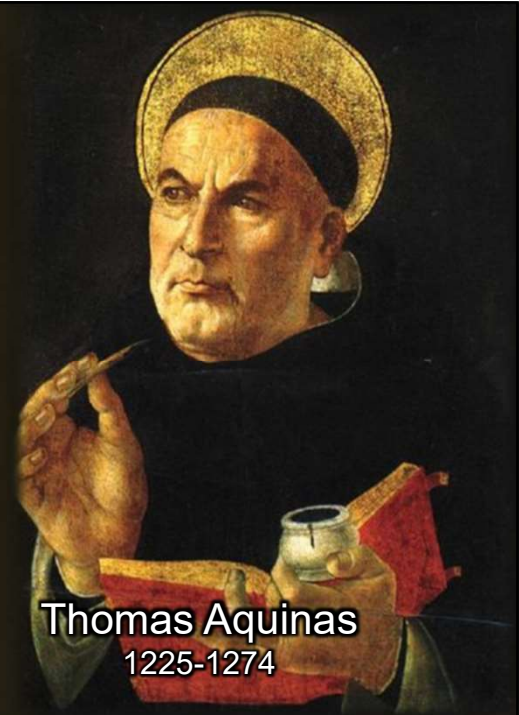


Richard Dawkins

While it is true that Aquinas uses the expression "this cannot go on to infinity" in his famous arguments for God's existence ...

✧ First Way ✧

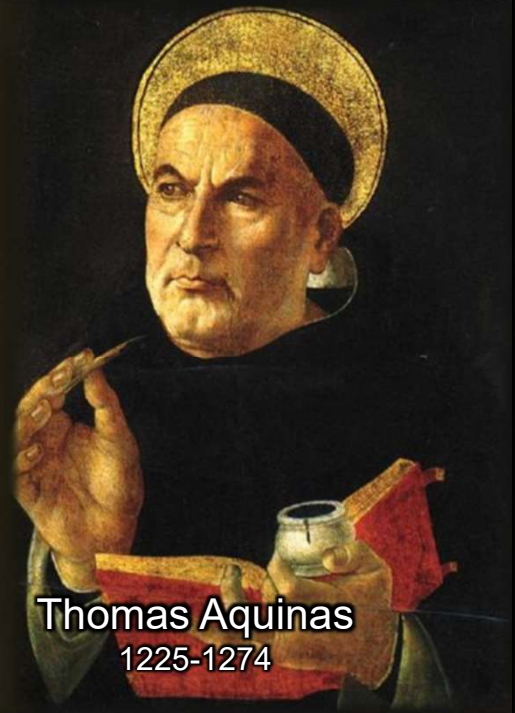
"If that by which it is put in motion be itself put in motion, then this also must needs be put in motion by another, and that by another again. *But this cannot go on to infinity*, because then there would be no first mover ..."



Thomas Aquinas
1225-1274

☞ Second Way ☞

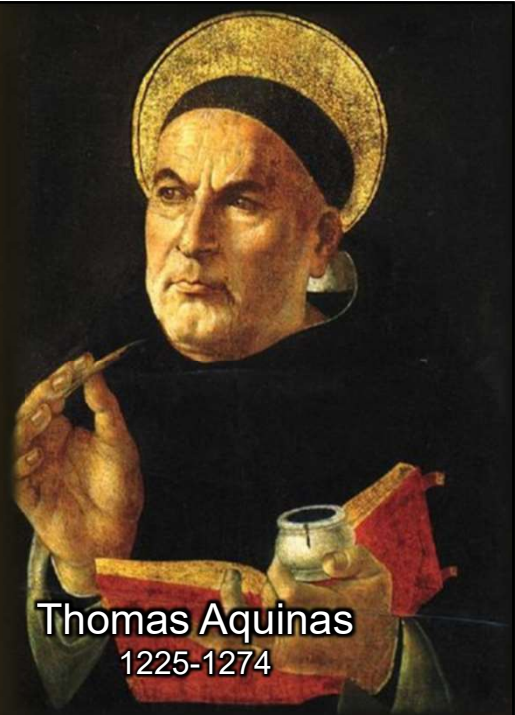
"Now in efficient causes, **it is not possible to go on to infinity**, because in all efficient causes following in order, the first is the cause of the intermediate cause."



Thomas Aquinas
1225-1274

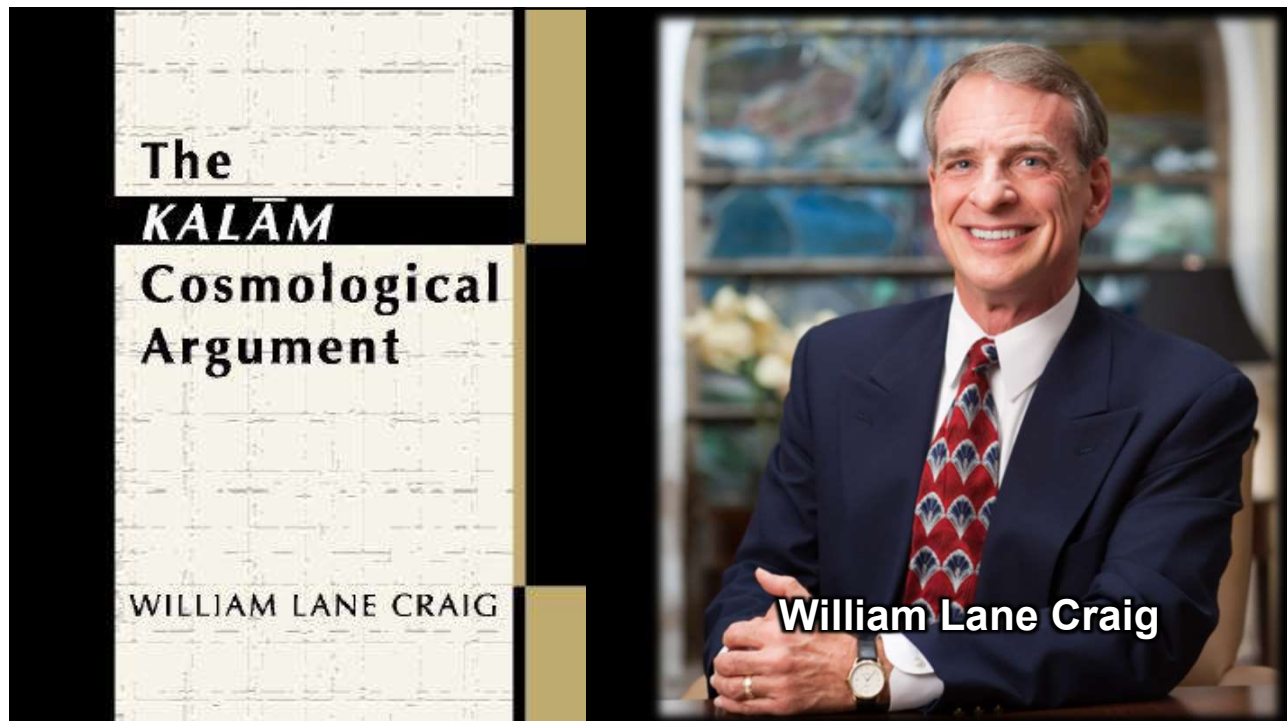
☞ Third Way ☞

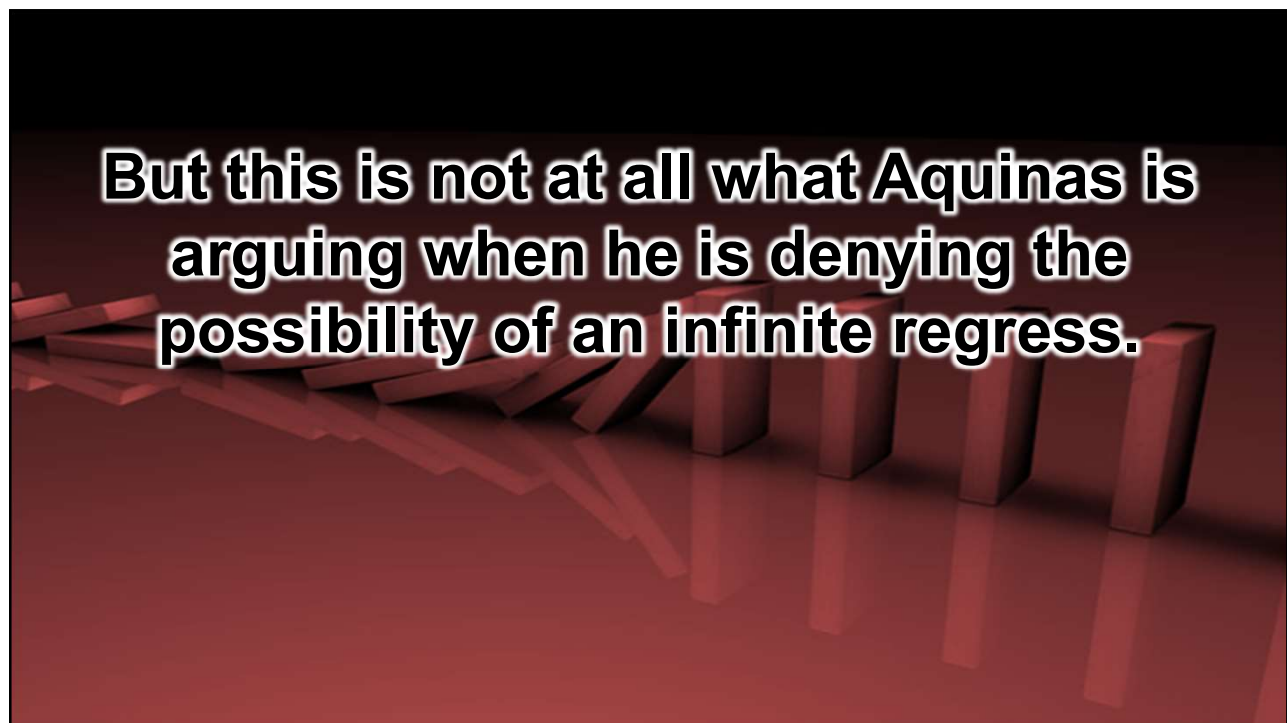
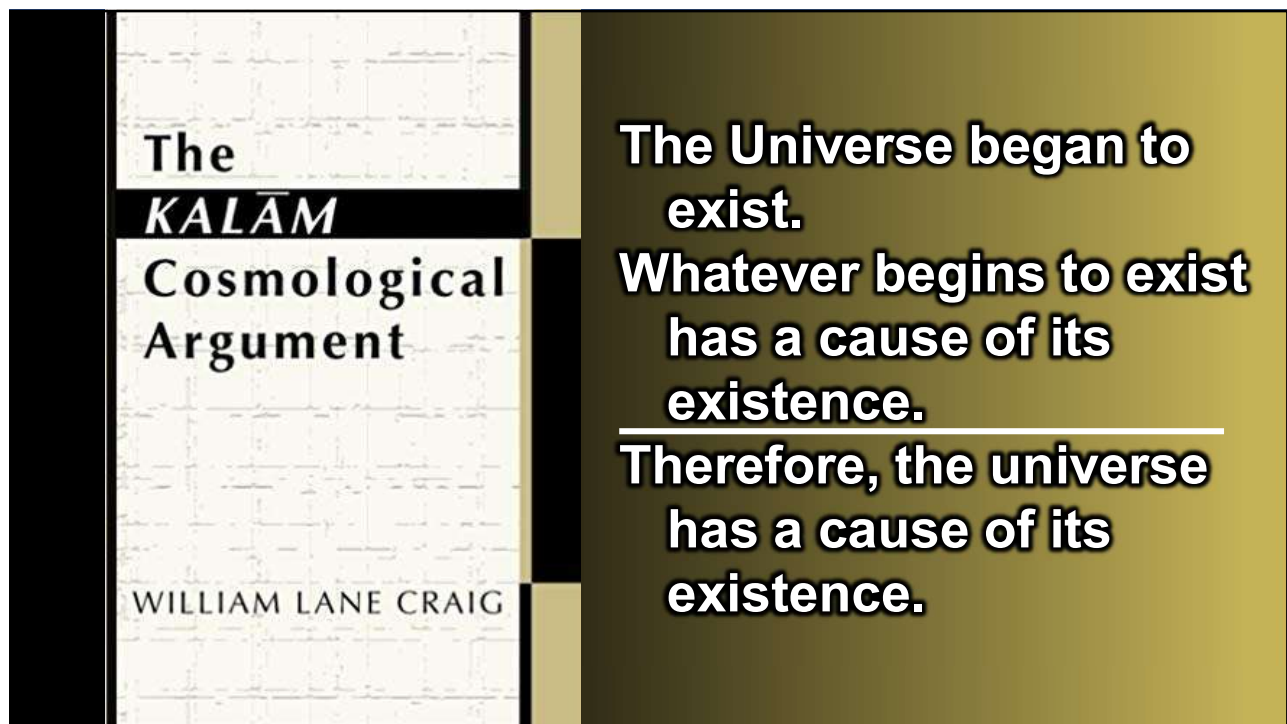
"But every necessary thing either has its necessity caused by another, or not. Now **it is impossible to go on to infinity** in necessary things which have their necessity caused by another, as has been already proved in regard to efficient causes."



Thomas Aquinas
1225-1274

... Dawkins is mistaken in assuming that Aquinas is making an infinite regress argument like the Kalam Cosmological Argument.





Dawkins is not alone in his mistaken assumption that Aquinas is arguing for the impossibility of an infinite regress in the Kalam sense.

The
KALAM
Cosmological
Argument

WILLIAM LANE CRAIG

The Universe began to exist.
Whatever begins to exist has a cause of its existence.

Therefore, the universe has a cause of its existence.

Not: If (since) there cannot be an infinite regress, there must be a first cause. There cannot be an infinite regress. Therefore, there is a first cause.

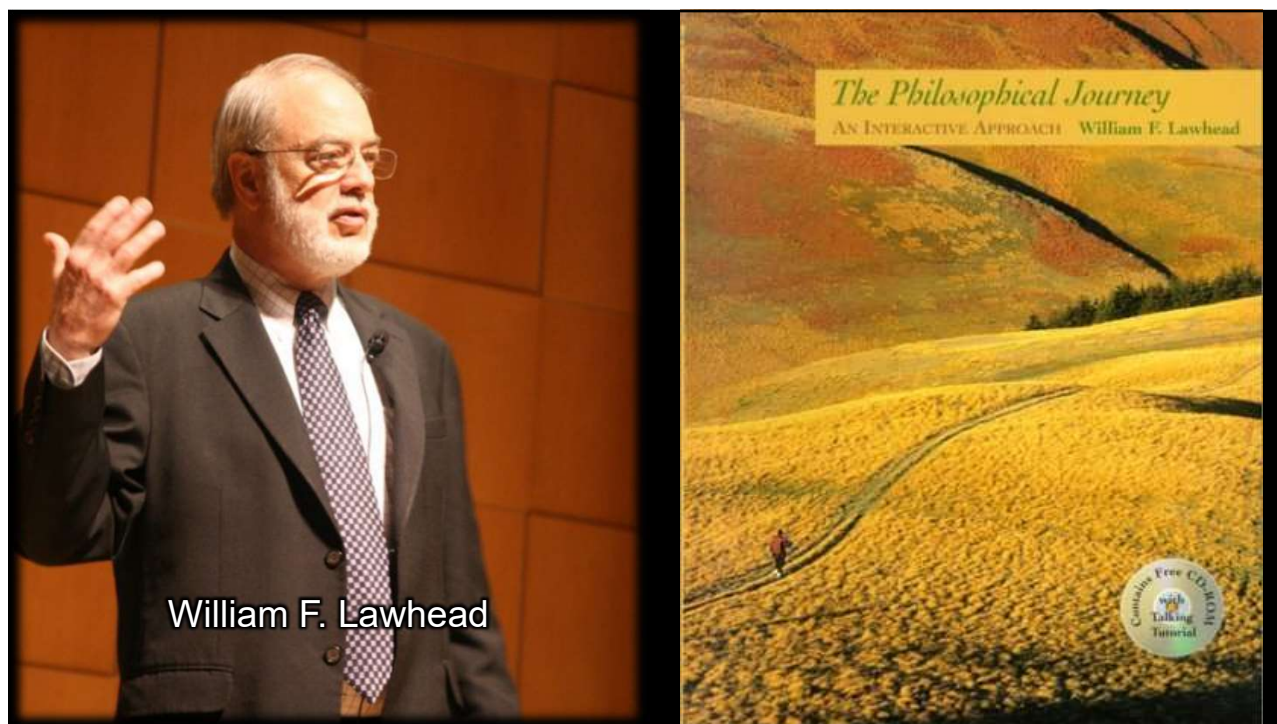
$$1. \sim IR \supset F$$

$$2. \sim IR / \therefore F$$

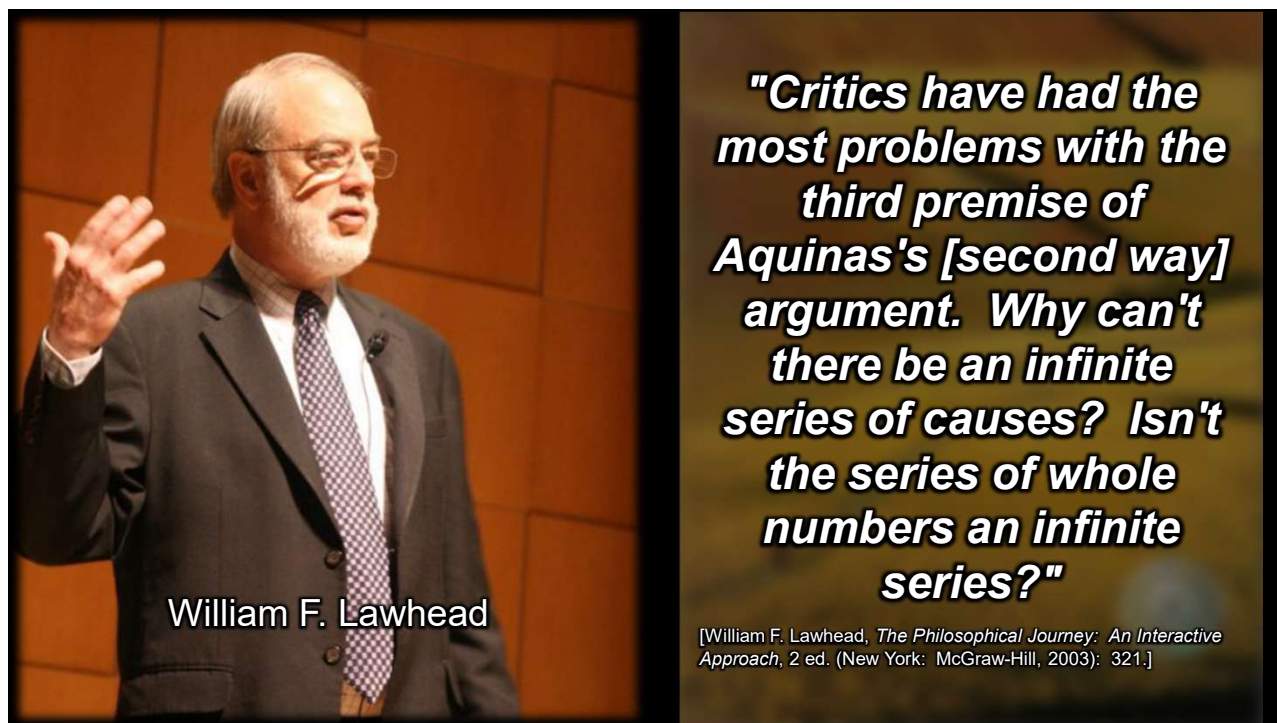
Rather: If (since) there is a first cause, there cannot be an infinite regress. There is a first cause. Therefore, there cannot be an infinite regress.

