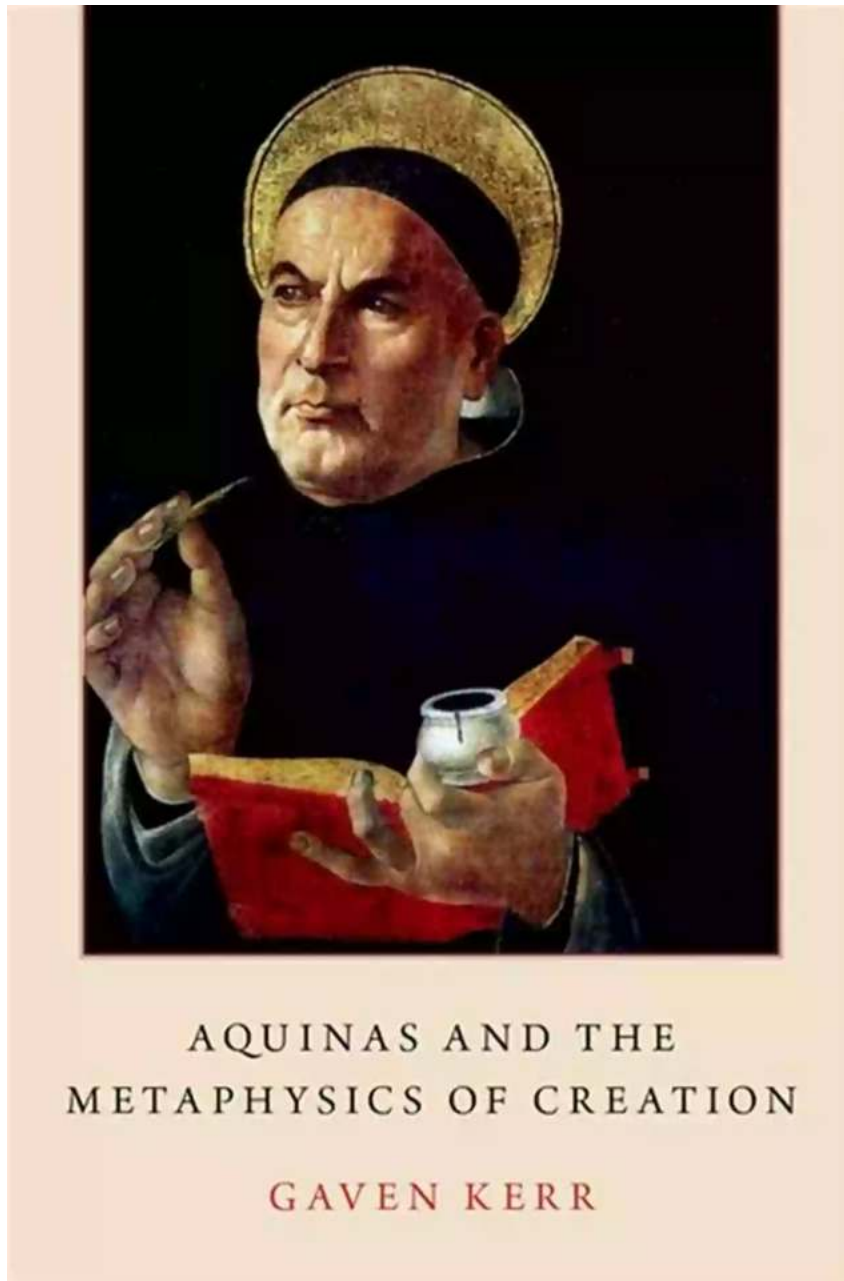
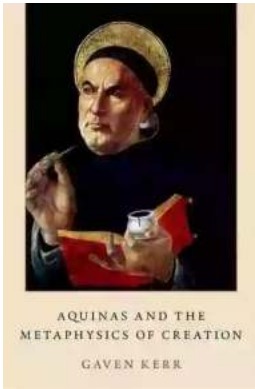


Aquinas And The Metaphysics Of Creation



Have you ever pondered over the mystery of creation? How did everything come into existence? Is there a purpose behind it all? These questions have intrigued philosophers, theologians, and thinkers throughout human history. One such thinker who delved into the metaphysics of creation was St. Thomas Aquinas, a renowned theologian and philosopher of the Middle Ages.

