



In the created order, there are two species of **Duration**:

2 Æviterernity

Wherein Created Spirit exists

Spirit does not die, it is immortal.

This is the insensible, but knowable (perceptible by the intellect), world.

This is the domain of the spiritual life.

Eternity

Uncreated, Infinite

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

Uncreated Spirit

- Single pure Form
- Eternal (permanent)
- Utterly changeless



Created

Creation

Mortal, Finite

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

Created Matter

- Composite, of Matter (sensible) and Form (intelligible not sensible)
- Ceaseless accidental change
- Substantial change possible

Any reference to the **world**, or **death**.

All things were made by Him, and without Him was made nothing that was made.

Æviterernity

Immortal, Finite

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

Created Spirit

- Form only, no Matter
- Substantial permanence
- Accidental change

Any reference to **life** (spiritual life), especially **life everlasting**.

*I believe in ...
the holy Catholic Church,
the communion of Saints,*

*...
the resurrection of the body,
and life everlasting.*

*In Him was life, and the life was the
light of the world, and the light
shineth in the darkness, and the
darkness did not comprehend it.*

Any reference to **Forever**.

*...
as it was in the beginning,
is now, and ever shall be,
world without end.*

*I believe in God, the Father almighty
Creator of heaven and earth ...*

*In the beginning was the Word,
and the Word was with God,
and the Word was God.
The same was in the beginning with
God.*



**As it was in the
beginning ...
is now ...
and ever shall
be ...**

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

Asirvadem

Across
Four
Layers

St Anselm
St Augustine
St Thomas

Sheed

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