$$1. IR \supset \sim F$$

$$2. F / \therefore \sim IR$$



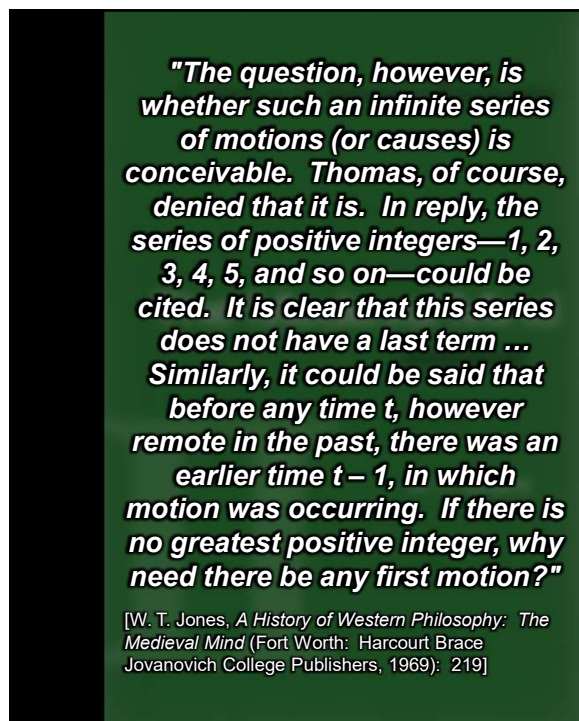
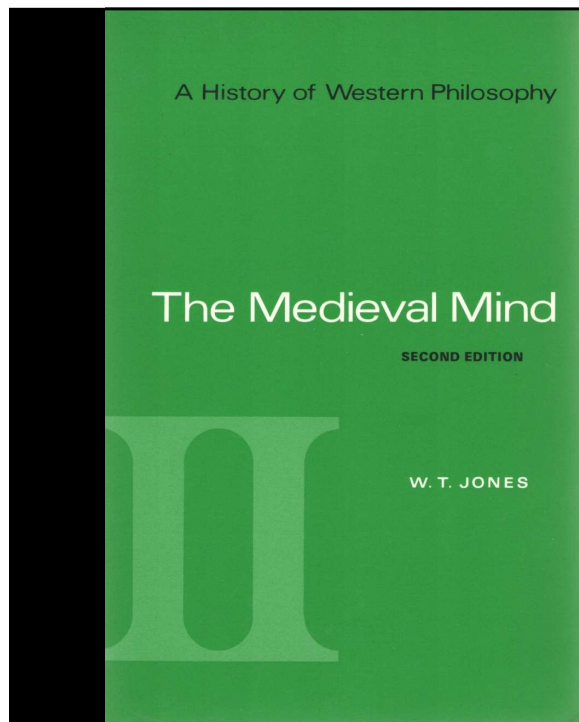
William F. Lawhead

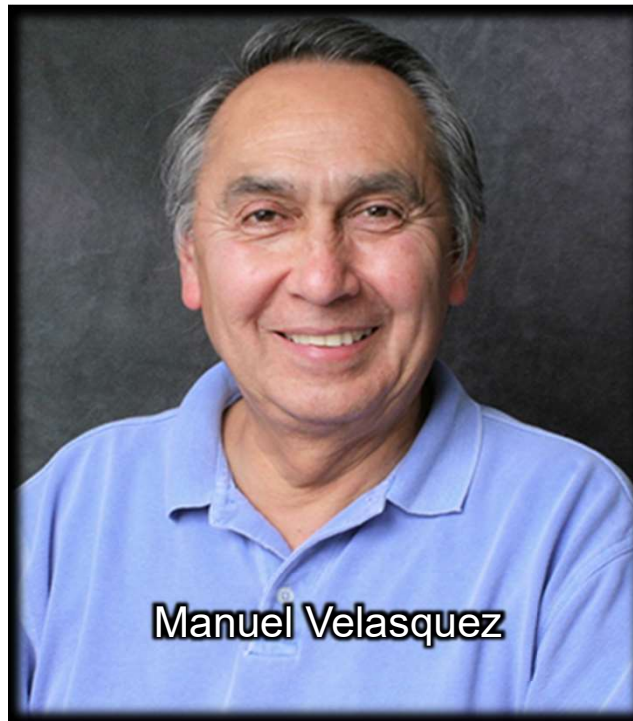


William F. Lawhead

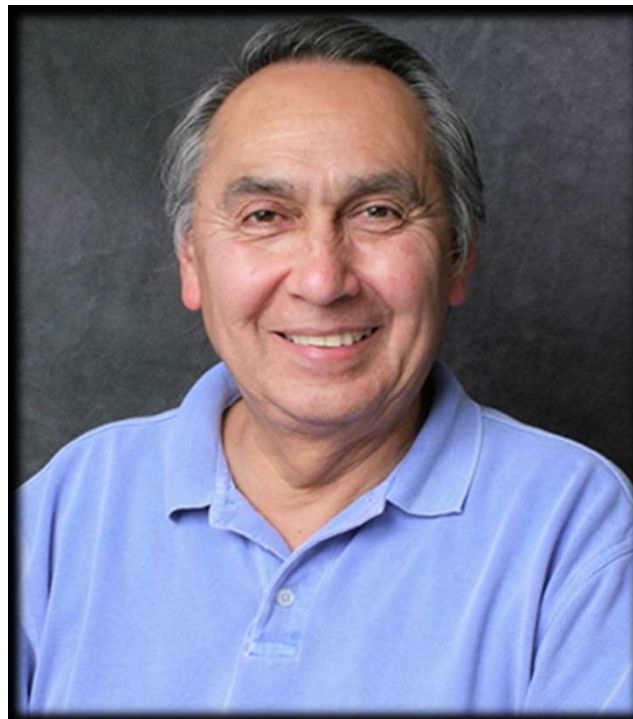
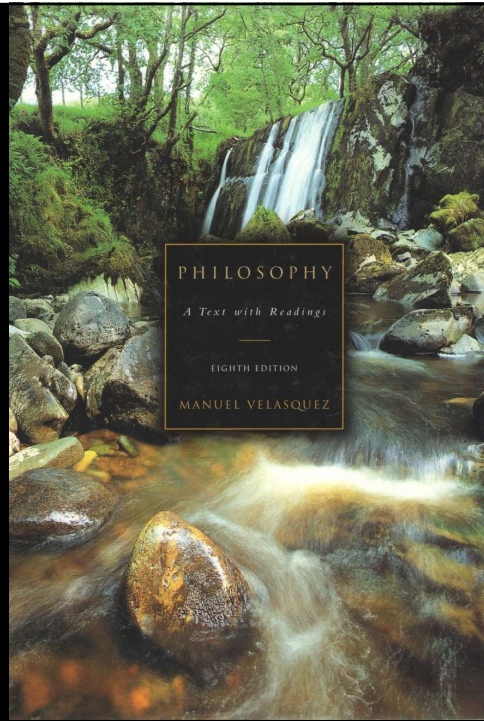
"Critics have had the most problems with the third premise of Aquinas's [second way] argument. Why can't there be an infinite series of causes? Isn't the series of whole numbers an infinite series?"

[William F. Lawhead, *The Philosophical Journey: An Interactive Approach*, 2 ed. (New York: McGraw-Hill, 2003): 321.]



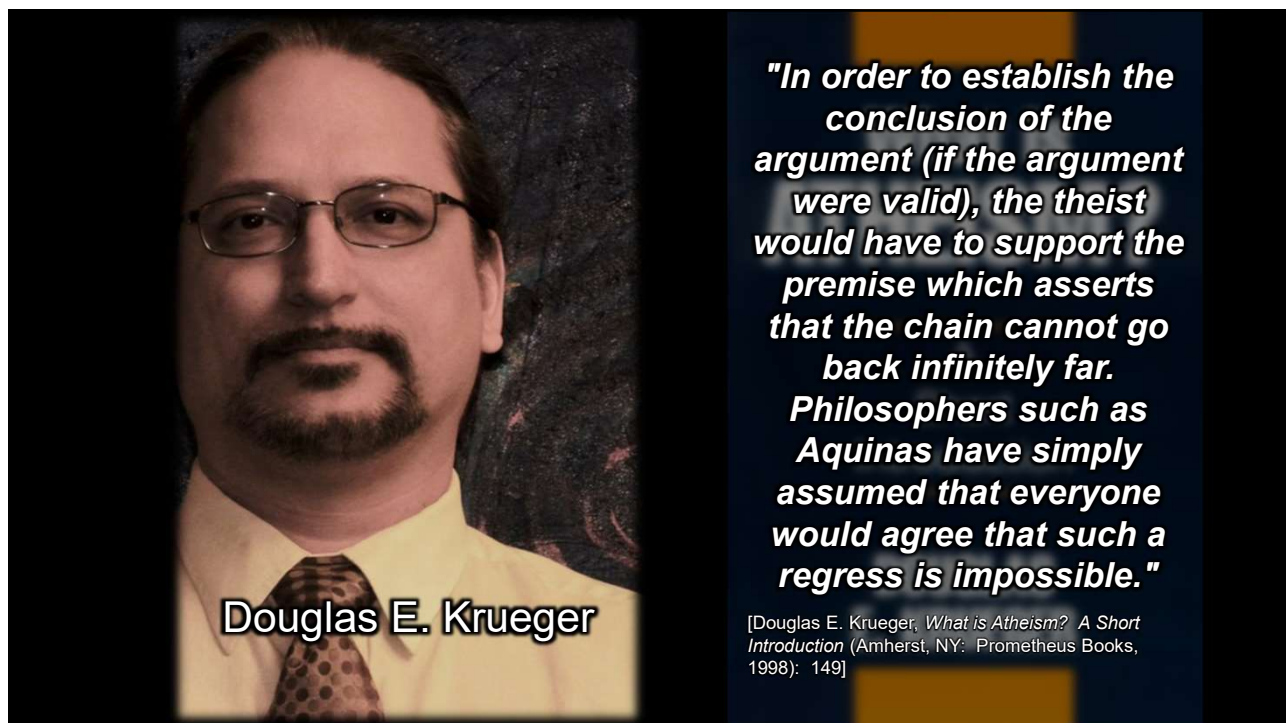
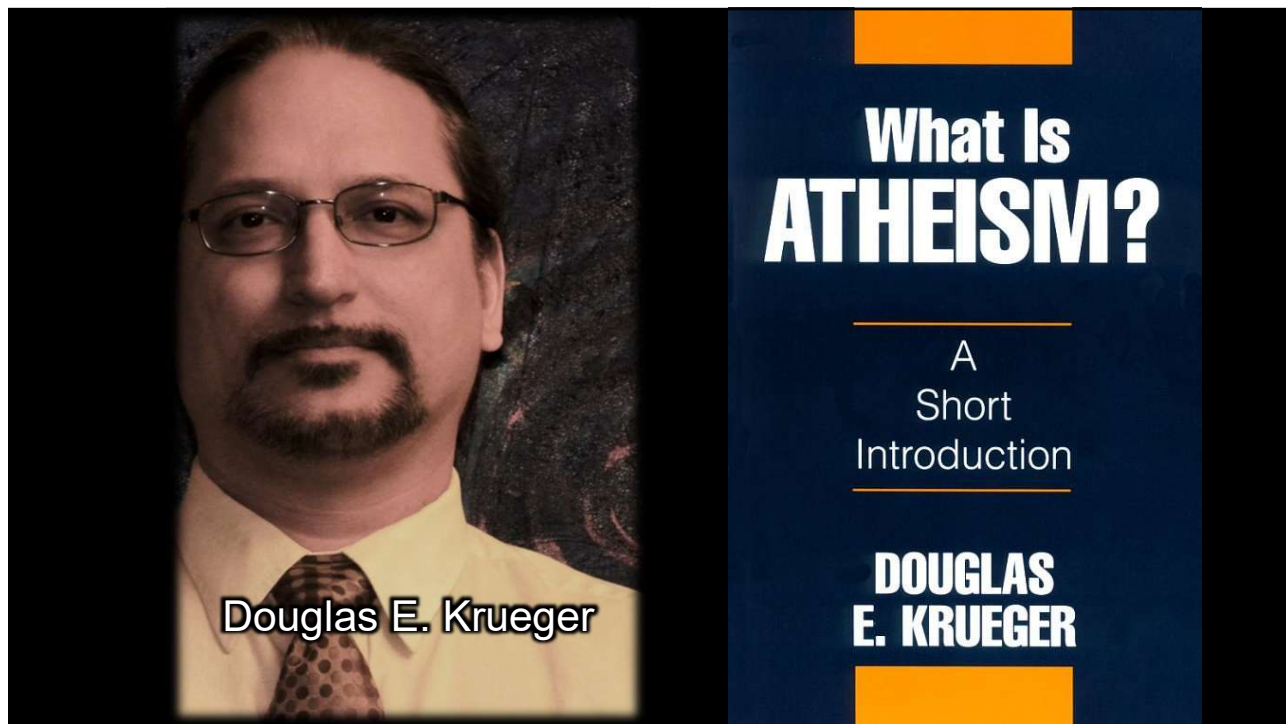


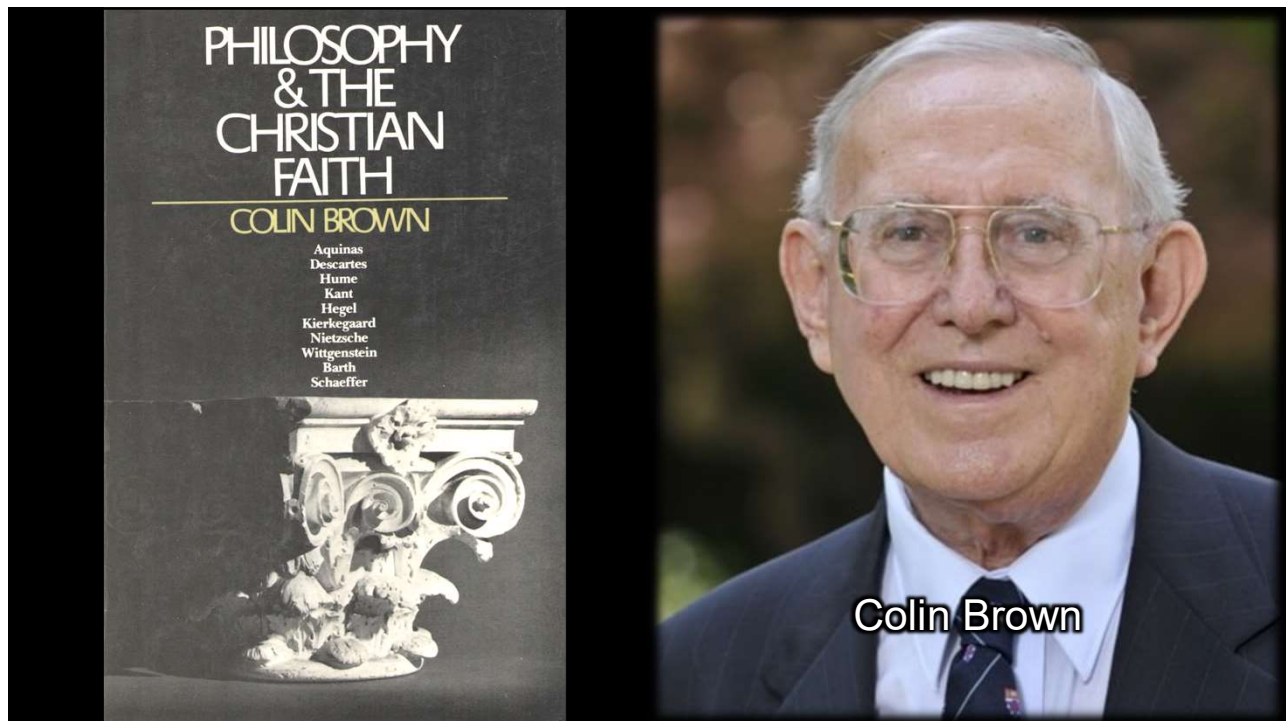
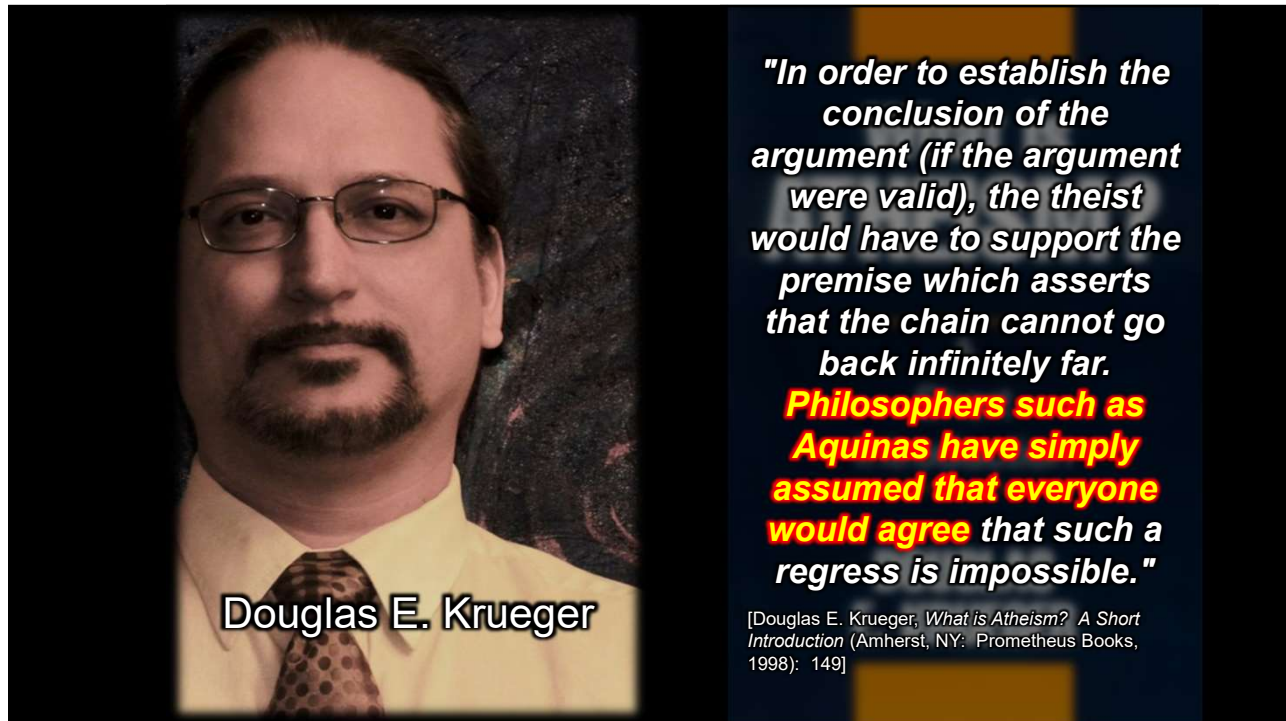
Manuel Velasquez



"Philosophers have raised two key objections to this [Thomistic] cosmological argument. The first concerns its contention that there can be no infinite regress in the causal sequences of the universe. But why not? Isn't it possible that the universe has simply existed forever and that things in it have simply been moving forever?"

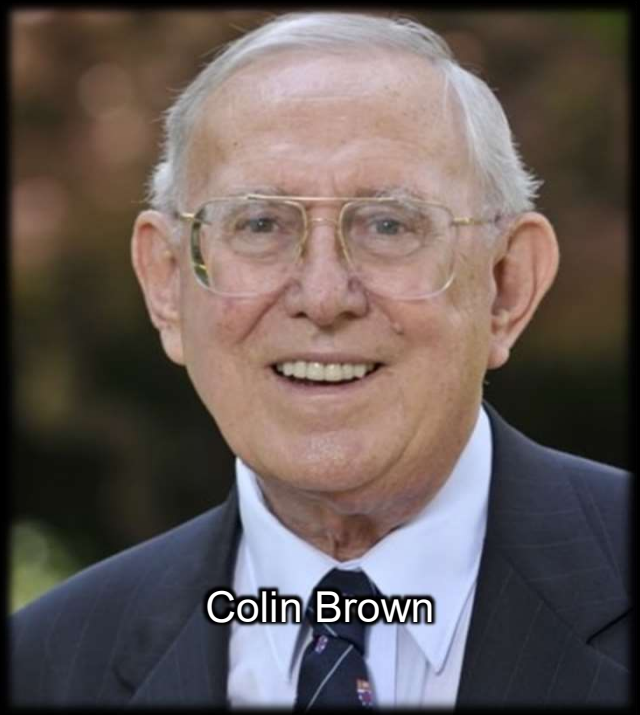
[Manuel Velasquez, *Philosophy: A Text with Readings*, 8 ed. (Belmont, CA: Wadsworth, 2002): 286, emphasis added]





"Aquinas believed that one could argue back from the things that we observe in the world to a prime mover, a first cause or a great designer behind it. In each case the drift of the argument follows the same basic pattern. Every event must have a cause. Nothing causes (or, for that matter, moves or designs) itself. If we press far enough back, we must acknowledge some first cause, prime mover or great designer of all things."

