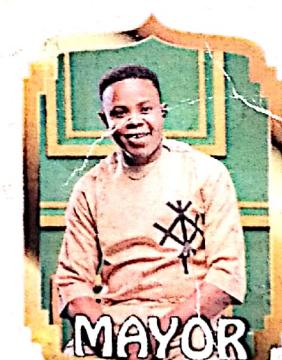
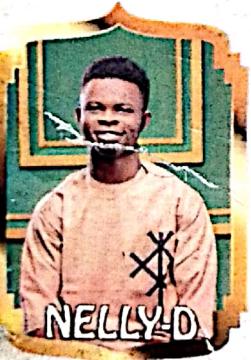
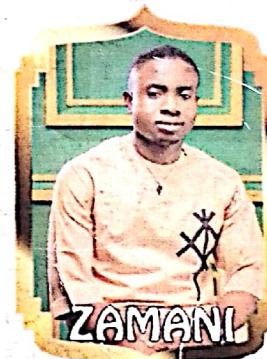
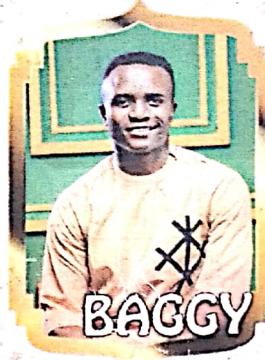
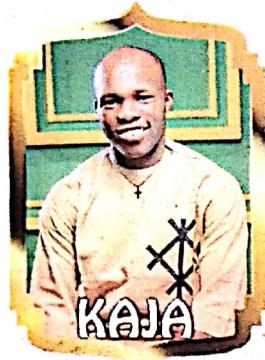


NSUKKA DIOCESAN SEMINARIANS



2023 PHILOSOPHY GRADUANDS
BIGARD MEMORIAL SEMINARY ENUGU



INEXTRICABLE
DYNAMITES

40
LEAVES

NAME:

Chukwuka.

CLASS:

SUBJECT:

DATE:

E. Curricular.

P.R

1. For some philosophers, the philosophy of religion has involved an attempt to find justification or explanation of their religion; for some " In the light of this assertion comment on the focus of philosophy of religion as an autonomous philosophical discipline.
- 2.a. Discuss at least five basic forms of theistic beliefs and practices.
b. Outline only five basic characteristics of religion.
3. Simplicity is one of the fundamental attribute of God. Discuss in details what you understand by Simplicity of God.
- 4.a. Discuss extensively what you understand by Conservation and occurrence of God.
b. Give a proof of Conservation by showing that divine Conservation is a necessity.
5. Expose and Criticize St Thomas Aquinas proofs for the existence of God, usually called the quinq. viae.

NUMBER 1

Introduction

What is Philosophy

What is Religion

The Meaning of Philosophy of Religion.

The Characteristics of philosophy of religion.

INTRODUCTION.

There is a difficulty in finding the place of philosophy in religion and perhaps vice versa. This is because religion concerns itself with matters concerning "tremenda mysterium Dei (the tremendous mystery of God). This prompted Mascall to advise: "A way with reason where faith is at stake."

Philosophy of religion also cannot stand to benefit the honour of dual categorization as philosophy and theology when the tasks, methods and goals of the two disciplines are opposed to each other. Such amalgamation of philosophy of religion and dogmatic theology is not tolerable as it is not in the least tolerable. On the

Contrary one would ask, what is the essence of allowing faith to reign supreme in such area where human reason can at least offer much help? To strictly adhere to MacCall's advice is simply to undermine the power of reason.

→ viewed from a different wave length the overriding confusion existing between philosophy and religion stems from conceptual distortion and putative misconception of people as to what mutually the two stand for. It may even be asked, if philosophy has relation with religion, what kind of relation exists between them? How does one influence the other?

Philosophy like religion does not take place any longer as to its quest. Both of them are involved in the totality of objects and human intelligence from specific angle. In other words, they are universal disciplines simpler. As such we shall consider ⁱⁿ the meaning of philosophy of religion a proper understanding of philosophy and religion respectively before delving onto philosophy of religion.

proper.

WHAT IS PHILOSOPHY.

