

## 1: Contingent is What You Will - Catholic Stand

*The Contingency of Creation God is the only one who is self-existent, self-generative, self-sustaining, autonomous, independent, eternal and infinite. He is a non-contingent Being.*

For other posts in the series, click a number: As noted by TFT, thinking in this disciplined way yields important insights in both science and theology: Science and theology are each dedicated in their own way, not only to clarifying and understanding order, but to achieving order. Theology Christian theology teaches us that God, who is love, is the source ground of the order in the created universe that we observe through science, and are told about, by revelation, in Holy Scripture. God, for love and by love, brought all that is outside himself into existence out of nothing *ex nihilo*. Thus we understand that all that exists in creation is reliant upon the Creator God, and so in theology we refer to created reality being "contingent reality. God freely and ungrudgingly brought the world into being, giving it a genuine reality of its own though utterly differentiated from himself. Moreover he continues freely and ungrudgingly to sustain it in being through relations to himself, thereby constituting himself in his Love as its true determining end. God is the only One who is what he does and does what he is, so that the very Love that God eternally is in himself and in his relation to the universe he has made bears in a commanding ontological way upon it. That is the ultimate ground for its created order as well as its created being. Thus we relate the emerging order we see in the universe to the redemptive work of God's work that lies at the very heart of the gospel message. That concept is grounded in the truth that the Word of God in his eternal existence with the Father and Spirit, in love and for love for God is love, created the universe and then through the Incarnation joined himself with it in order to restore its fundamental order. All this is by grace, for love, and for no other reason. The foundation ground of all that is, and is emerging all this ordering and re-ordering is the activity of the Triune God of love and grace. Science No less than true theology, true science science connected to reality is dedicated to and reliant upon the fundamental order of an intelligible universe. It has taken science millennia to see this order at both its macro and micro scales. Whereas science once thought the universe was trending toward disorder, it found, in the midst of disorder, an underlying ground of order. This insight emerged as science began to see that the expanding universe is trending to greater levels of order, not to dissipation. Science not only relies on the universe being orderly in making its observations, it does so in its work to attain order through its various technologies. As TFT notes, "in our engagement in scientific activity we respond to an ontological imperative, which we share with the whole universe of created reality in its constant expansion toward maximum order" p. Increasingly, science is discovering what TFT refers to as "the ontic truth of things," which is the intrinsic order of the universe. Because this order is intelligible rational, it is discoverable, if we allow the universe to speak to us in its language, on its terms. When we do, we find this intelligible order to be contingent an order grounded in something outside itself. On this journey of discovery, science is having to "rethink physical laws in terms of their contingent relations to a stable ground of intelligibility beyond themselves" p. These are exciting, mind-expanding developments in the natural sciences particularly in the case of sub-atomic particle research where science has found that quanta the very smallest particles in the physical universe behave in truly baffling ways. According to TFT, it may be that physics has "found its limits," but in doing so has "gained a profound insight into the contingent nature of rational order which it cannot adequately grasp from its own restricted perspective, and where it needs help from beyond its own frontiers" p. That is to say, quantum theory has the effect of forcing out into the open the contingent nature of physical reality in such a way as to make a genuine doctrine of creation pertinent in its own field. The heavens are telling the glory of God; and the firmament proclaims his handiwork. Day to day pours forth speech, and night to night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world.

## 2: Laws of Business: Contingent Contract

*In religion and theology, contingency often marks the fundamental difference between the Creator and creation. It is used in ontological and cosmological proofs of the existence of God in the sense that all created beings cannot account for their own existence, but "in their contingency" point to a Creator, who is not contingent, but the.*