[Colin Brown, *Philosophy and the Christian Faith* (Downers Grove, IL: InterVarsity Press, 1968): 26-27, emphasis added]



Colin Brown

Atheism Non-Human Creation
 Humanity Image of God Desire
 Alienation Jesus Christ Mediator
 Atonement Christology Holy Spirit
 Church Ministry Sacraments
 Return of Christ Resurrection
 Last Judgement Eternity
 God Method Truth Personhood
 Trinity Holy Love Grace World
 Atheism Non-Human Creation

SYSTEMATIC THEOLOGY

Anthony C. Thiselton

God Method Truth Personhood
 Trinity Holy Love Grace World
 Atheism Non-Human Creation
 Humanity Image of God Desire



"Other thinkers in theistic religions have held this position. The Islamic philosophers al-Kindi (c. 813-c. 871) and al-Ghazali (c. 1058-1111) believed that the infinite chain of caused causes is impossible, as Aristotle and Aquinas did. This is sometimes called the kalam tradition of Islam."

[Anthony C. Thiselton, *Systematic Theology* (Grand Rapids: William B. Eerdmans, 1985), 64-65, emphasis in original]



Both/And: A Balanced Apologetic

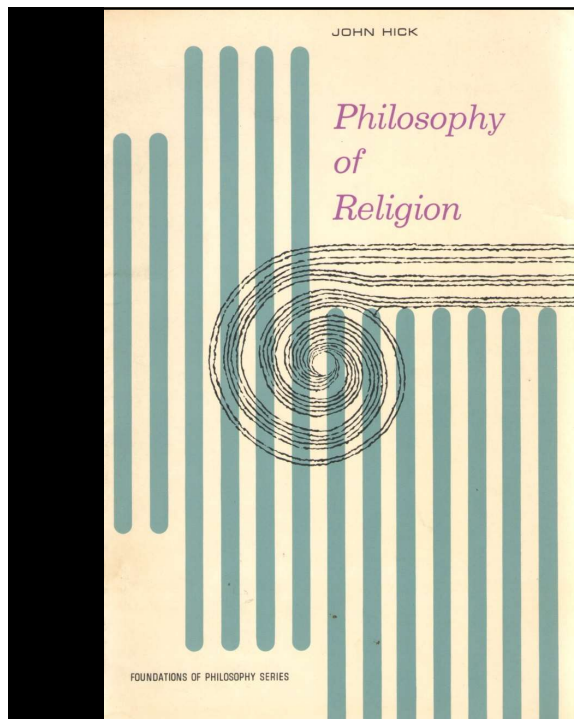


Ronald B. Mayers

Foreword by Kenneth Kantzer

"The denial of the possibility of an unending sequence of causes and effects would seem to be an assumption 'smuggled' into, and not logically demonstrated by, the argument."

[Ronald B. Mayers, *Both/And: A Balanced Apologetic* (Chicago: Moody Press, 99)]



John Hick
(1922-2012)

[Aquinas'] second proof, known as the first cause argument is presented as follows: everything that happens has a cause, and this cause in turn has a cause and so on in a series which must either be infinite or have its starting point in a first cause.

Aquinas excludes the possibility of an infinite regress of causes, and so concludes that there must be a first cause, which we call God.

[John Hick, *Philosophy of Religion*, Prentice-Hall Foundations of Philosophy Series, eds. Elizabeth and Monroe Beardsley (Englewood Cliffs, NJ: Prentice-Hall, 1963), 20]



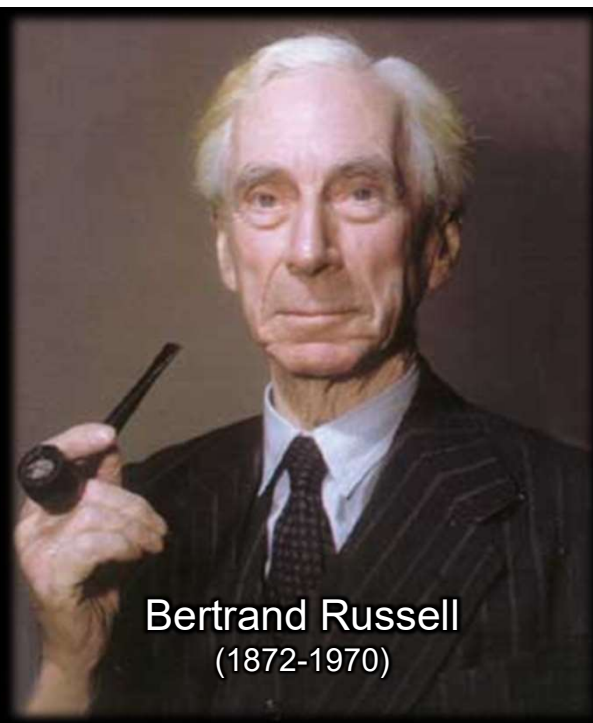
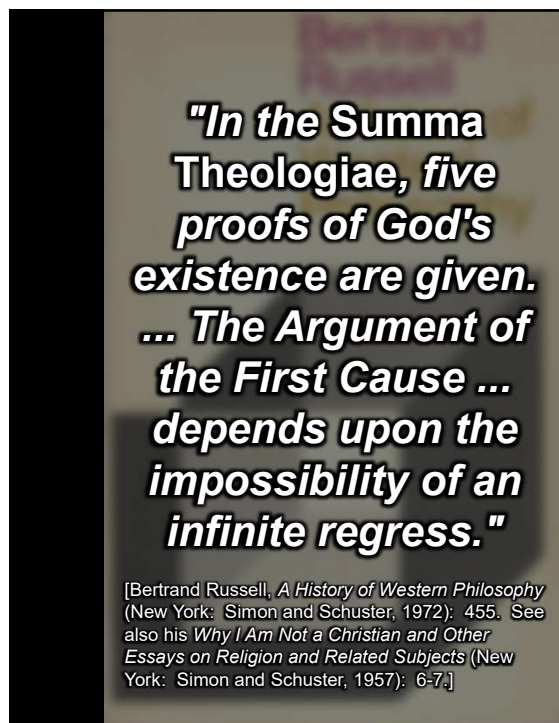
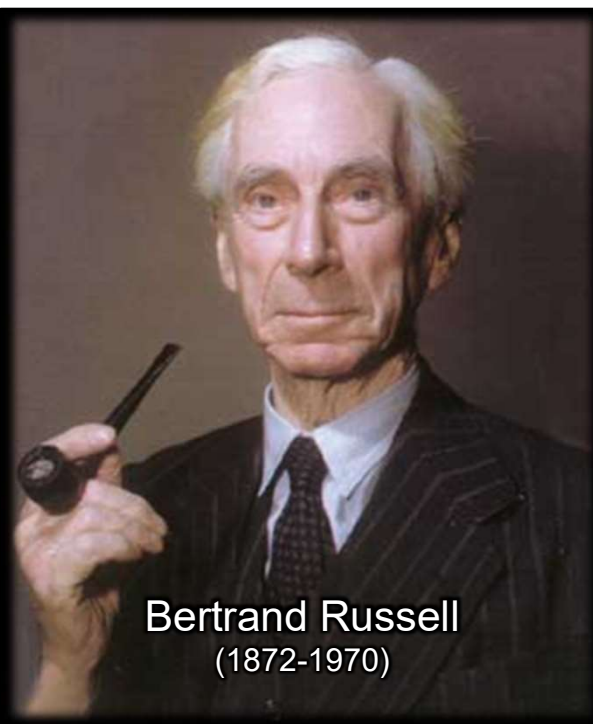
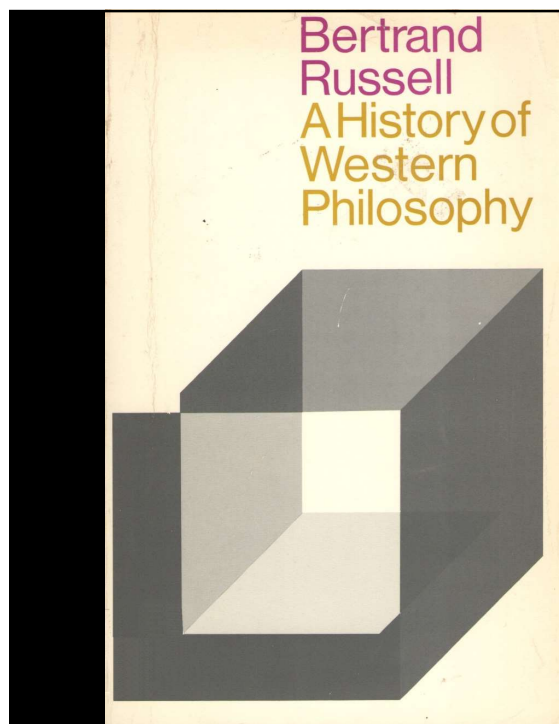
John Hick
(1922-2012)

"The weakness of the [Second Way] argument as Aquinas states it lies in the difficulty (which he himself elsewhere acknowledges) of excluding as impossible an endless regress of events requiring no beginning."

[Hick, *Philosophy of Religion*, 21]

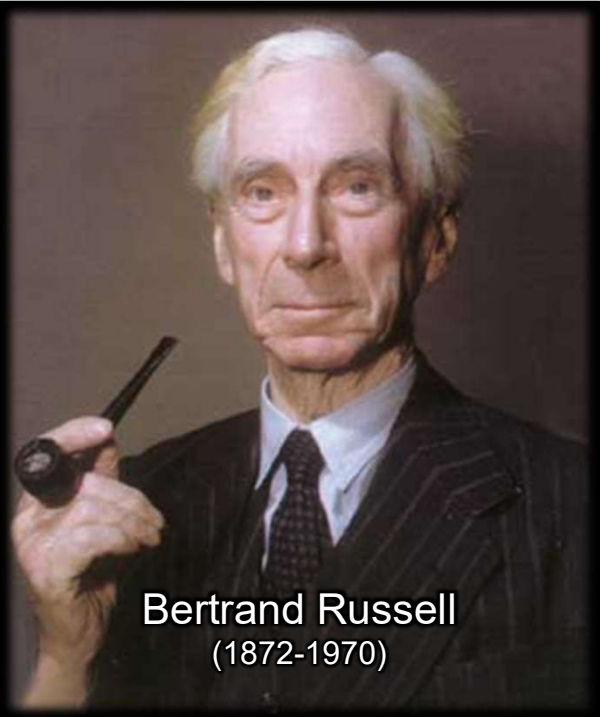


John Hick
(1922-2012)



"Take again the arguments professing to prove the existence of God. All of these, except the one from teleology in lifeless things, depend upon the supposed impossibility of a series having no first term. Every mathematician know that there is no such impossibility; the series of negative integers ending with minus one is an instance to the contrary."

[Bertrand Russell, *A History of Western Philosophy* (New York: Simon and Schuster, 1972): 462]



Bertrand Russell
(1872-1970)

It is my contention that all of these are misunderstanding Aquinas and that Aquinas is not making a Kalam type of argument.

To understand Aquinas's argument here, it is necessary to understand the distinction between two types of infinite series.

infinitum per accidens
(accidental infinite)

VS.

infinitum per se
(per se infinite)

**TWO NOTIONS OF THE INFINITE IN
THOMAS AQUINAS' *SUMMA THEOLOGIAE*
I, QUESTIONS 2 AND 46**

Richard G. Howe, Ph.D.

Near the beginning of his *Summa Theologiae*, the thirteenth century Dominican monk, Thomas Aquinas, claims that "the existence of God can be proved in five ways."¹ These arguments are regularly referred to as his *Five Ways* and are for many perhaps the most familiar reading from Thomas. Of particular interest for my purposes are the first three of these *Five Ways* in which Thomas clearly denies the possibility of "going on to infinity."² I have discovered that a number of

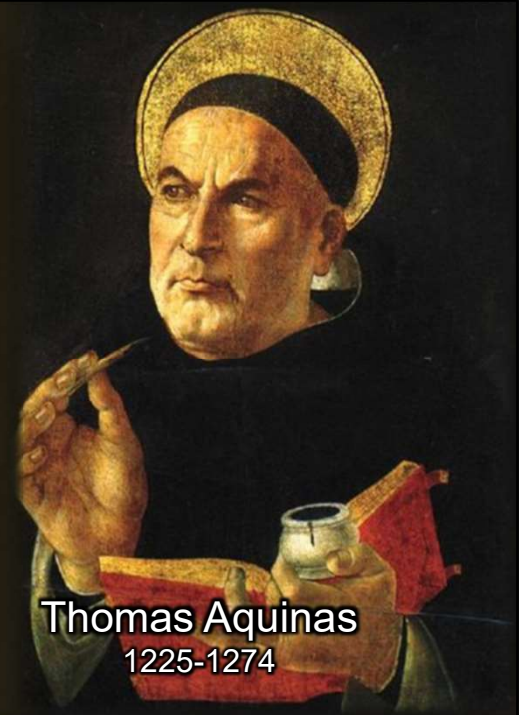
1. *Deum esse quinque viis probari potest*. Thomas Aquinas, *Summa Theologiae* I, 2.
2. All English translations are from *Summa Theologiae of St. Thomas Aquinas*, translated by Father of the English Dominicans Province (Westminster, MD: Christian Classics, 1981). Thomas acknowledges that certain of these arguments are not completely original with him. They are found for example in Aristotle's *Physics* VII, 1 241²⁴ and *Metaphysics* XII, 7 1072²³. Though the *Five Ways* are Thomas' most famous arguments for God's existence, certain ones of them are expounded with greater detail in other of his works, including his *Summa Contra Gentiles* I, 13.

3. *procedere [or procedatur] in infinitum*

Richard G. Howe is Professor of Apologetics at Southern Evangelical Seminary in Charlotte, NC.

"In efficient causes it is impossible to proceed to infinity *per se* — thus, there cannot be an infinite number of causes that are *per se* required for a certain effect. ... But it is not impossible to proceed to infinity *accidentally* as regards efficient causes ..."

[*Summa Theologiae* 1, Q, 46, ii, ad 7]



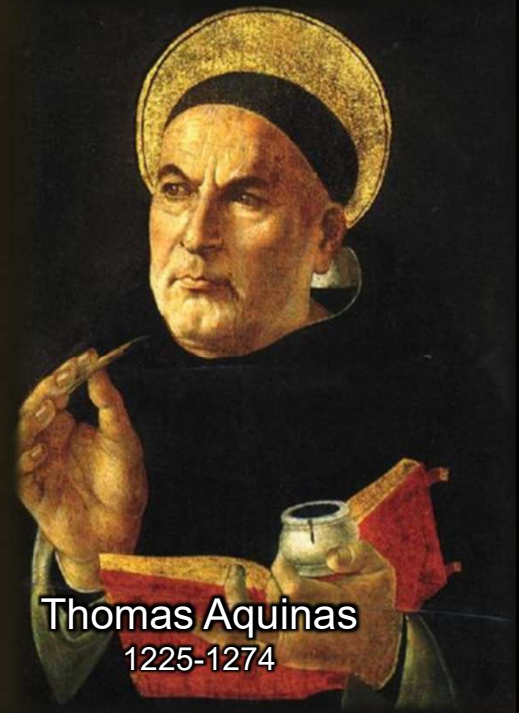
Thomas Aquinas
1225-1274

infinitum per accidens
(accidental infinite)



"It is accidental to this particular man as generator to be generated by another man; for he generates as a man, and not as the son of another man."

[*Summa Theologiae* 1, Q, 46, ii, ad 7]



Thomas Aquinas
1225-1274



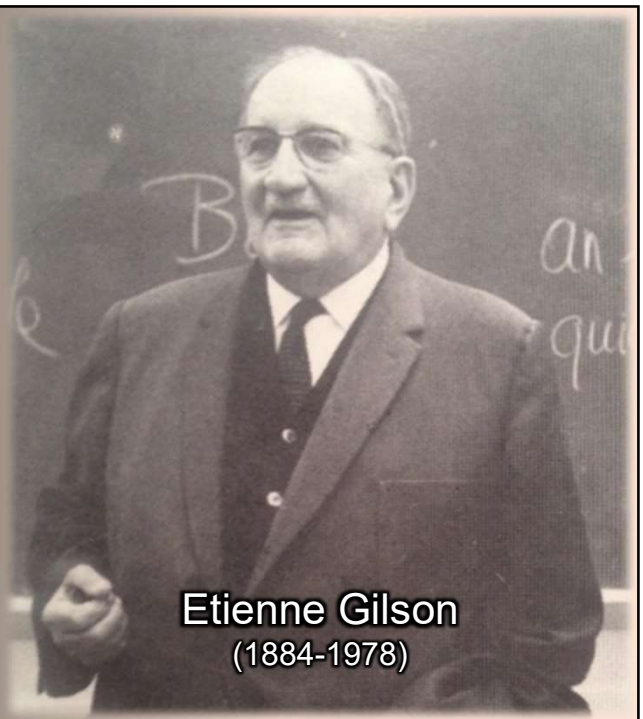
infinitum per se
(per se infinite)





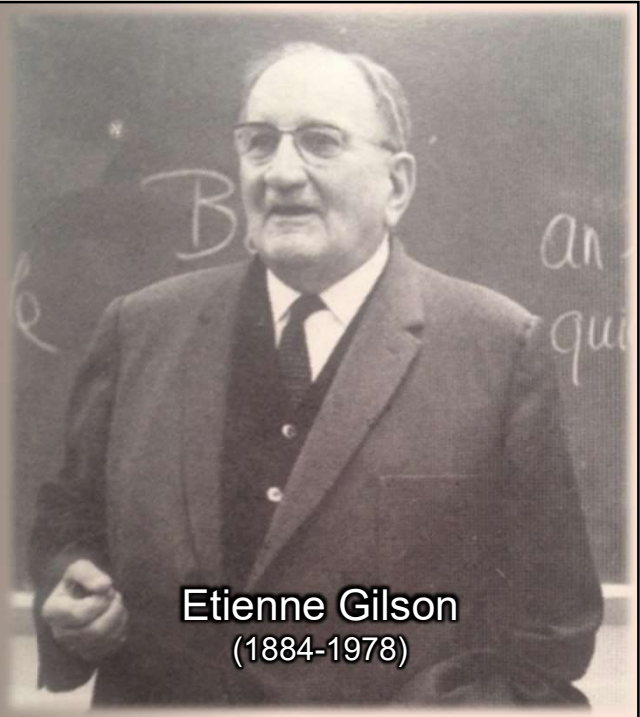


"The proof in no way considers movement as a present reality the existence of which requires an efficient cause in the past, which is God.



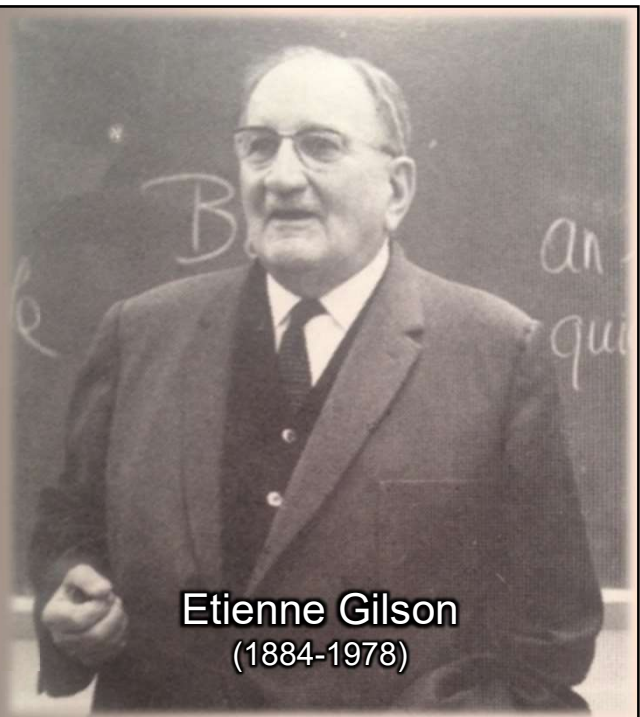
Etienne Gilson
(1884-1978)

"It aims simply at establishing that in the universe as actually given, movement, as actually given, would be unintelligible without a first Mover communicating it to all things."