Aquinas, born in Italy in the 13th century, dedicated his life to merging Christian theology with Aristotelian philosophy. He developed a comprehensive philosophical framework that sought to reconcile reason and faith, and his work on metaphysics played a significant role in understanding the nature of creation.



Aquinas and the Metaphysics of Creation

by Anne Nadakavukaren (Kindle Edition)

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Text-to-Speech : Enabled
Enhanced typesetting : Enabled
Print length : 260 pages
Lending : Enabled
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At the core of Aquinas' metaphysics of creation lies the belief that God is the ultimate cause of everything that exists. According to him, God is the Creator who brought the universe into being out of nothing. Aquinas argued that the act of creation is not a continuous process but a one-time event that occurred at the beginning of time.

In his famous work, *Summa Theologica*, Aquinas presented his five proofs of the existence of God, one of which is known as the "Argument from Motion." He asserted that since everything in the world is in motion, there must be a First Mover, an unmoved mover, who sets everything in motion. This First Mover, according to Aquinas, is none other than God.

Aquinas also explored the concept of causality in his metaphysics of creation. He believed that everything that exists has a cause, a reason for its existence. This principle of causality led him to conclude that there must be a First Cause, an uncaused cause, which initiated the chain of causation. This First Cause, according to Aquinas, is God.

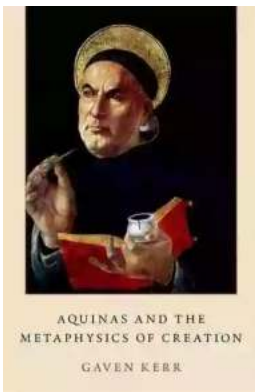
Furthermore, Aquinas emphasized the distinction between potentiality and actuality. He argued that potentiality refers to something that has the capacity to become something else, while actuality refers to something that has already realized its potential. In the context of creation, Aquinas proposed that God, being pure actuality, brings everything from potentiality to actuality through His creative act.

Aquinas' metaphysics of creation also touched upon the notion of contingency. He posited that everything in the universe is contingent, meaning it depends on something else for its existence. Aquinas asserted that if everything were contingent, there must be an ultimate necessary being that does not depend on anything else for its existence. This necessary being, he argued, is God.

It is important to note that Aquinas' metaphysics of creation was deeply rooted in his theological beliefs. For him, God was not only the Creator but also the sustainer of the universe. He believed that God's continuous presence and active involvement keep everything in existence. Aquinas argued that God's sustaining power ensures the continued existence of creation by imparting existence to all things at every moment.

Aquinas' metaphysics of creation has had a profound influence on theological and philosophical discourse for centuries. His thoughtful insights into the nature of creation, causality, and God's role as the Creator continue to engage scholars and thinkers even in the modern era.

, Aquinas' metaphysics of creation provides a compelling framework for understanding the profound questions surrounding the origin and purpose of existence. His exploration of the First Mover, the First Cause, and the concepts of potentiality, actuality, and contingency shed light on the intricate relationship between reason, faith, and the mysteries of creation. Aquinas' contributions continue to invite us to ponder the metaphysical nature of our universe, encouraging us to delve deeper into the fascinating realm of philosophy and theology.



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In this book, Gaven Kerr expands on the brief treatment of creation offered in his 2015 volume, *Aquinas's Way to God: The Proof in De Ente et Essentia*. Aquinas does not offer one cohesive treatment on the issue of creation; Kerr synthesizes discussions from across his works in order to present a unified Thomistic metaphysics of creation.

Kerr argues that Aquinas's metaphysics of creation, wherein God is conceived as the absolute source of all that exists, is the backbone of his philosophical theology. Throughout his writings, the framework of the absolute dependence of

creatures on God and of the independence of God as existence itself is ever present. Without understanding this aspect of Aquinas's philosophical thought, Kerr suggests, it is impossible to understand his philosophy of God. When it comes to metaphysics, Thomas is committed to thinking through the issues involved therein on the basis of natural reason. Aquinas and the Metaphysics of Creation demonstrates Aquinas's belief that we must arrive at an affirmation of the existence of God on the basis of a wider metaphysical view as to the constitution of reality, a view that does not presuppose divine truths but can indeed establish them.



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