According to Richard H. Popkin and Avrum Stroll, philosophy is the most abstruse and abstract of all subjects, for it is removed from the affairs of ordinary life. The reason for this is that philosophy like nature, loves to hide itself, yet paradoxically, in its fuddleness, its presence is evident.

The word philosophy is much used and little understood and this is not very surprising because philosophers themselves disagree about its precise meaning as they do in many other terms. There are few, if any, among philosophers who would state with confidence, what philosophy is. Etymologically, Philosophy comes from two Greek words "Philos" (to love or love) and Sophia (wisdom) which means the love of wisdom.

Philosophy, as the search for comprehensive knowledge embraces every bit human endeavours. It should jettison dogma, fanaticism and foreclosure of debate.

In a general sense, a persons philosophy is the sum of

his fundamental beliefs and convictions. In this sense, everyone has a philosophy even though such knowledge may not be realized by the person.

However, In a strict sense, Philosophy is the logical analysis of language and the clarification of the meaning of words and concepts. It is a group of problem as well as theories about the solution of these problems. It expresses enquiry into the deeper problem of human existence, beyond what the eye has seen or ear heard.

Socrates views philosophy as a reflective self-examination of the principles of the just life and happy life. As such he said "an unexamined life is not worth living". Aristotle also defined Philosophy as a speculative knowledge of the first principles of being and causes.

What is Religion

It is difficult to define religion. The definition of religion that is adequate must pay attention to the great diversity in institutional forms of religion as well as to a wider range of individual religious experiences.

For some people, religion is an organized system of beliefs, ceremonies, practices and worship that centre on one supreme God, or the Devil. Religion as a word is also generally used to describe man's relationship with divine or superhuman powers.

Etymologically, religion is derived from Latin "reli-gare" which means "to go over" or "read again", to consider it very carefully. It also means "to bond" with a bond.

Thomas Aquinas view religion as a virtue by which men gave due worship and reverence to God. Henry Bergson defines it as that element which, in beings endowed with reason is called upon to make good any deficiency of attachment to life.

In addition, Herbert Spencer sees religion as the attitude of an individual in a community to the powers which they believe that have the ultimate control over

their disorders and interests. There are other definitions of religion, but they are not identified by the characteristics of religion which are:-

1. ~~It is a system of belief, consisting of a set of dogmas and a body of practices.~~
2. ~~It is a system of belief, consisting of a set of dogmas and a body of practices.~~
3. ~~It is a system of belief, consisting of a set of dogmas and a body of practices.~~
4. ~~It is a system of belief, consisting of a set of dogmas and a body of practices.~~
5. ~~It is a system of belief, consisting of a set of dogmas and a body of practices.~~
6. ~~It is a system of belief, consisting of a set of dogmas and a body of practices.~~
7. ~~It is a system of belief, consisting of a set of dogmas and a body of practices.~~

The Meaning of Philosophy of Religion.

Philosophy of religion is the branch of philosophy that examines the intellectual questions that arise in considering religious views. There are numerous intellectual questions concerning various religions, especially in this modern age, that border the philosophies, making the quest for meaning onto these issues worthwhile.

Philosophy of religion also examines the essence

of religion and what it ought to be. In doing this, it treasures the various religions which have risen in the past with its developed concept of religion.

By investigating religion, philosophy of religion explores the relationship of philosophy and theology, religion and science, nature and grace, faith and reason. Its mode of investigation is not restricted by philosophy. It asks questions such as what are we?, where did we come from?, where are we heading to?

Methods of Philosophy of religion.

Q.9. Discuss at least three ways in which the following
processes of soil formation may be modified.

1) Climate and vegetation

2) Topography

3) Parent material

4) Time

5) Human intervention

6) Soil conservation

7) Soil management

8) Soil protection

9) Soil improvement

10) Soil conservation

11) Soil management

12) Soil protection

13) Soil improvement

14) Soil conservation

15) Soil management

16) Soil protection

17) Soil improvement

18) Soil conservation

19) Soil management

20) Soil protection

Simplicity is one of the fundamental attribute of God.
Discuss in detail what you understand by the simplicity of God.

Outline.