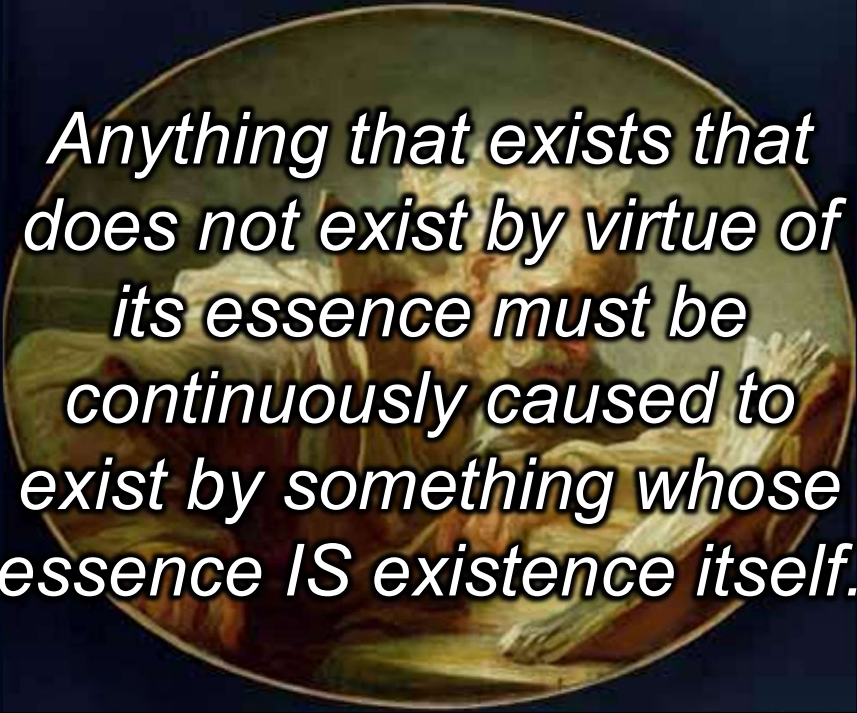
Etienne Gilson
(1884-1978)

"In other words the impossibility of an infinite regress must not be taken as an infinite regress in time, but as applying to the present consideration of the universe."



Etienne Gilson
(1884-1978)

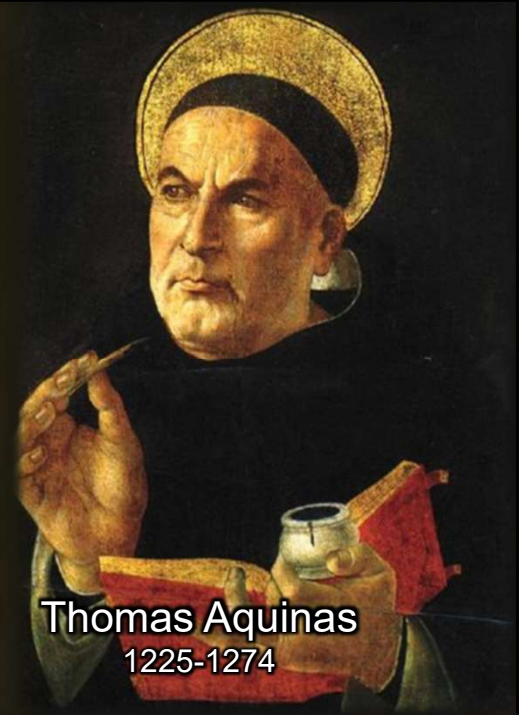
[The Philosophy of St. Thomas Aquinas, trans. Edward Bullough (New York: Dorset Press, n.d.), p. 76]



*Anything that exists that
does not exist by virtue of
its essence must be
continuously caused to
exist by something whose
essence IS existence itself.*

**"Now since God is very being
by His own essence, created
being must be His proper
effect ... Now God causes this
effect in things not only when
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long as they are preserved in
being..."**

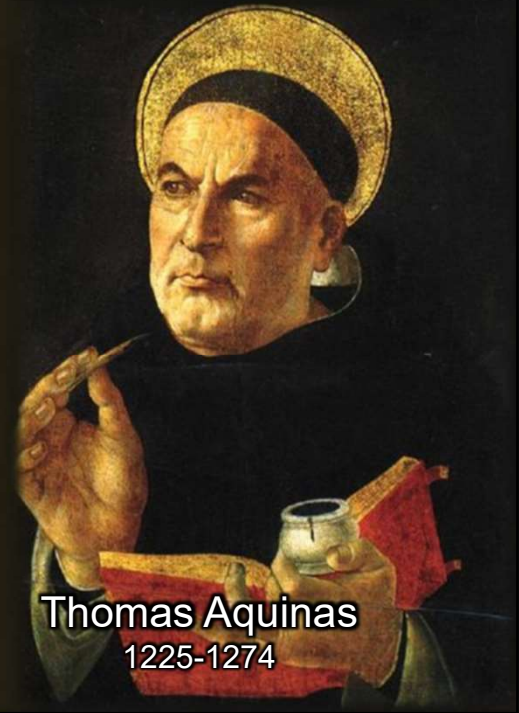
[Summa Theologiae 1, Q. 46, ii, ad 7]



Thomas Aquinas
1225-1274

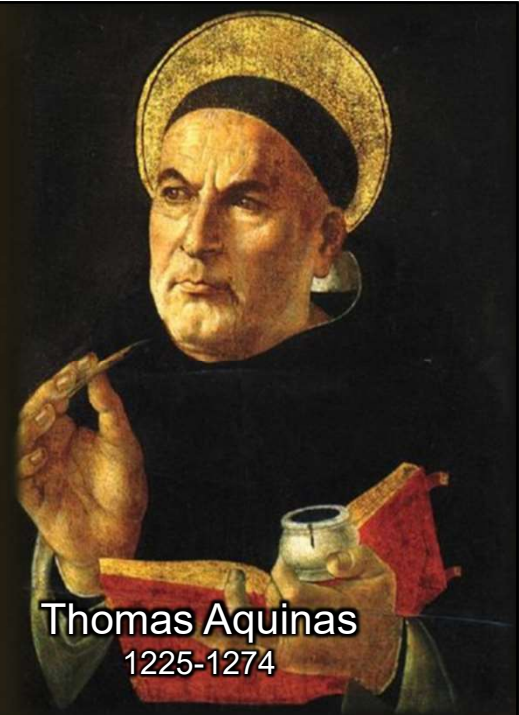
"As the production of a thing into existence depends on the will of God, so likewise it depends on His will that things should be preserved; for He does not preserve them otherwise than by ever giving them existence; hence if He took away His action from them, all things would be reduced to nothing."

[*Summa Theologiae* 1, Q. 9, ii]



Thomas Aquinas
1225-1274

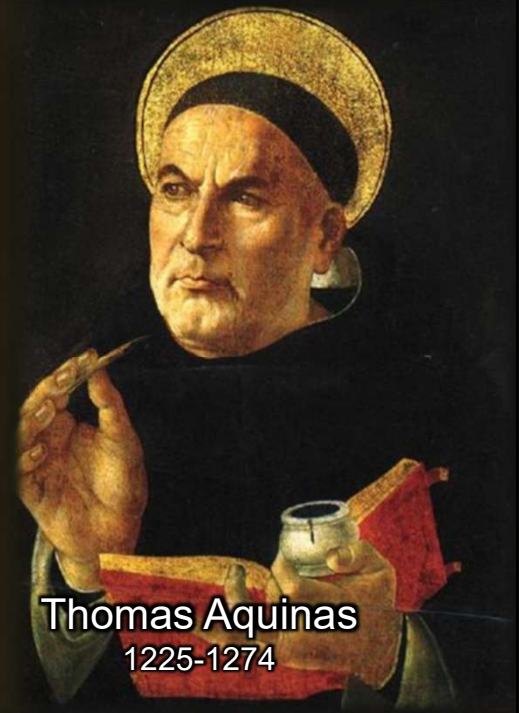
"Now there is a being that is its own being: and this follows from the fact that there must needs be a being that is pure act and wherein there is no composition."



Thomas Aquinas
1225-1274

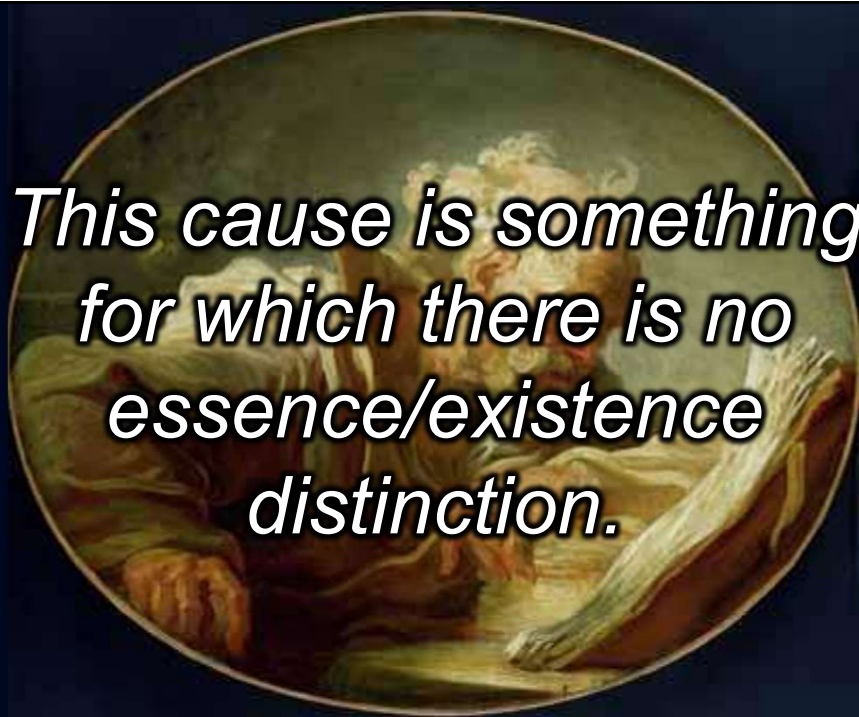
***"Hence from that one being
all other beings that are not
their own being, but have
being by participation,
must needs proceed."***

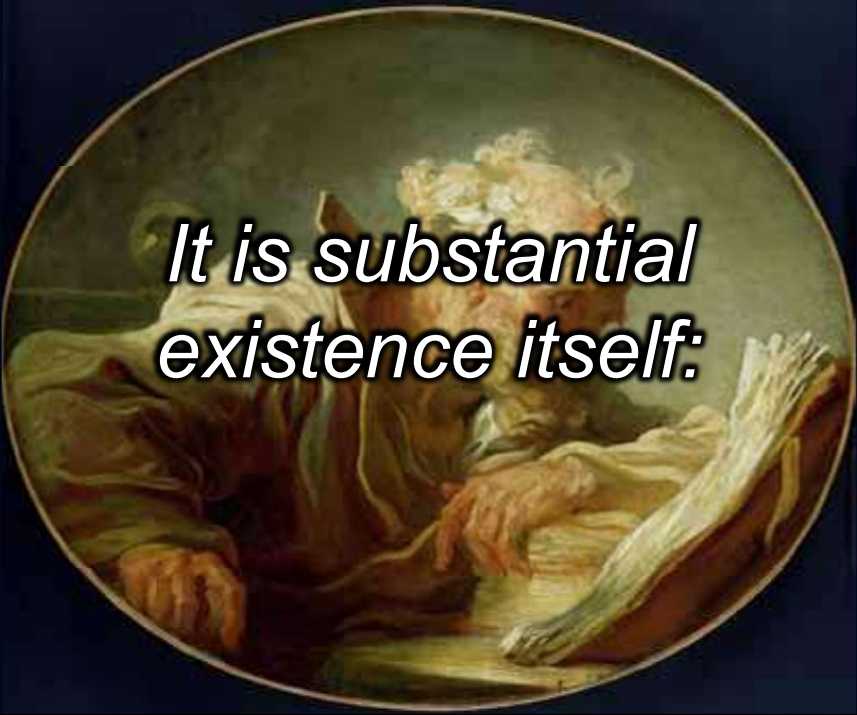
[On the Power of God, *quæstiones disputatæ de potential dei*, Bk. I, Q. 3, art. 5,
c, trans. English Dominican Fathers (Eugene: Wipf & Stock 2004), 110.]



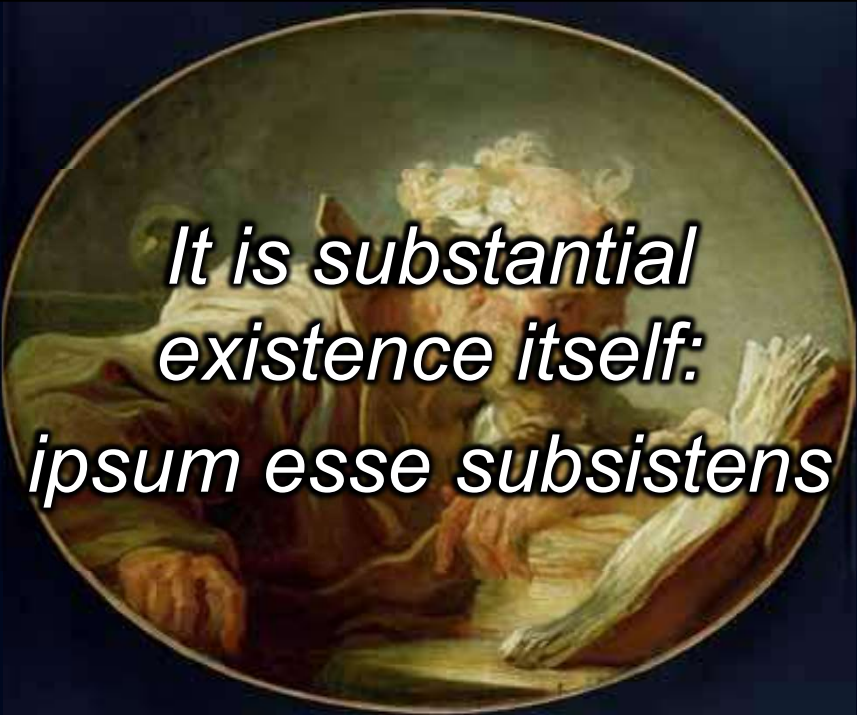
Thomas Aquinas
1225-1274

***This cause is something
for which there is no
essence/existence
distinction.***





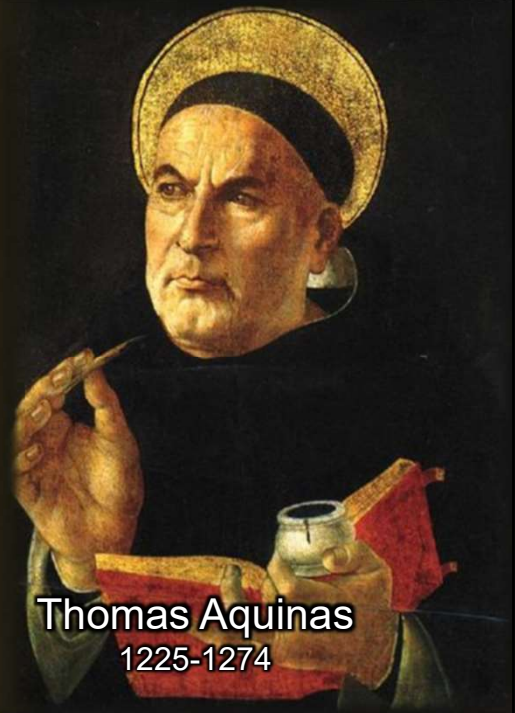
*It is substantial
existence itself:*



*It is substantial
existence itself:
ipsum esse subsistens*

"To God alone does it belong to be His own subsistent being. ... for no creature is its own existence, forasmuch as its existence is participated."

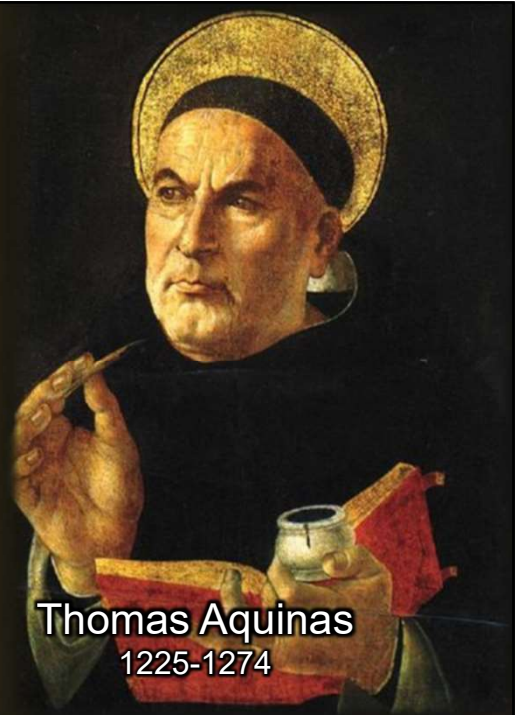
[*Summa Theologiae* 1, Q 12, art. iv]



Thomas Aquinas
1225-1274

"Everything that is not pure being has a cause of its being It is evident, then, ... that it holds its being from the first being, which is being in all its purity; and this is the first cause, God."

