On the Analogicity and Transcendence of Act and the Foundation of Metaphysics
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It is today often argued that the analogy of being is an analogy of participation, and that St. Thomas dropped his reliance upon the analogy of proper proportionality. This paper argues the following: 1) that the Aristotelian response to Parmenides in terms of the analogicial division of being by act and potency is the discovery of the analogy of being; 2) that it is an analogy of proper proportionality; 3) that this account is also necessary because God has no determined relation to the creature; 4) that despite the emphasis on the analogy of effect to cause in the Summa theologiae, it is clear that Thomas still holds this formal judgment (that God has no determined relation to the creature) which requires that all other analogy be understood in the context of the analogy of being as an analogy of proper proportionality--this is an undergirding metaphysical necessity; and 5) that the analogy of participation reflects causal wisdom proceeding from the analogy of being, but is itself secondary and derivative vis a vis that primal analogy: the causal relations of createdness and participation presuppose being and are founded upon it.