- Introduction
- The notion of Simplicity
 - Absolute Simplicity
 - Relative Simplicity
 - God as absolutely simple.
 - 5 proofs on how God is simple.

INTRODUCTION

An attribute is defined as that which follows by natural necessity upon a fully constituted essence. It originates from the Latin word "proprum" meaning one's own. Attributes reveal the underlying essence. When speaking of God, we understand by the divine attributes all those perfections which flow necessarily from the divine essence and which are found in no other being but God. Some the attributes of God pertains

to his being or essence and some pertains to his operations among the essential attributes of God we would concentrate on the attribute of Simplicity.

THE NOTION OF SIMPLICITY

A thing is said to simple when it is not a compound, that is to say, when it is devoid of composition. A compound is undivided but divisible, while on the other hand a thing is said to be simple when it is neither divided nor divisible.

Simplicity is thus the opposite of composition. It is defined as the absence of composition in the reality of a being. This definition is negative in form but positive in content. The reason for this negative form of the definition lies in the derivation of the concept 'Simplicity'.

Simplicity being the absence of composition, the denial of composition in a being implies the affirmation of simplicity in that being. Since a simple being is undivided in itself and indivisible, the two main kinds of Simplicity are absolute & relative.

ABSOLUTE SIMPLICITY

Simplicity is absolute, when the being excludes all parts of whatever nature, be they real or conceptual.

An absolute simple being, therefore, is not only actually undivided but also potentially undivisible.

A composite being is undivided because it is a unit, a whole, a totality, but it is potentially divisible because it consists of (real or conceptual) parts which make it to be a compound and with which it can be divided. An absolutely simple being, because it is devoid of all parts, is incapable of being divided.

RELATIVE SIMPLICITY

Simplicity is relative, when the being excludes parts of one kind but has parts of another kind. Hence, the relatively simple is undivisible in one respect but divisible in another. The fewer parts such a being has, the more simplicity it possesses.

Man, for instance has a composite nature, consisting of body (matter) and soul (form). Man's body is a compound, because the substance of the body as made

up of a number of different integral parts. Man thus possesses relative simplicity in the simple substance of his spiritual soul; but in many other respects he is "composite being" in no case, however, can he or any other creature be said to be "absolutely simple"

GOD AS ABSOLUTELY SIMPLE

Every composite being consists of distinct parts. The union of these parts into a whole forms the undividedness of a composite being. Hence, the parts are potential to the whole; the composite being becomes actualized onto the whole or units only through the unification of the parts so that the existence of the composite being is contingent upon this unification.

God exists and He is first, necessary and uncaused. It is contradictory to suppose that something should exist prior to the first being. It is contradictory to suppose that the necessary being should be contingent upon the action of a prior being bringing the component parts of his being together.

But all this would be necessary under supposition

that God is a composite being consisting of parts. Consequently, there are no parts of any kind in God, since the argument applies to any and all parts. A being, however, which is devoid of any and all parts is absolutely simple. God is therefore absolutely simple.

FIVE PROOFS ON HOW GOD IS SIMPLE

We must add that on denying that the divine being is composed, we attribute a positive perfection to that Being. Here are proofs that God cannot be composed on any order of Being.

1. God is not a body

Since God has no body, he also possesses no quantifiable parts. Every body is potentially divisible and moves only in so far as it is moved by another, as for example, our human body is moved by our soul. But as we have seen on the five ways, God is pure act and the first unmoved mover, and so he cannot be a body.

2. God is a Spiritual Substance, a Spirit:- His essence contains no matter of any kind and so, he possesses neither essential parts. Since God is a spirit, he is therefore neither purely material being nor a being which is partly spirit and partly matter, such as man. A substance which is neither composed of matter nor dependent on its existence and operations on matter is a pure spirit. Consequently, God is a pure spirit.

3. In God, essence and act the act of existing are the same. God is not composed on the order of being. If ⁱⁿ God these were different, two contradictions would follow. Since essence would have to be ordered to the act of existing as potency to act, it would follow that there is potency in God, which is impossible. But God is completely uncaused; therefore on God essence and the act of existing are absolutely the same.