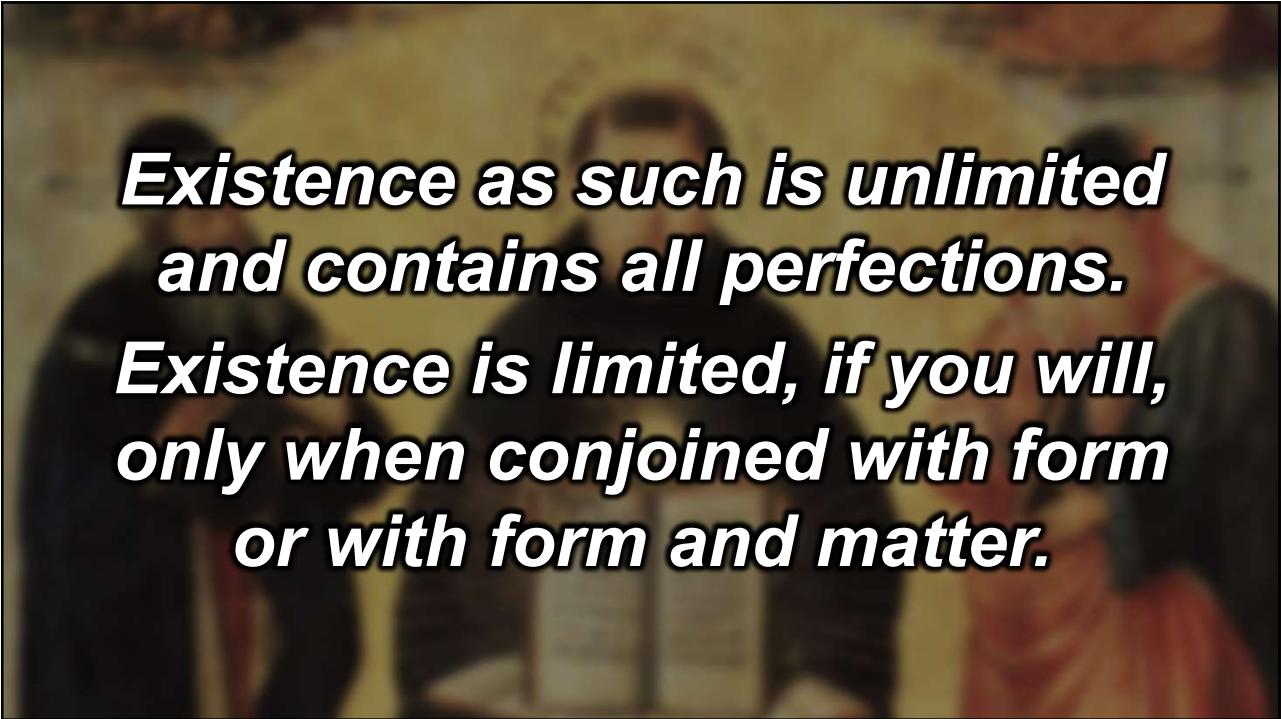
[*On Being and Essence*, IV, §7, trans. Maurer, 56-57]



Thomas Aquinas
1225-1274



***Existence as such is unlimited
and contains all perfections.***



***Existence as such is unlimited
and contains all perfections.
Existence is limited, if you will,
only when conjoined with form
or with form and matter.***



The Balloon Illustration

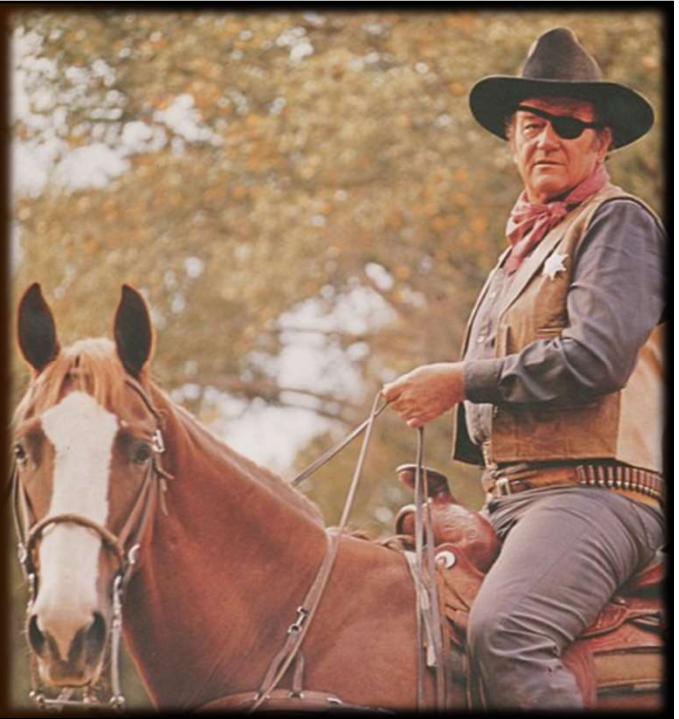
The air expands to fill the balloon up to the extent of and according to the shape of the balloon.



The Balloon Illustration

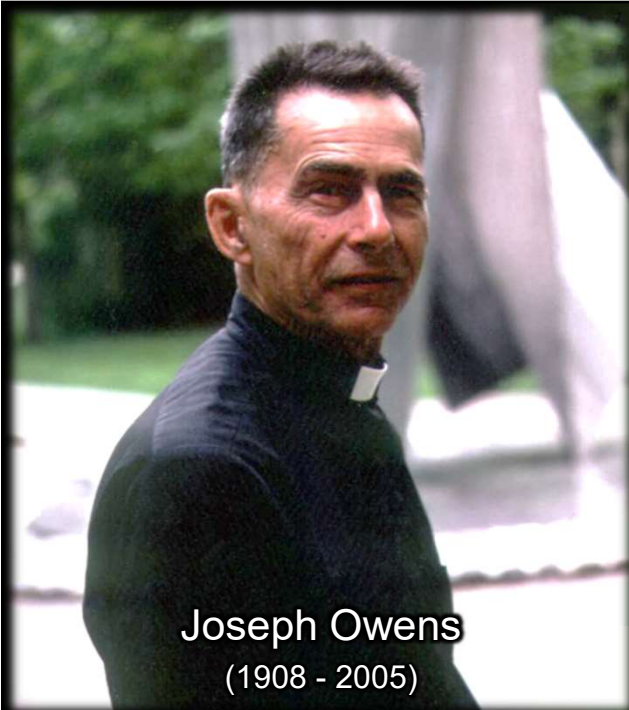
By parallel, the act of existing of a creature "fills up" to the extent of and according to the "shape" of the essence of that creature.

**A horse contains
all the perfections
of existence up to
the extent of and
according to the
limitations of the
essence of horse.**



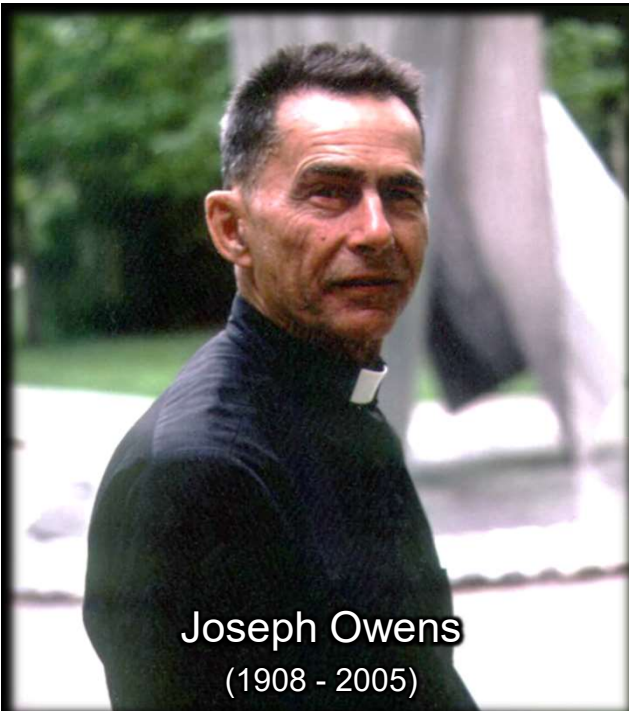
**A human contains
all the perfections
of existence up to
the extent of and
according to the
limitations of the
essence of
human.**



A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right. The background is a blurred outdoor scene with greenery and a white structure.

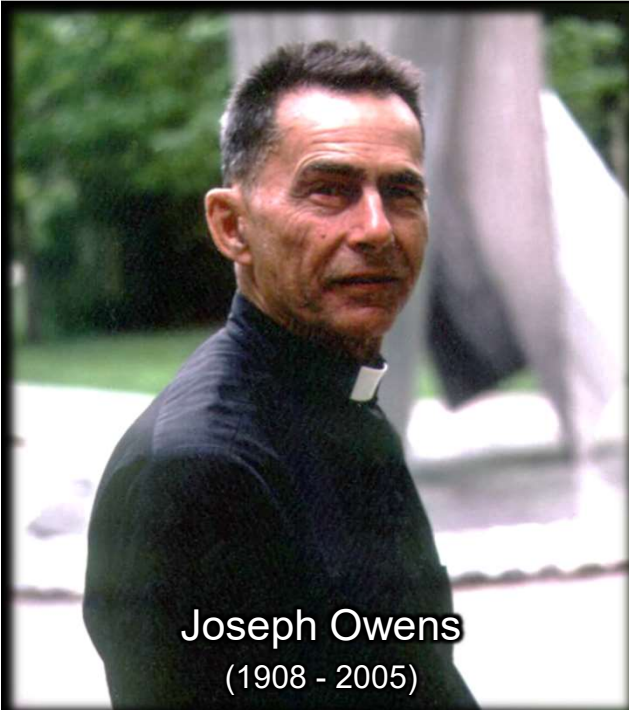
"An alternate word for actuality in this respect is "perfection" (entelecheia). It was used by Aristotle along with actuality to designate the formal elements in the things.

Joseph Owens
(1908 - 2005)

A portrait of Joseph Owens, a man with short dark hair, wearing a black clerical shirt with a white collar. He is looking slightly to the right. The background is a blurred outdoor scene with greenery and a white structure.

"These perfected the material element in the sense of filling its potentiality and completing the thing.

Joseph Owens
(1908 - 2005)



Joseph Owens
(1908 - 2005)

"Since existence is required to complete the thing and all the formal elements and activities, it may be aptly called the perfection of all perfections."

[An Interpretation of Existence (Houston: Center for Thomistic Studies, 1968), 52-53]

perfection

(entelecheia, ἐντελέχεια)

en, ἐν = in

+

telos, τέλος = end, goal

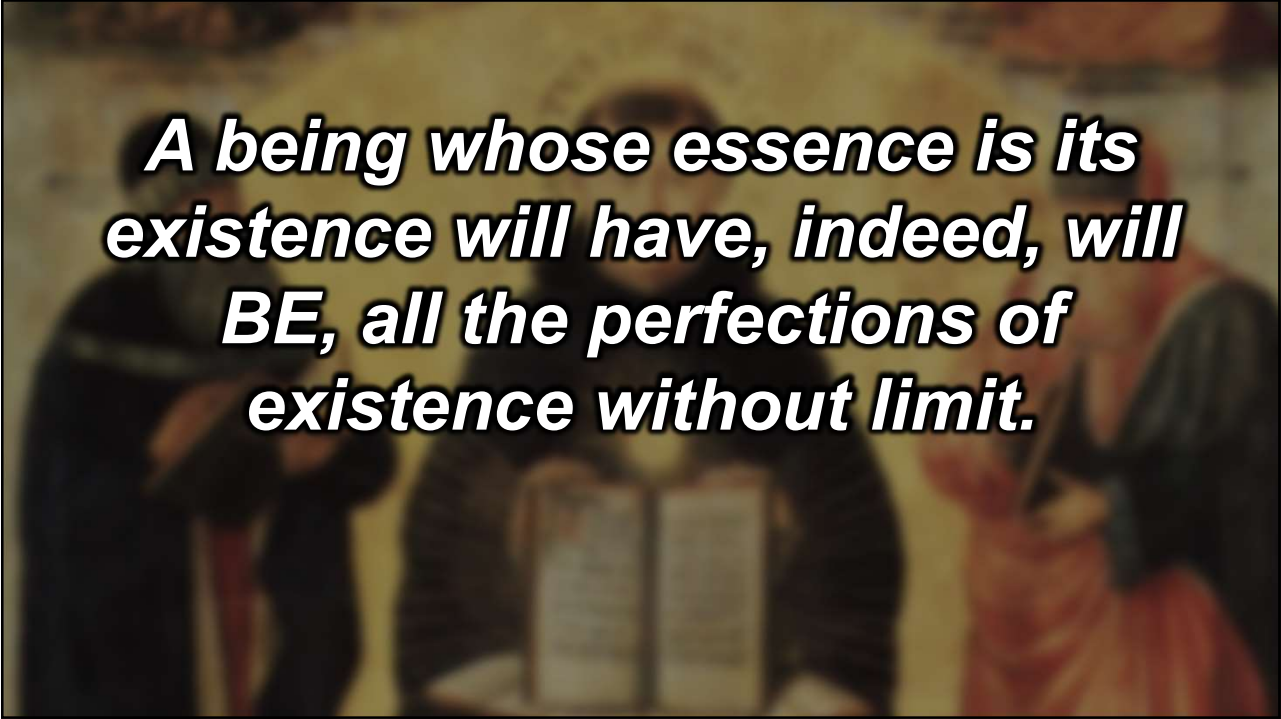
+

echein, ἔχειν = to have

perfection

(entelecheia, ἐντελέχεια)

to have the end or goal in

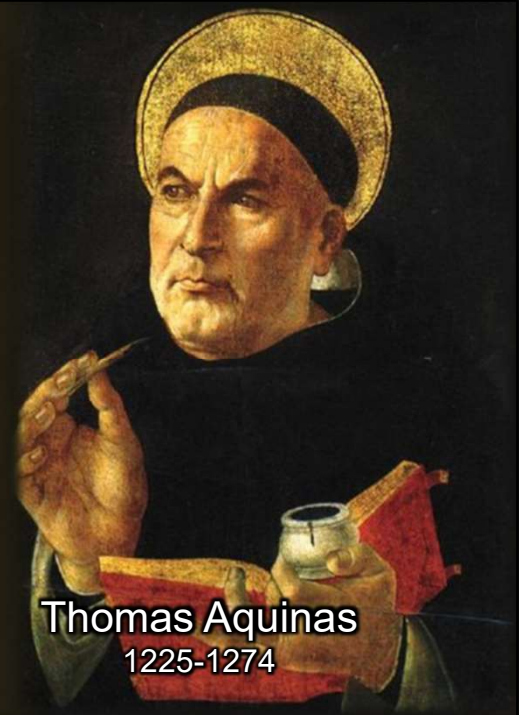


***A being whose essence is its
existence will have, indeed, will
BE, all the perfections of
existence without limit.***

Since in God there is no essence/existence distinction, then all the perfections of being exist in God because God's being is not conjoined with (and, thus, not limited by) form.

"God is absolute form, or rather absolute being"

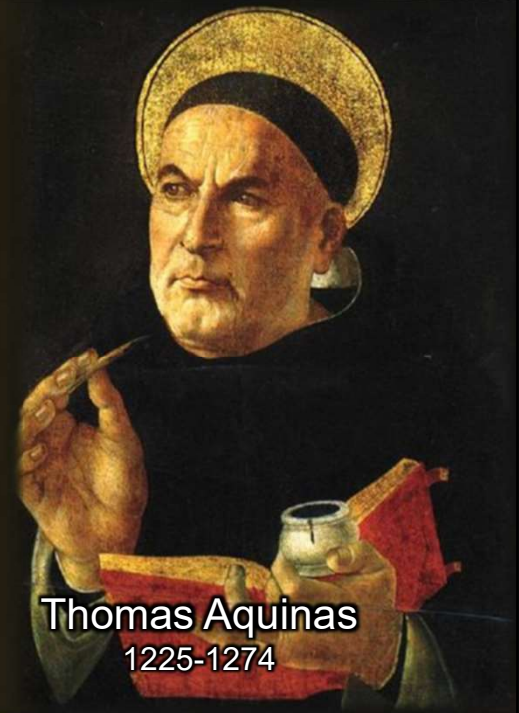
(Deus sit ipsa forma, vel potius ipsum esse). *Summa Theologiae*, I, 3, 2 and I, 3, 7.



Thomas Aquinas
1225-1274

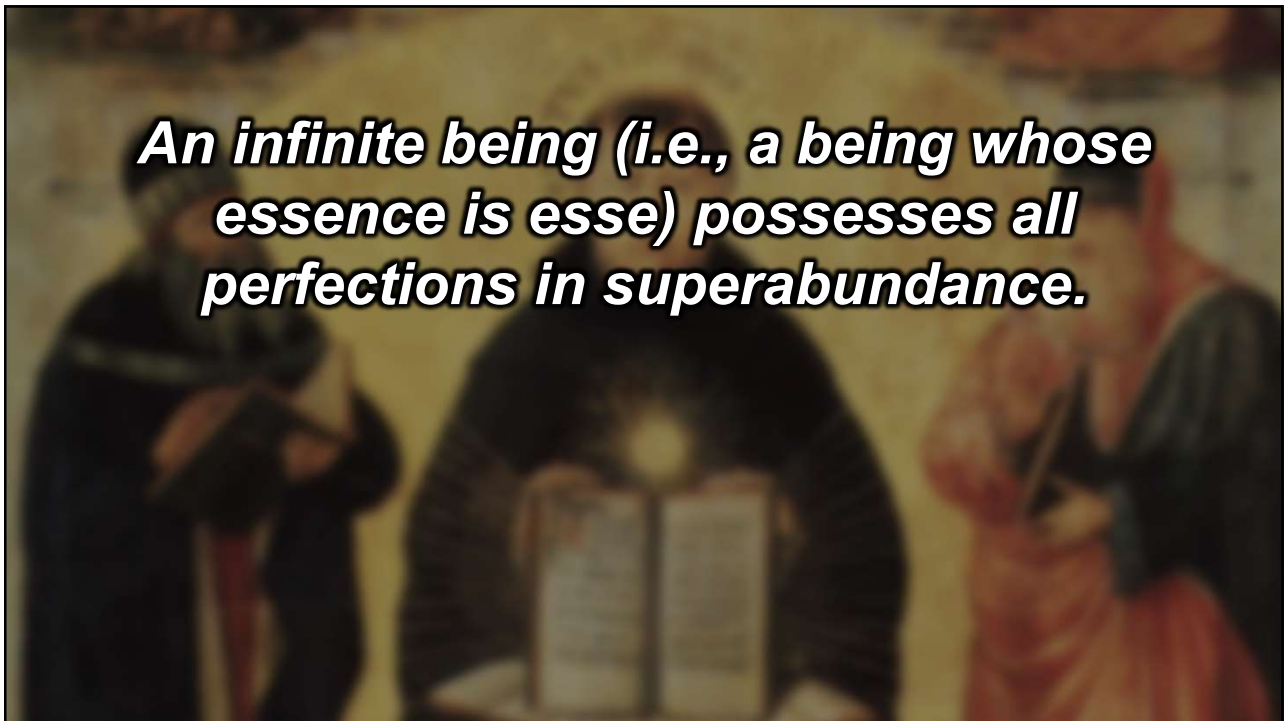
**"God is supremely being,
inasmuch as His being is
not determined by any
nature to which it is
adjoined; since He is being
itself, subsistent,
absolutely undetermined."**

[Summa Theologiae 1, Q 11, art. 4]



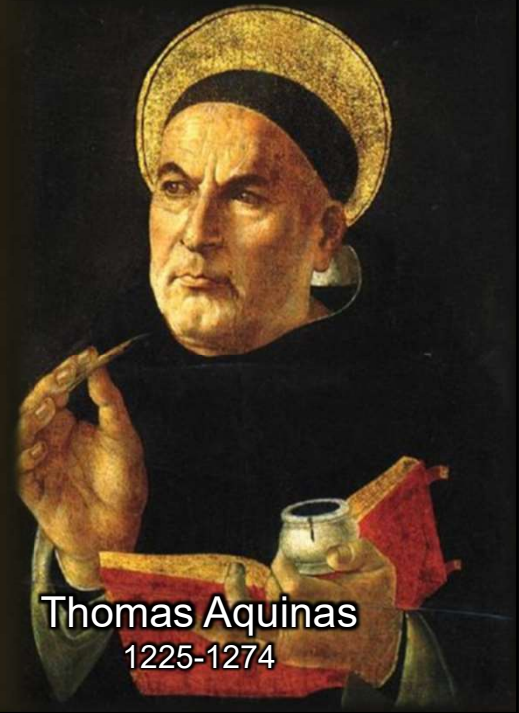
Thomas Aquinas
1225-1274

***An infinite being (i.e., a being whose
essence is esse) possesses all
perfections in superabundance.***



***"... the perfections
following from God to
creatures ... pre-exist in
God unitedly and simply,
whereas in creatures
they are received,
divided and multiplied."***

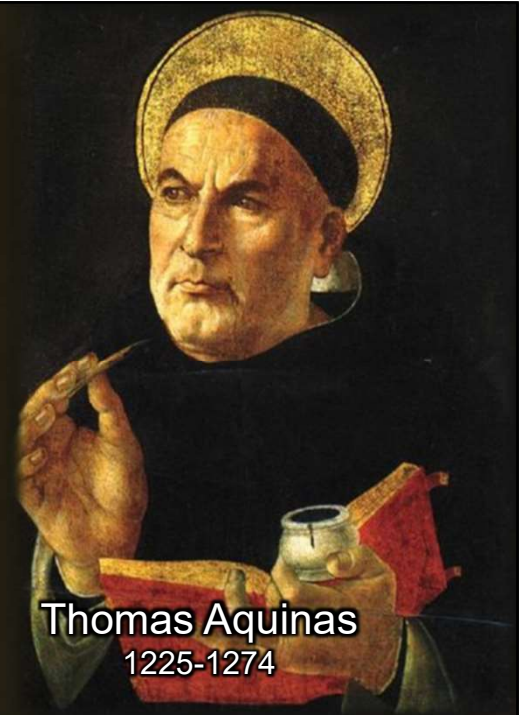
[Summa Theologiae, I, 13, 4]



