DAY 1

**VOCABULARY LIST**

* THEORY – A MODEL FOR A SET OF TESTED HYPOTHESES THAT GIVES AN OVERALL EXPLANATION FOR SOME PART OF NATURE. “HOW IT HAPPENS?”
* LAW – A SUMMARY OF OBSERVED (MEASURABLE) BEHAVIOR THAT APPLIES TO MANY DIFFERENT SYSTEMS. “WHAT HAPPENS?”
* SCIENTIFIC CERTAINTY - HOW TIGHTLY ONE IS ABLE TO QUANTIFY WHAT WE DON'T KNOW. IN SCIENCE, THERE'S OFTEN NOT ABSOLUTE CERTAINTY. EXAMPLE: WE HAVE DESIGNED A LEVEE HEIGHT IN WHICH WE ARE 99% CERTAIN THAT THE LEVEE IS TALL ENOUGH TO WEATHER A 100-YEAR STORM.
* COLLOQUIAL CERTAINTY - PROPERTY OF BELIEFS WHICH A PERSON HAS NO RATIONAL GROUNDS FOR DOUBTING; A BELIEF IS CERTAIN IF AND ONLY IF THE PERSON HOLDING THAT BELIEF COULD NOT BE MISTAKEN IN HOLDING THAT BELIEF.
* DEDUCTIVE REASONING - THE PROCESS OF LOGIC FROM ONE OR MORE STATEMENTS (PREMISES) TO REACH A LOGICAL CONCLUSION.
* CURIOSITY - a strong desire to know or learn something
* WONDER - a heightened state of consciousness and emotion brought about by something singularly beautiful, rare, or unexpected
* POTENTIALITY - any "possibility" that a thing can be said to have
* ACTUALITY - the motion, change or activity that represents an exercise or fulfillment of a possibility
* PRINCIPLE OF NON-CONTRADICTION - A thing cannot both be and not be at the same time and in the same respect

**AQUINAS FIRST WAY:**

## Article 3. Whether God exists?

I answer that, The [existence of God](https://www.newadvent.org/cathen/06608b.htm) can be [proved](https://www.newadvent.org/cathen/12454c.htm) in five ways.

The first and more manifest way is the argument from motion. It is [*certain*](https://www.newadvent.org/cathen/03539b.htm), and evident to our senses, that in the world some things are in motion. Now whatever is in motion is put in motion by another, for nothing can be in motion except it is in [potentiality](https://www.newadvent.org/cathen/01124a.htm) to that towards which it is in motion; whereas a thing moves inasmuch as it is in [act](https://www.newadvent.org/cathen/01124a.htm). For motion is nothing else than the reduction of something from [potentiality](https://www.newadvent.org/cathen/01124a.htm) to [actuality](https://www.newadvent.org/cathen/01124a.htm). But nothing can be reduced from [potentiality](https://www.newadvent.org/cathen/01124a.htm) to [actuality](https://www.newadvent.org/cathen/01124a.htm), except by something in a state of [actuality](https://www.newadvent.org/cathen/01124a.htm). Thus that which is [actually](https://www.newadvent.org/cathen/01124a.htm) hot, as fire, makes wood, which is [potentially](https://www.newadvent.org/cathen/01124a.htm) hot, to be [actually](https://www.newadvent.org/cathen/01124a.htm) hot, and thereby moves and changes it. Now it is not possible that the same thing should be at once in [actuality](https://www.newadvent.org/cathen/01124a.htm) and [potentiality](https://www.newadvent.org/cathen/01124a.htm) in the same respect, but only in different respects. For what is [actually](https://www.newadvent.org/cathen/01124a.htm) hot cannot simultaneously be [potentially](https://www.newadvent.org/cathen/01124a.htm) hot; but it is simultaneously [potentially](https://www.newadvent.org/cathen/01124a.htm) cold. It is therefore impossible that in the same respect and in the same way a thing should be both mover and moved, i.e. that it should move itself. Therefore, whatever is in motion must be put in motion by another. If that by which it is put in motion be itself put in motion, then this also must be put in motion by another, and that by another again. But this cannot go on to [infinity](https://www.newadvent.org/cathen/08004a.htm), because then there would be no first mover, and, consequently, no other mover; seeing that subsequent movers move only inasmuch as they are put in motion by the first mover; as the staff moves only because it is put in motion by the hand. Therefore it is [necessary](https://www.newadvent.org/cathen/10733a.htm) to arrive at a first mover, put in motion by no other; and this everyone understands to be [God](https://www.newadvent.org/cathen/06608a.htm).

[**https://www.ccel.org/a/aquinas/summa/FP/FP001.html#FPQ1OUTP1**](about:blank)

<https://aquinas101.thomisticinstitute.org/the-five-ways>

**THE SCIENTIFIC METHOD**