4. Everything that exists must be either something which exists in itself and does not exist on another as in a subject of intension or something which does not

exist in itself but exists in another as in a subject of intension; everything must be either the one or the other, because there is no middle ground between contradictory ideas. Therefore, God does not exist in another as in subject. Therefore, everything will be either a substance or an accident.

5. The perfection of God's essence cannot be classified according to generic and specific differences.

The essence of God is one with his act of existing. His essence is identified with his being, and being as we know, transcends all species and genera. Thus the divine essence has no logical parts.

CONCLUSION:

God's simplicity cannot enter into composition with any other being. He is also simple in the simple in the sense that he cannot enter into composition with another as a part: hence in God, there is no metaphysical composition, because he cannot depend on anything or anybody. God is therefore, absolutely simple.

3

Expose and Criticize Aquinas' proofs for the existence of God, usually God the Quinque via.

Introduction

The idea of proving the existence of God or its non-existence is an age-old issue in philosophy of religion and it is no doubt a herculean task for philosophy of religion. It asks various questions such as Can we ever be sure that God exists? Are there traces of God in the world with which we can ascertain that it actually exists?

The arguments for the existence of God are split into two major bits, namely *a priori* and *a posteriori*. *Apriori* arguments are based on the premises that can be known to be true independent of experience of the world. While *A posteriori* arguments is predicated upon the premises that can be known only by means of experience of the world. It is also divided into two types; the cosmological and teleological arguments.

Here we are going to focus on the cosmological arguments of the existence of God by St Thomas Aquinas.

which is also known as Quinqvia Viae.

THE QUINQUA VIAS.

This refers to the five ways through we can proof the existence of God, according to Thomas Aquinas.

They are elaborated as follows.

FIRST WAY: PROOF FROM MOTION (or change)

(It is certain) that there is motion in the world and our senses even corroborate it. But everything which is in motion is moved by something else. Nothing is moved except if it is potency with regard to that towards which it is moved. Thus to move a thing is to make it pass from potency to act. For a thing to be brought from potency to act, it must be by a being in act.

It is incompossible for a thing to be in act and in potency at the same time under the same relationship. As such, it is impossible that a thing can be in the same manner and under the same relationship mover and moved (that it moves itself). From this, we see that whatever moves, is moved by something else.

If a thing is moved, and its mover is also moved and so on, it would lead to an infinity. But it would not be so because there would be then ~~no~~ first mover and consequently no mover at all. Because the second mover only moved because the first moves it. Therefore it is necessary to stop at some first mover which is moved by nothing else. This first mover is understood as God.

PROOF BY EFFICIENT CAUSE.

The Second Way is taken from the idea of the efficient cause. Here we find that there is among material things a regularity or order of the efficient causes. But we do not find nor is it possible, that anything is the efficient cause of itself because it would be prior to itself which is impossible and absurd.

It is not possible to proceed ~~the~~ to infinity on efficient cause because if we arrange in order all efficient causes, from the first to the last cause and then a cause is removed. This would

Mean that the effect is removed as well and there would be no first among efficient causes.

Also if we proceed to infinity in efficient cause there will be no first efficient cause, and there will be no ultimate effect, nor any intermediate efficient cause, which is false. Therefore, it is necessary to suppose the existence of the same first efficient cause and this we call God.

THIRD WAY: PROOF FROM CONTINGENCY.

The third way rests on the idea of the contingent and the necessary. In the universe there are certain things which are capable of existing, they are brought into existence and then destroyed, as such they are capable of being or not being. But it is impossible for everything which exists to be of this kind.

If all things are capable of non existence, there was a time nothing existed in the universe, and if it is true nothing would be in existence now, because anything that does not exist cannot begin to exist except, by the agency of something which has existed.

Therefore all things are not contingent, and there must be something which is necessary in the universe. These necessary beings either have or have not the cause of its necessity from an outside source. But it is not possible to proceed to infinity in necessary things which have a cause of their necessity as proven in the case of efficient cause.

Therefore, we suppose that there is a necessary existence of something which is necessary in itself, not having its cause from an outside source, but which is the cause of necessity in others. This something we call God.

FOURTH WAY. THE PROOF FROM DEGREES OF BEING.