Thomas Aquinas
1225-1274

***"Wherefore it is clear
that being as we
understand it here is the
actuality of all acts, and
therefore the perfection
of all perfections."***

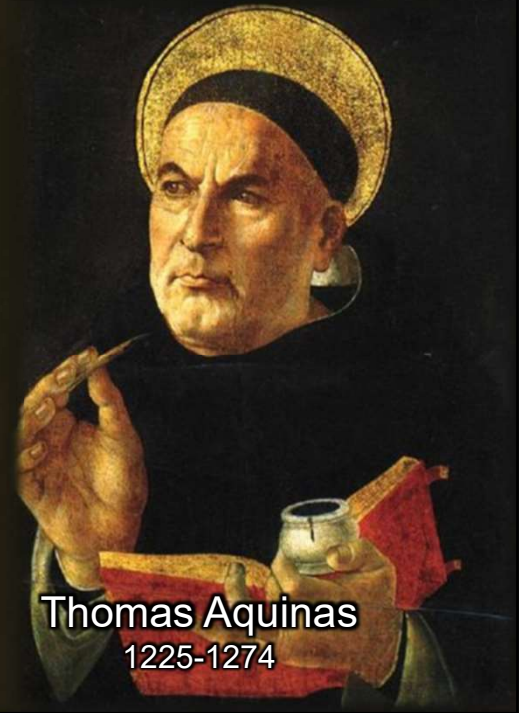
[On the Power of God, VII, 2, ad. 9, trans. English Dominican Fathers (Eugene: Wipf and Stock, 2004), v. III, p. 12]



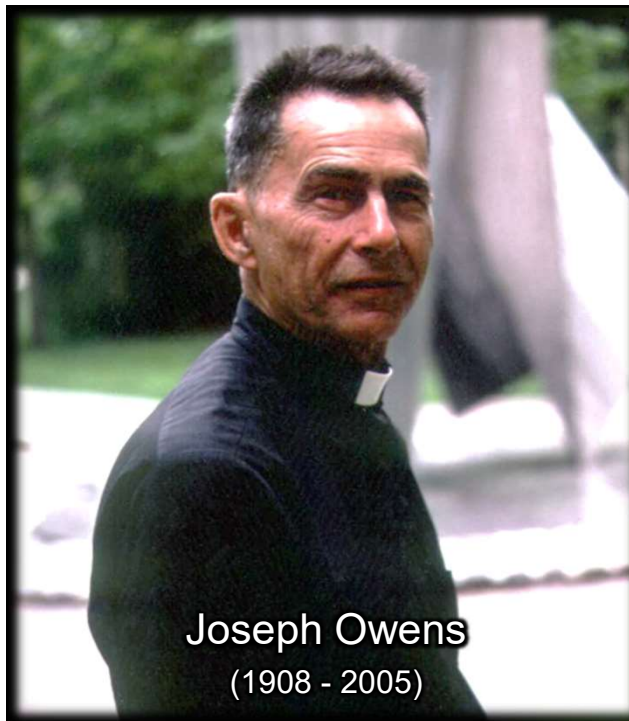
Thomas Aquinas
1225-1274

***"All perfections existing
in creatures divided and
multiplied, pre-exist in
God unitedly."***

[*Summa Theologiae*, I, 13, 5]



Thomas Aquinas
1225-1274



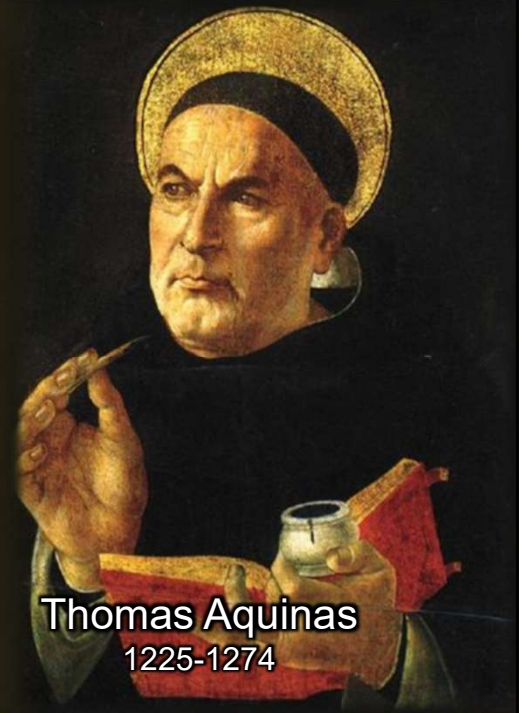
Joseph Owens
(1908 - 2005)

***"Being is conceptualized
technically as an act or
perfection of a subject. ...
It expresses the act or
perfection that makes a
thing be."***

[*An Elementary Christian Metaphysics*, (Houston: Center for Thomistic Studies, 1985), 59]

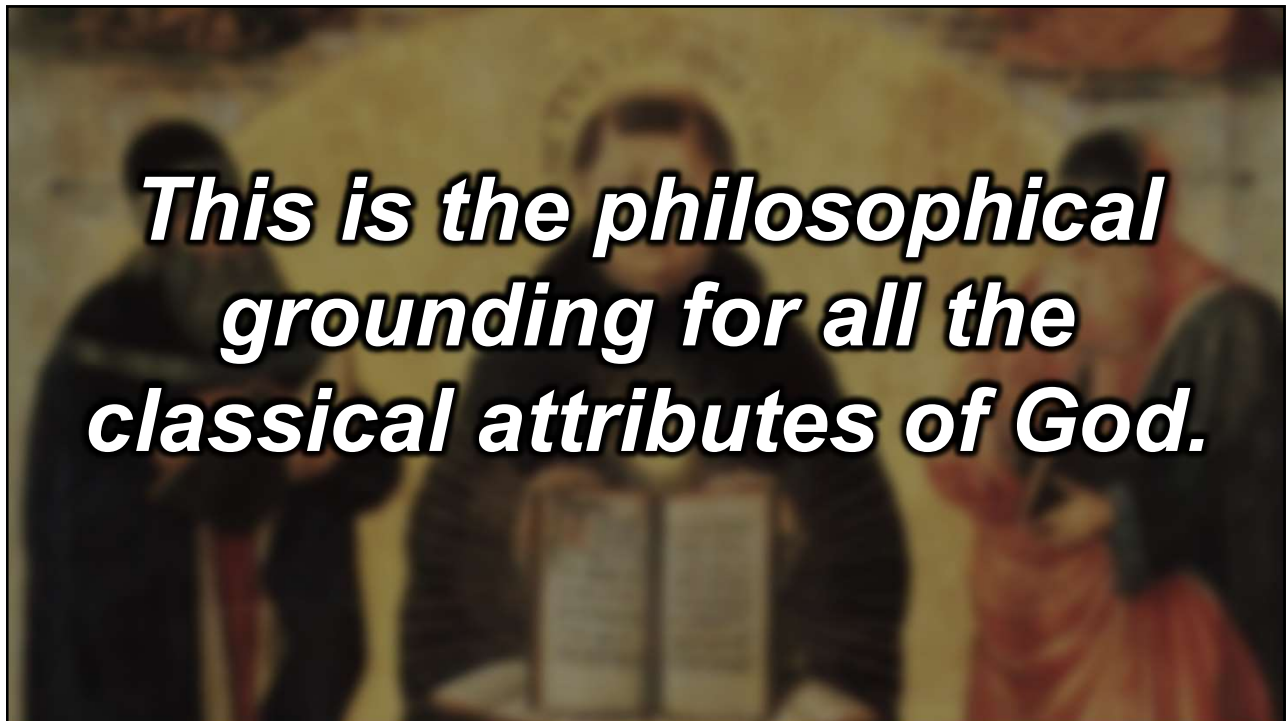
***"Nothing of the
perfection of being can
be wanting to Him who is
subsisting being itself."***

[Summa Theologiae, I, 4, 2, ad. 3]



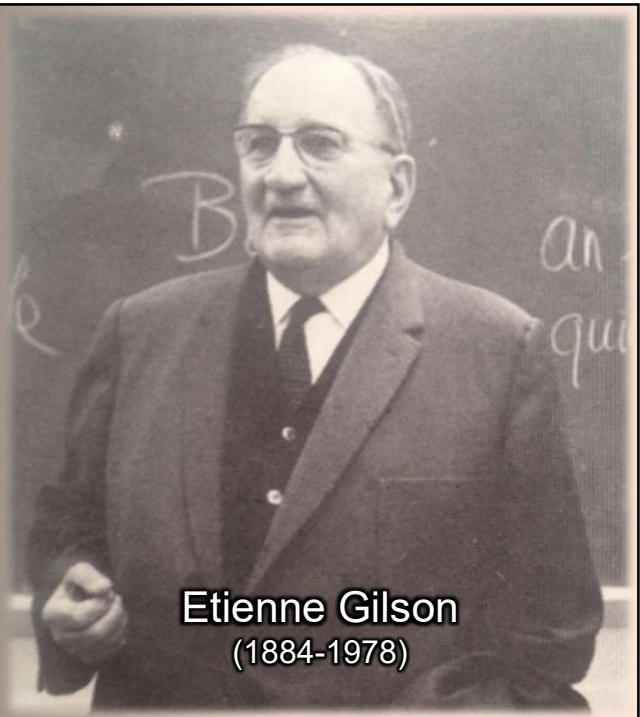
Thomas Aquinas
1225-1274

***This is the philosophical
grounding for all the
classical attributes of God.***



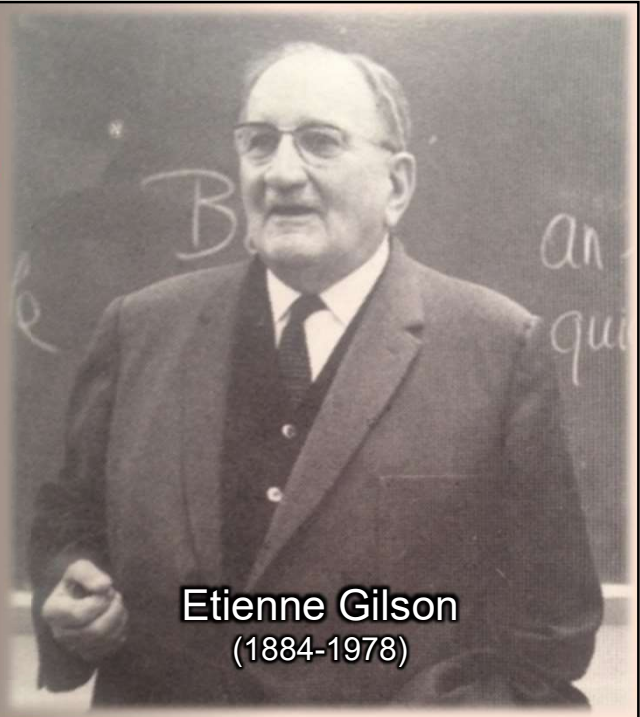
Marrying the metaphysics of Aristotle with the innovations of esse and the essence / existence distinction, Aquinas was able to demonstrate the existence and attributes of a God that Aristotle's philosophy could never foresee.

"Thomism was not the upshot of a better understanding of Aristotle. It did not come out of Aristotelianism by way of evolution, but of revolution.



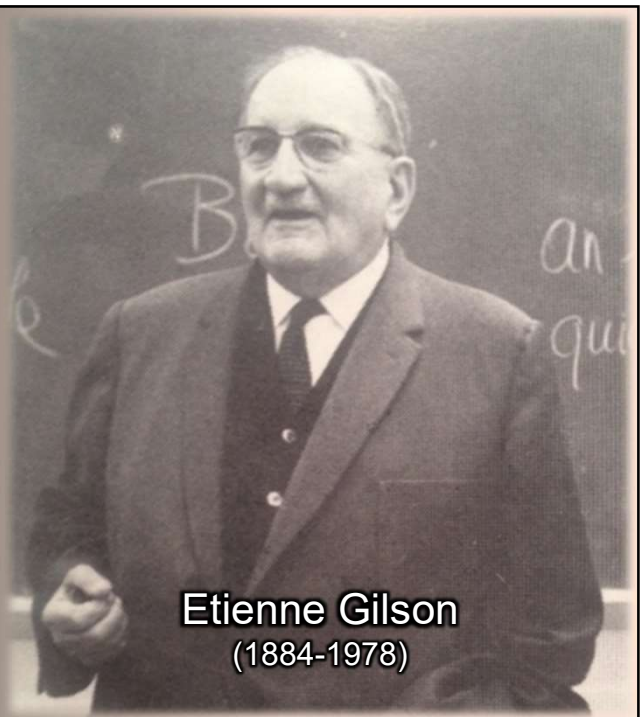
Etienne Gilson
(1884-1978)

"Thomas uses the language of Aristotle everywhere to make the Philosopher say that **there is only one God, the pure Act of Being, Creator of the world, infinite and omnipotent, a providence for all that which is, intimately present to every one of his creatures, especially to men, every one of whom is endowed with a personally immortal soul naturally able to survive the death of its body.**



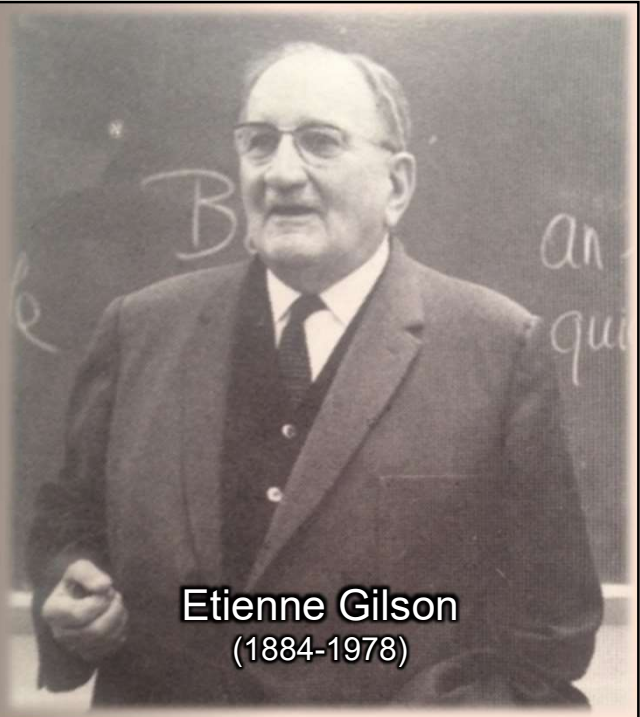
Etienne Gilson
(1884-1978)

"The best way to make Aristotle say so many things he never said was not to show that, had he understood himself better than he did, he would have said them. For indeed Aristotle seems to have understood himself pretty well.



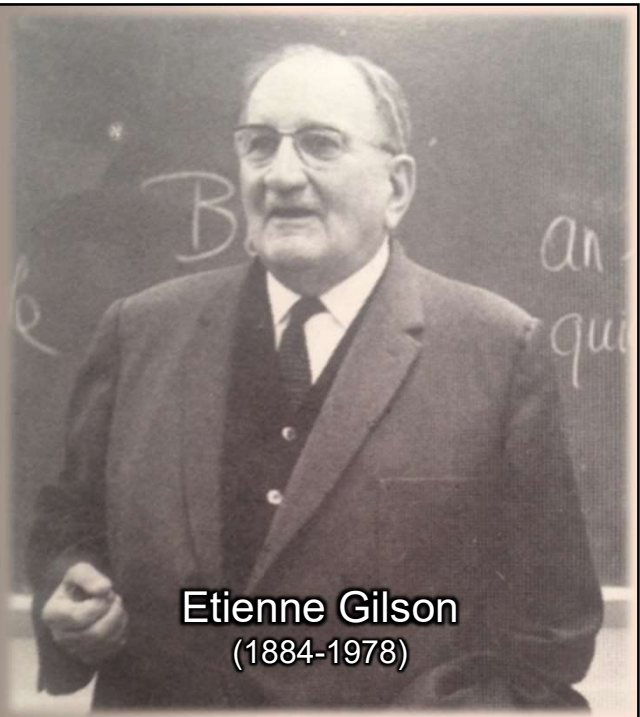
Etienne Gilson
(1884-1978)

**"He has said what he had to say,
given the meaning which he
himself attributed to the
principles of his own philosophy.
Even the dialectical acumen of
Saint Thomas Aquinas could not
have extracted from the
principles of Aristotle more than
what they could possibly yield.**



Etienne Gilson
(1884-1978)

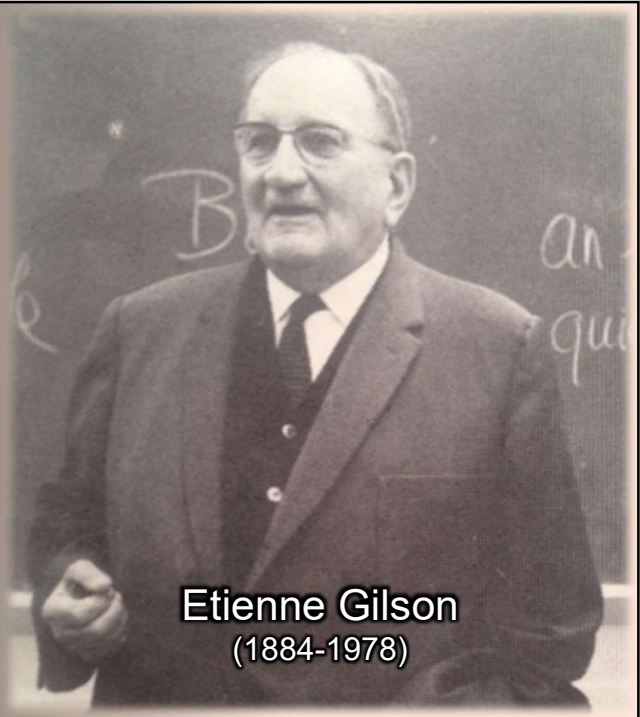
**"The true reason why his
conclusions were different from
those of Aristotle was that his
own principles themselves were
different. ...**



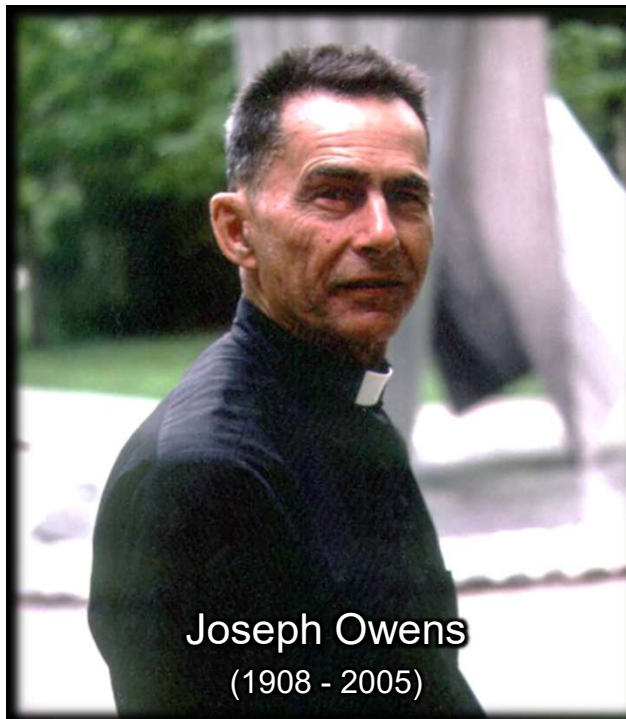
Etienne Gilson
(1884-1978)

"In order to metamorphose the doctrine of Aristotle, Thomas has ascribed a new meaning to the principles of Aristotle. As a philosophy, Thomism is essentially a metaphysics. It is a revolution in the history of the metaphysical interpretation of the first principle, which is "being."

[Gilson, *History of Christian Philosophy*, 365]



Etienne Gilson
(1884-1978)



Joseph Owens
(1908 - 2005)

"The argument, then, remained the same in structure and procedure when used by Aristotle to reach a multiplicity of celestial souls and finite separate substances, and when used by Aquinas to prove the existence of the unique and infinite God. But the respective assessments of actuality cause radical difference in the result of the demonstration."

