

PHIL 10100: Second draft of mini-paper

due: in discussion sections, February 5

For the second draft of your mini-paper, you must do two things:

1. Give an analysis of this argument in premise/conclusion form. The argument you construct must be valid, and should have as its conclusion "God exists." If some premises follow from other premises, you should make this clear. **Be sure to correct the mistakes noted by your TA on your first draft.**

2. Write a one paragraph criticism of what you take to be the weakest premise in the argument, as you have reconstructed it. The criticism should be short, and to the point. Make sure that you direct the criticism at a specific premise.

This draft will be graded, and will be worth 5% of your grade.

Be sure to hand in your first draft, with your TA's comments on it, with your revised draft.

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