[Joseph Owens, "Aquinas and the Five Ways," *The Monist* 58 (January 1974): 22]

***"All men
know this to
be God."***

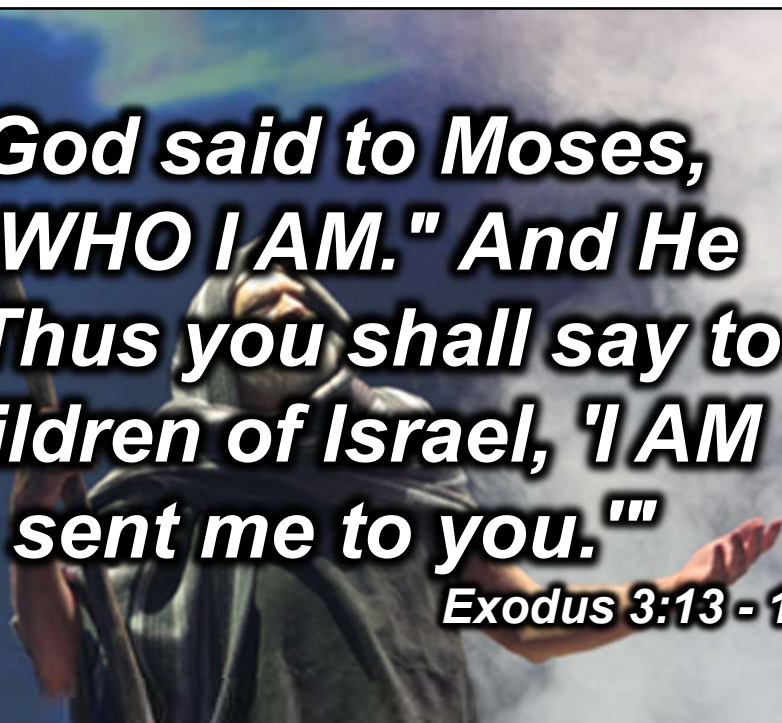
[*Summa Theologiae* I, 2, 3]

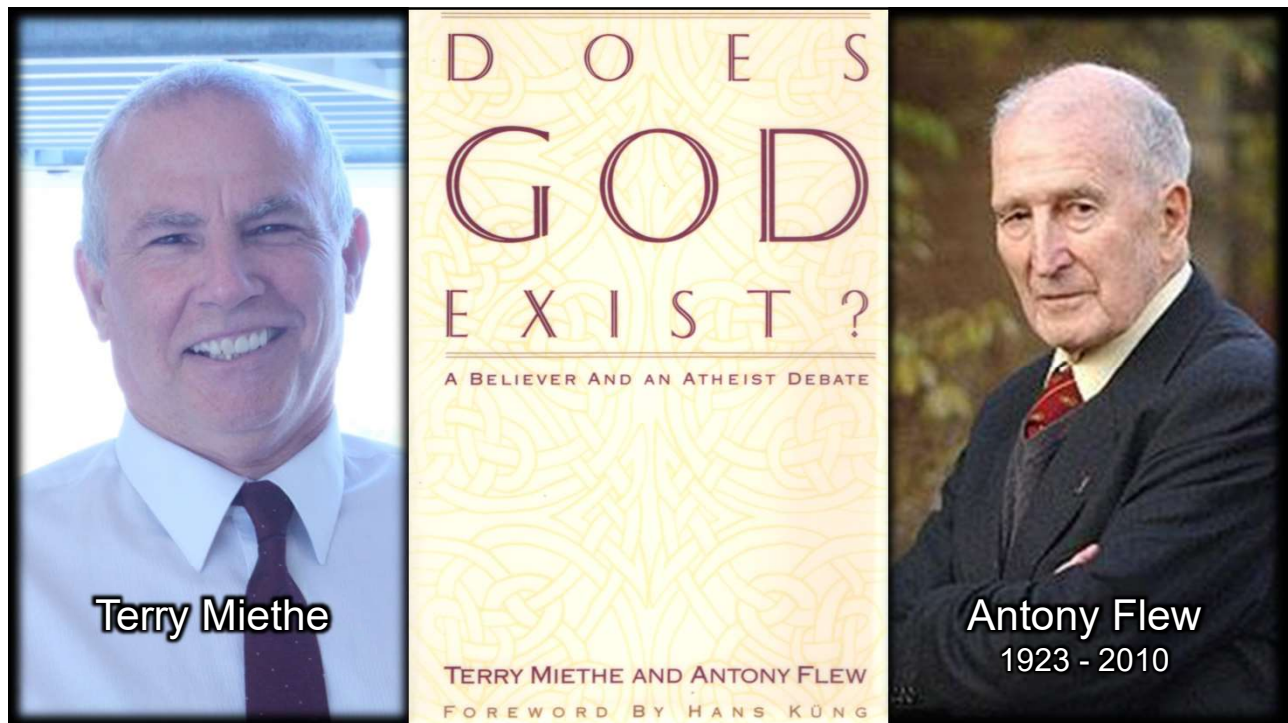


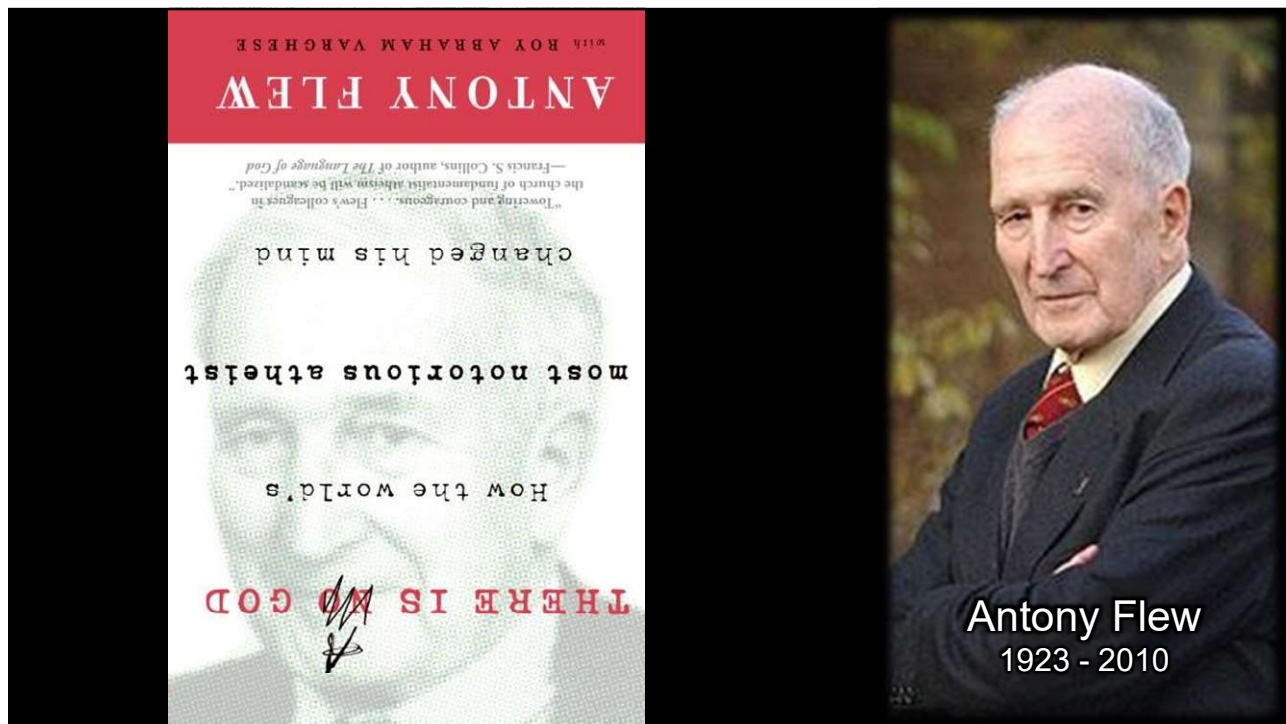
Thomas Aquinas
1225-1274

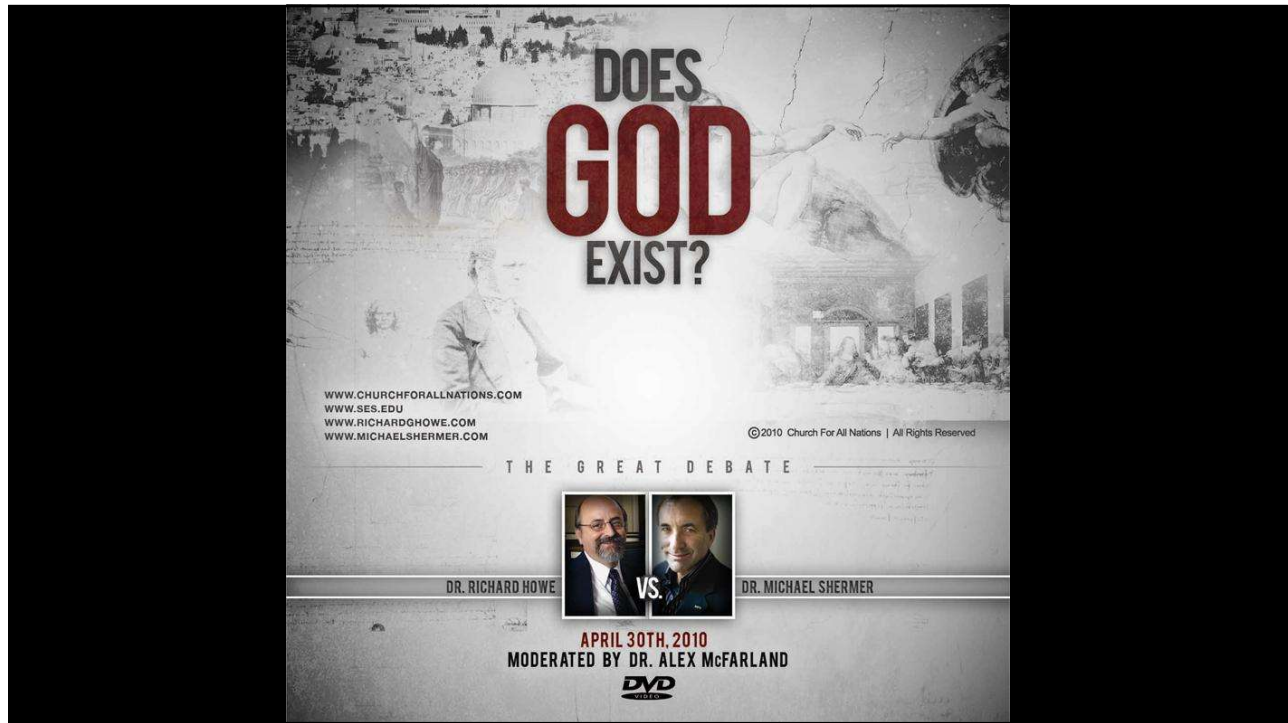
***And God said to Moses,
"I AM WHO I AM." And He
said, "Thus you shall say to
the children of Israel, 'I AM
has sent me to you.'"***

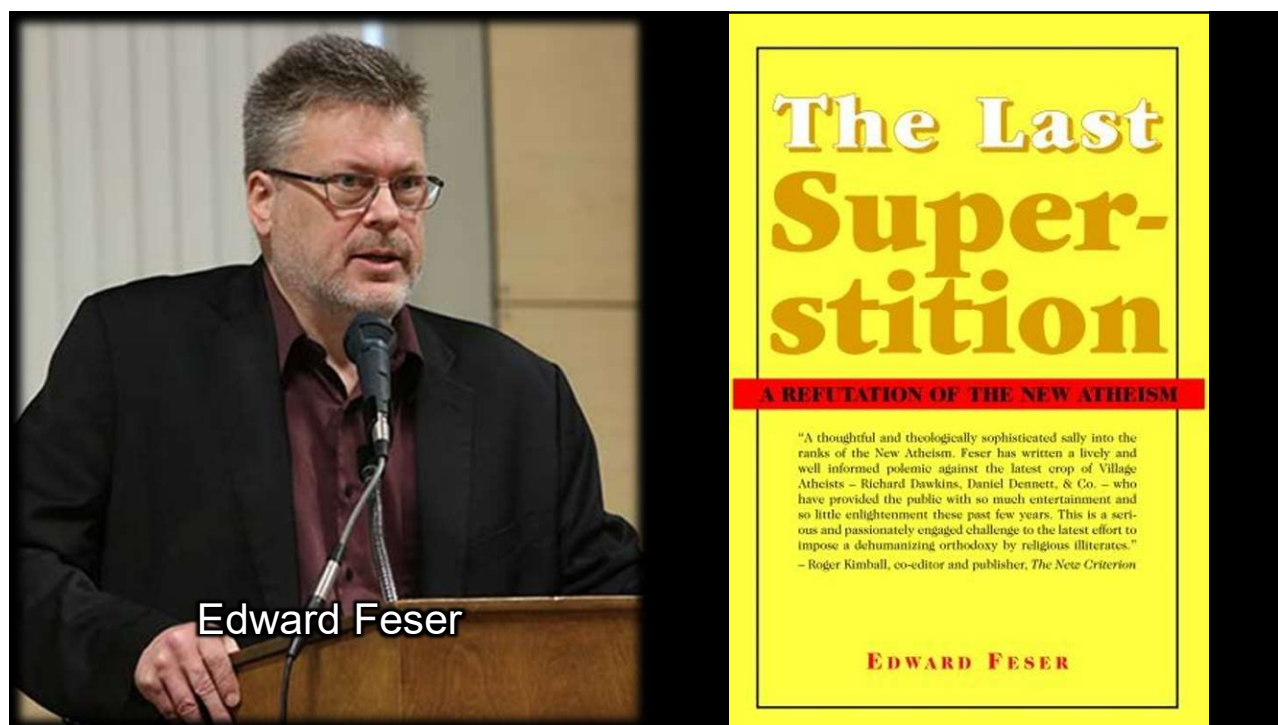
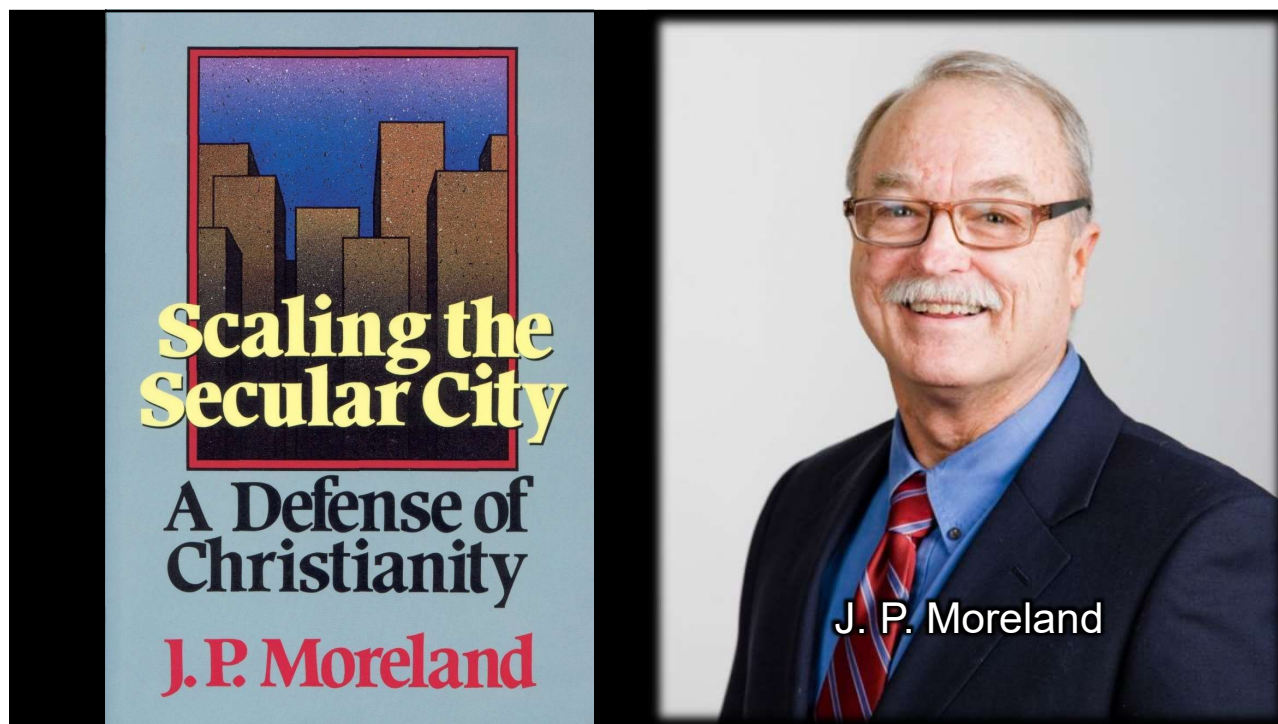
Exodus 3:13 - 14

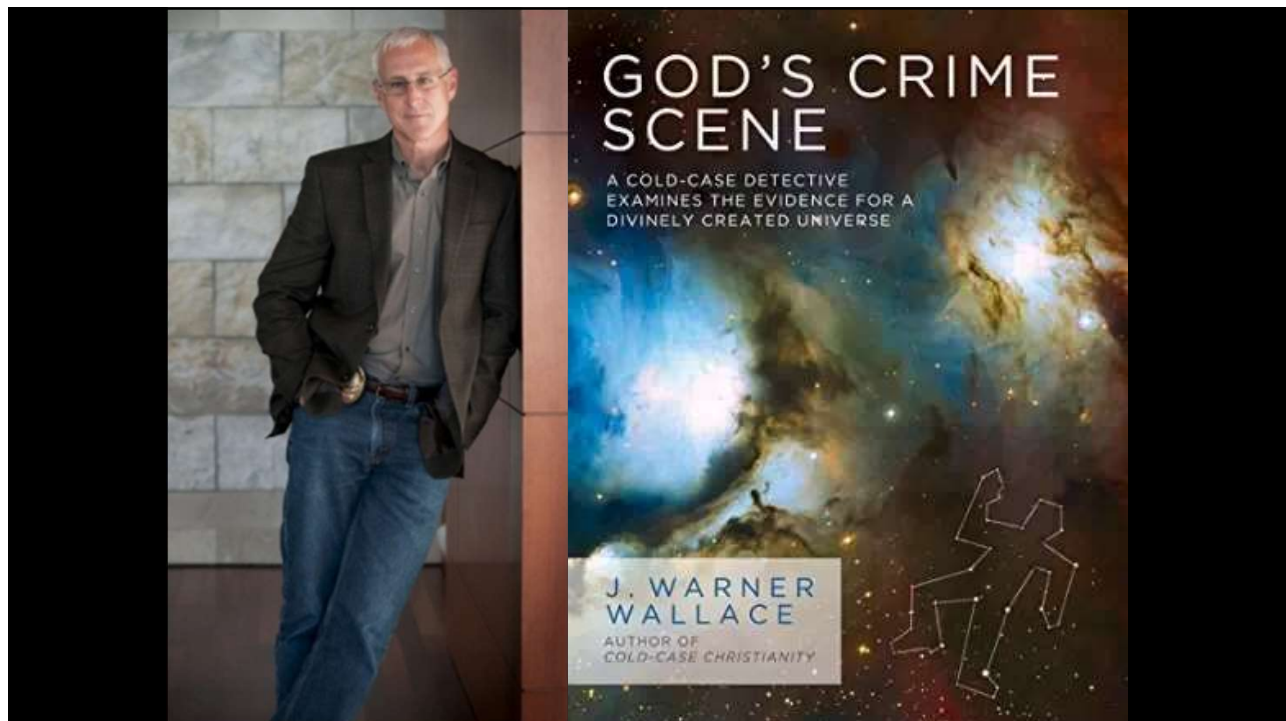
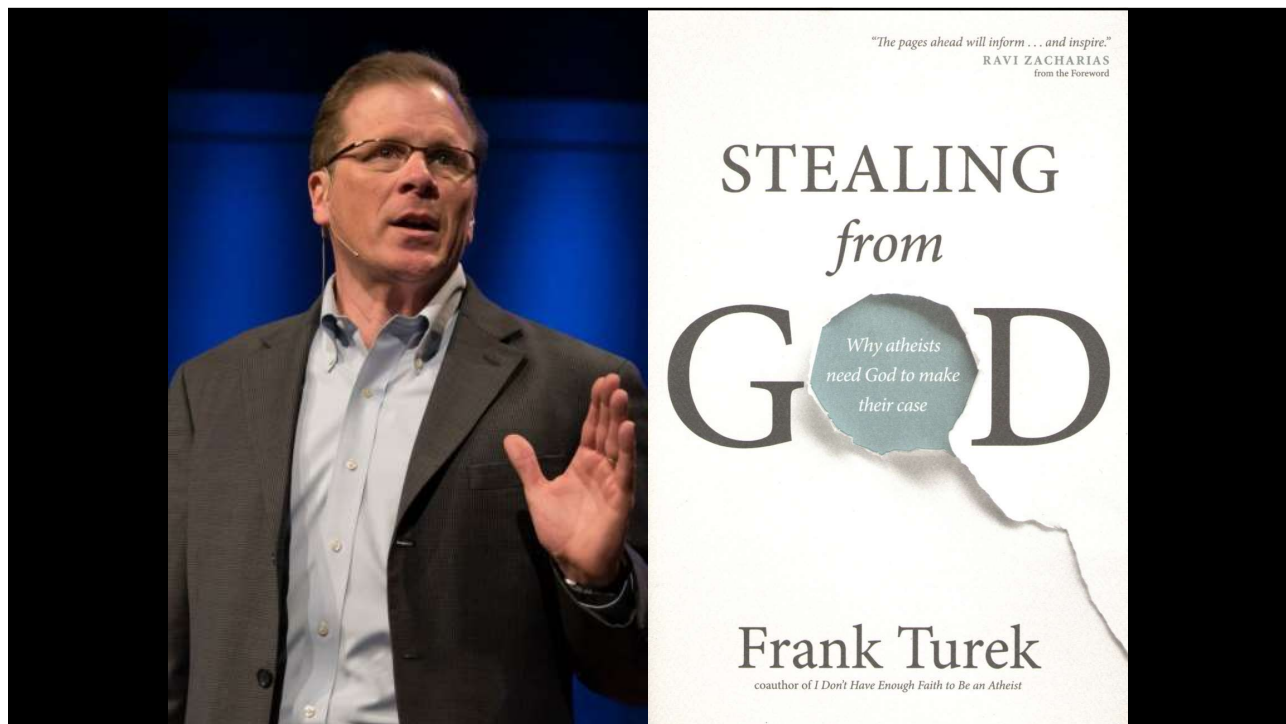


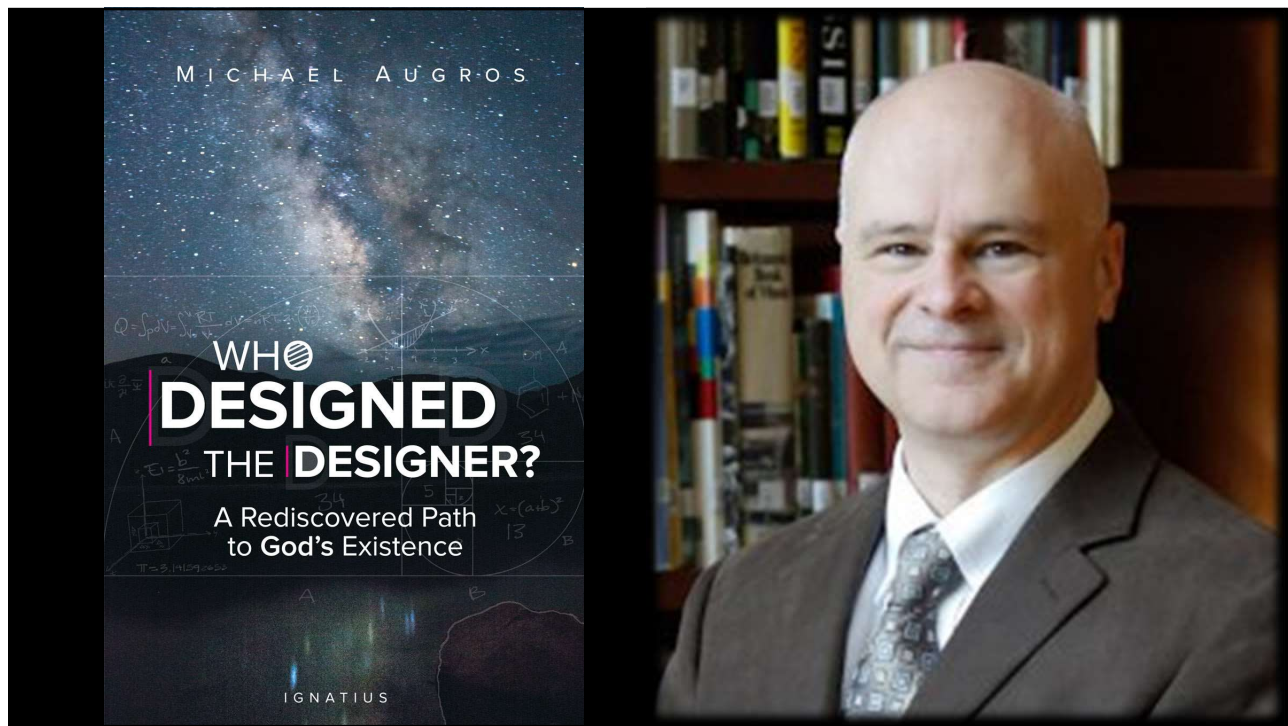


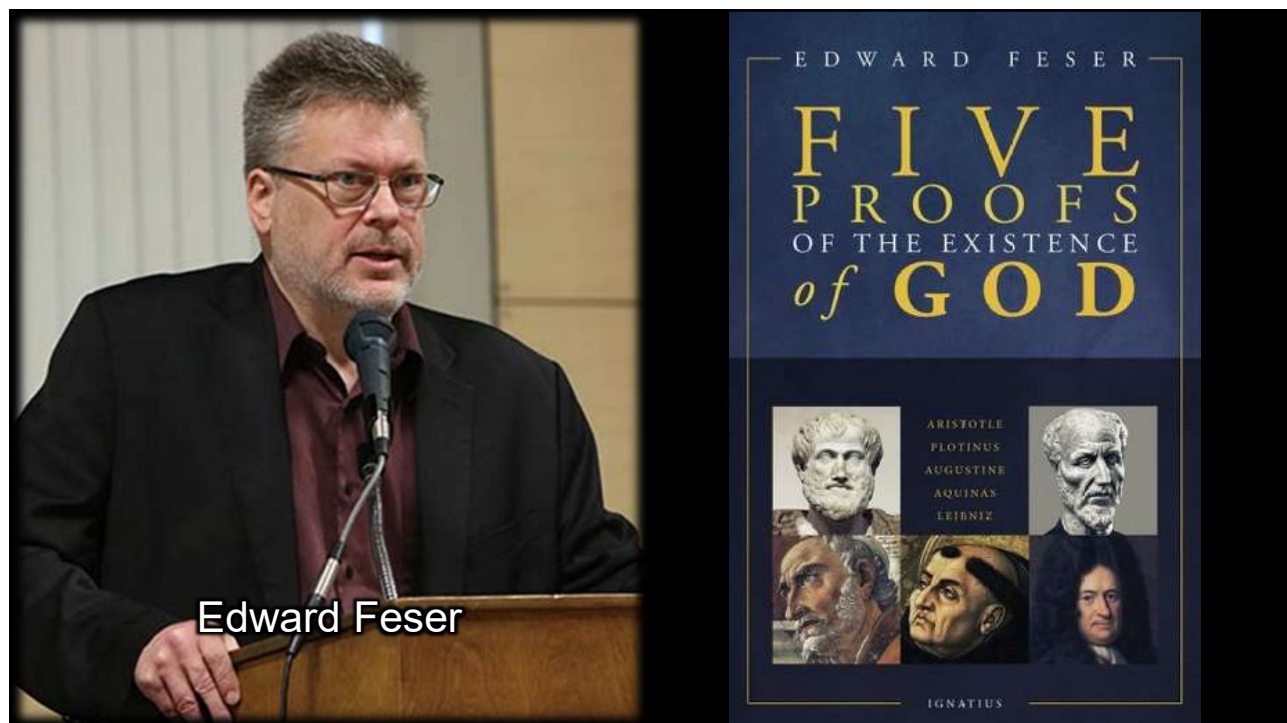
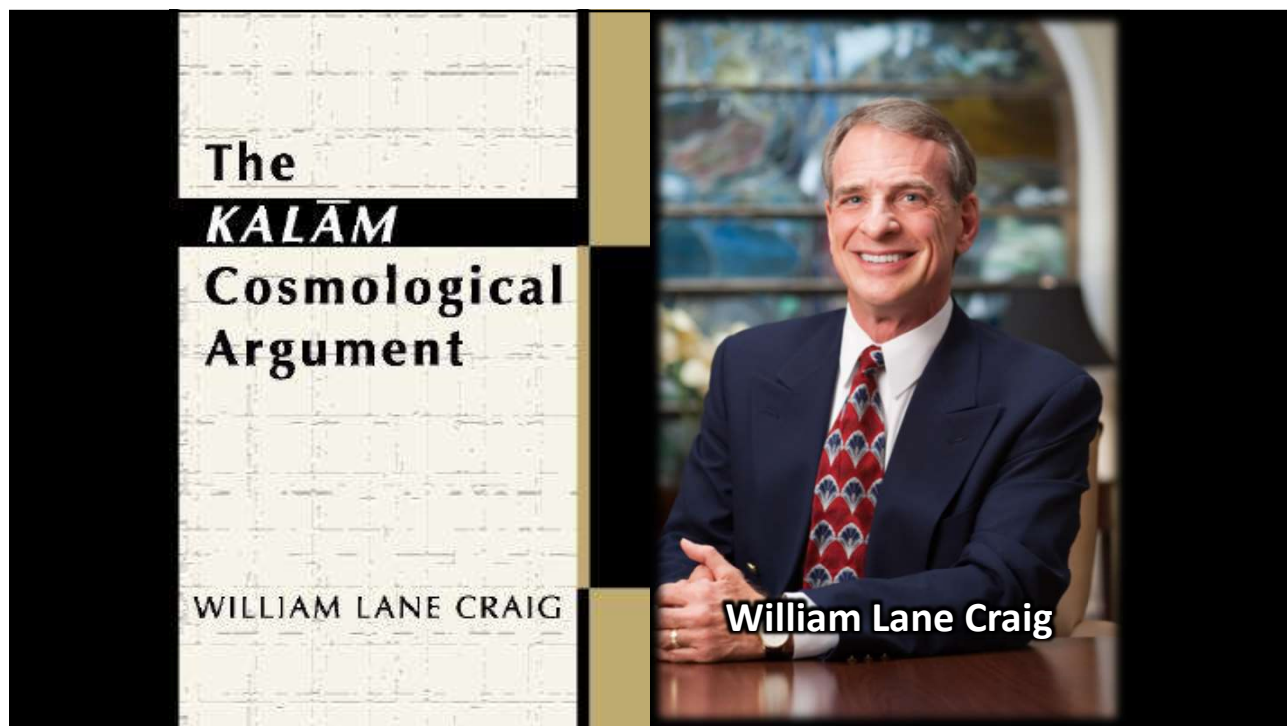


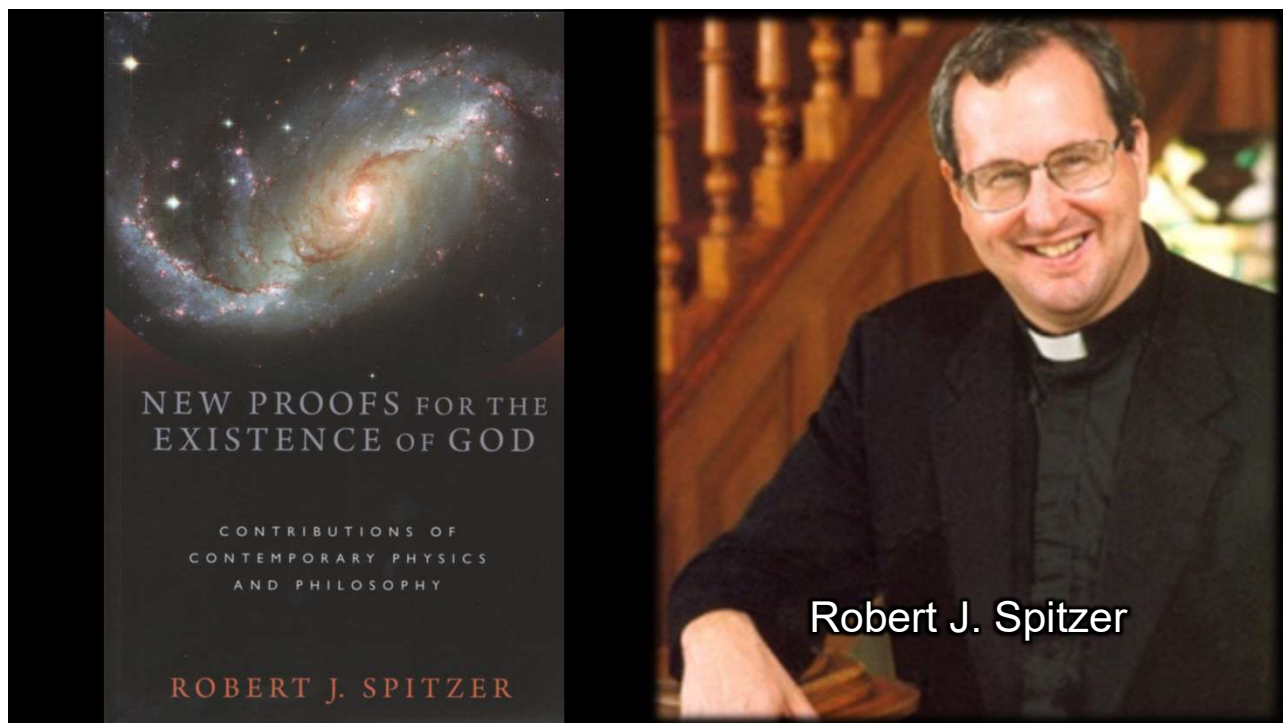


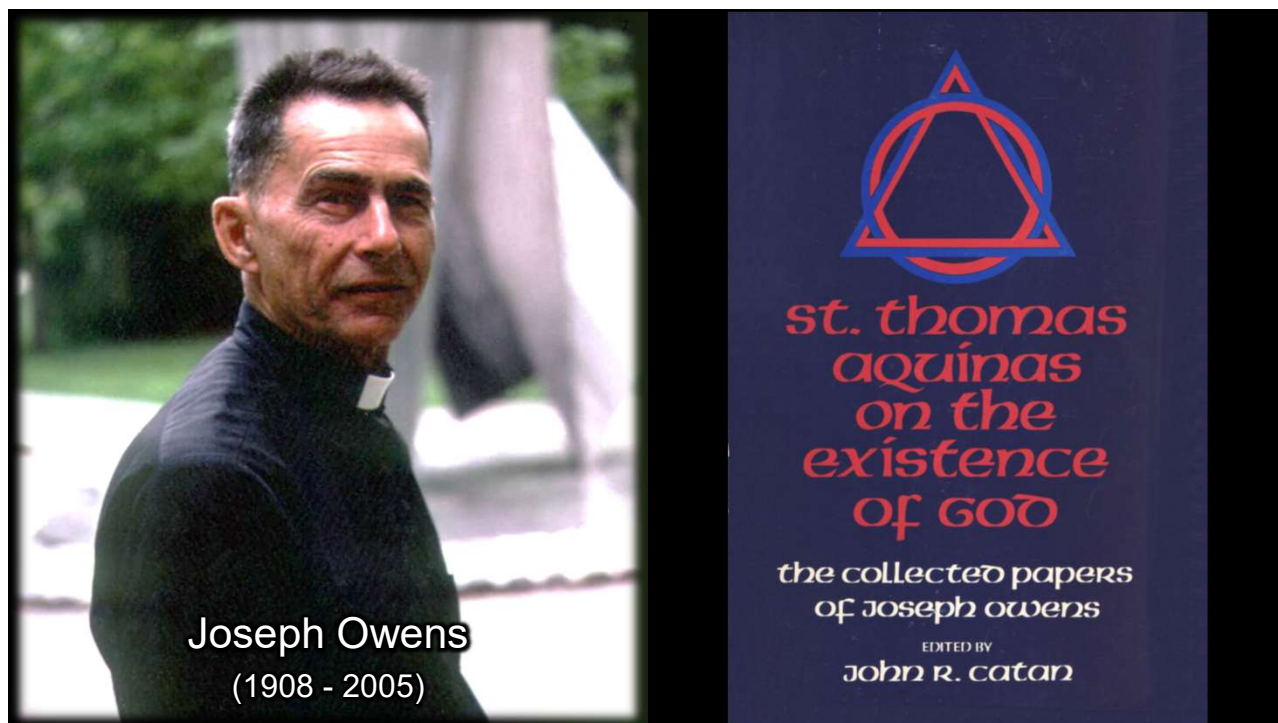
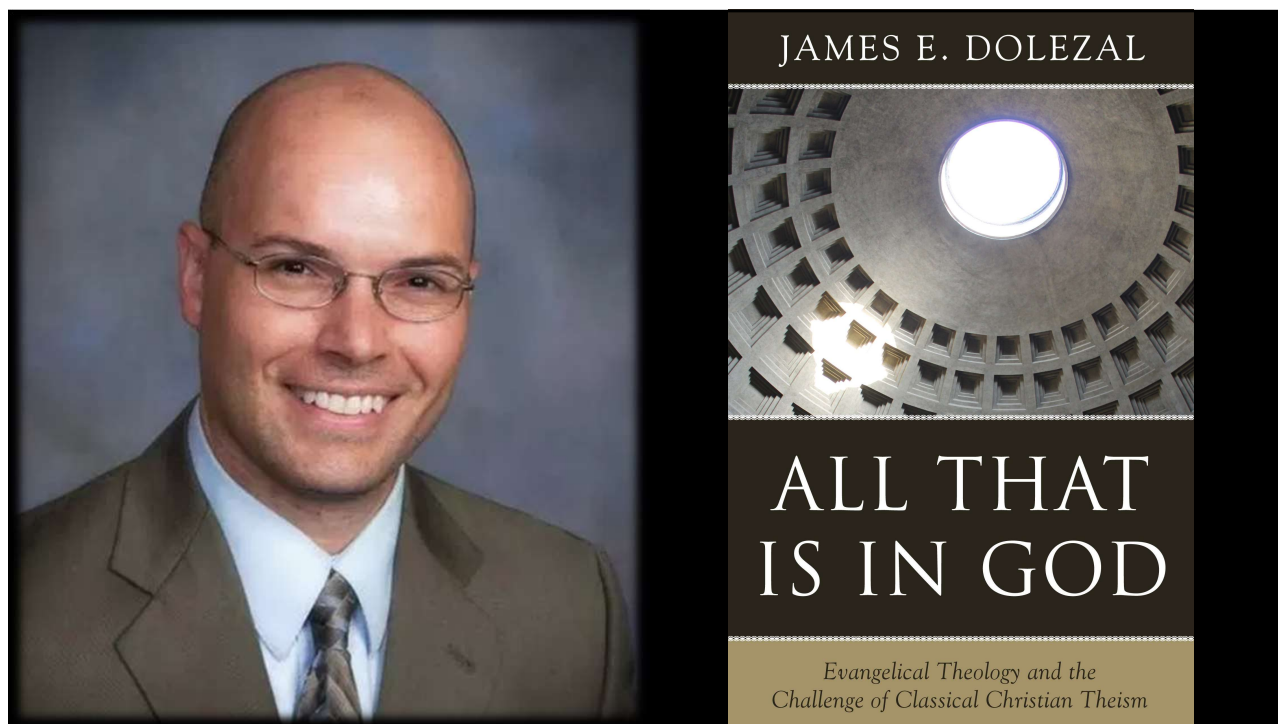












Joseph Owens
(1908 - 2005)