Miscellaneous articles The Contingency of Creation God is the only one who is self-existent, self-generative, self-sustaining, autonomous, independent, eternal and infinite. He is a non-contingent Being. God, the non-contingent Being, created all things to be contingent upon Himself. The created order is not self-existent, self-generative, self-sustaining, autonomous, independent, eternal or infinite. Only God is such; and what God is only God is. If God is not the sustainer of all that He created, then He created something that is autonomous, independent, self-sustaining, self-actualizing. Such is the basis of idolatry! God did not create something which could be self-sufficient, self-sustaining or self-generative. ALL that God created is contingent on His continued and on-going sustenance. The created order was derivative ek theos in its origin, and the created order is continuously derivative ek theos for its existence, order, function and operation. Everything that God created is contingent or dependent on the ontological dynamic of the all-powerful, eternal, living God in order to function as intended. First, the illustration of the artist. With talented "creativity" the artist crafts his work. Once completed, the marble figure or the painting on the canvas is independent of the artist. The artist might die, but the work of art remains. The relationship of the Creator to His creation is not like that of an artist to His work. The created order would disintegrate and vanish upon the withdrawal of the Divine presence. Creation would not exist autonomously and independently from God, apart from His sustaining providence, maintaining power and sovereign control. This is known as the "general immanence" of God in His creation. The "particular immanence" of God in His creation is the indwelling of Christ in the Christian. A second inadequate illustration is found when the male and female of a particular kind of living organism join together, and the union issues forth in the "creativity" of reproduction. It is the birth of another of the "same kind," for "like begets like," after their kind, the same in nature and essence. God did not create a creation that was essentially God, an extended God phenomena, an emanation or extension of the essence of God, of the "same kind. The creation is not divine, and does not become "god. God is not contained in, absorbed by or possessed by His creation. God is distinct from His creation, but He is not divorced, disconnected or detached from His creation. He is vitally connected to His creation, which must derive from Him ek theos in order to be sustained and maintained in its existence and function. That is the continuing contingency of the created order. The English word "contingency" is derived from two Latin words, con meaning "together with," and tangere meaning "to touch. God is necessary for the sustaining and function of the created order. The creation is contingent upon God, but God is not contingent upon the creation. God did not "need" the world. He was and is self-sustaining and self-sufficient. Some Christians have inadvertently explained that God created man because He was lonely and needed fellowship and social interaction. God is not contingent upon creation. Creation is always contingent upon God. The realization of the contingency of the world upon God is a specifically Christian concept. The Greek scientists and philosophers sometimes explained the universe in monistic terms wherein "Nature" was deified and time was viewed as cyclical and eternal. Other Greek thinkers developed a very dualistic concept of the universe, wherein the immaterial was so removed from the material, the spiritual from the physical, that God was detached from the physical world. The early Christian thinkers rejected the extremes of Greek thinking, and explained the dynamic contingency of creation upon God and His grace. So convincing was their argument that Greek naturalism was put aside for many centuries. There was a resurgence of dualistic thinking in the writings of Augustine in the fifth century, as he emphasized the deterministic "will of God" separated from the actions of God. Thomas Aquinas fortified such dualistic arguments by separating faith and reason. The thirteenth century was a revival of interest in Aristotelian concepts. By the sixteenth and seventeenth centuries Francis Bacon emphasized empiricism, Rene Descartes separated mind and matter making reason supreme, and Immanuel Kant asserted that the mind can only know what it is subjectively involved with. These philosophical foundations led to a materialistic science that

viewed the universe as mechanical, instrumental and deterministic, to be observed with rational empiricism. Only now in the late nineteenth and twentieth centuries are the observations of science forcing scientists to give up their faulty philosophical foundations. The principle of relativity and quantum theory have shown the fallacy of strict empiricism and positivism. There is a tendency, though, for science to swing to the opposite extreme of spiritualistic science with monistic emphases of a self-sustaining universe. Recent scientific studies are documenting the contingency of the universe. Science is having to admit that the best scientific evidence is against any hypothesis of an infinite, eternal universe. A "singularity" occurred; there was a beginning, a "genesis. There is an invariant dependability, constancy and faithfulness to the universe, to which all other things relate. We are seeing in our day the greatest explosion of scientific discovery of the universe in the history of mankind and his cosmological observations. The previous great period of revolutionary scientific discovery was in the fifteenth and sixteenth centuries when Copernicus and Galileo made their astronomical observations. Copernicus wrote a treatise *On the Revolutions of the Celestial Spheres*. It explained the solar system and the planetary orbits, repudiating the theories of a stationary earth that dated back to the Greek philosophers and Ptolemy. The institutional church of that time reacted with repudiation, ostracism and excommunication of those who advocated the new scientific theories. The church defended their traditional, literalistic interpretations of Scripture, but eventually had to admit that the observations of science were correct. The astro-physicists are measuring the universe and evaluating the inter-relations of the micro and macro cosmological phenomena. Whereas Copernicus and Galileo discovered the revolutions of the planets, modern scientists are discovering the relativity, the relations of the universe. Whereas Copernicus and Galileo observed the design of the solar system, modern scientists are observing the derivation and dependency of the universe upon a dependable invariant. Whereas Copernicus and Galileo recognized the conformity and consistency of the bodies in space, modern scientists are recognizing the contingency of the universe. Whereas Copernicus and Galileo saw the patterns of the planets and stars, modern scientists are seeing the personal factors in control of the universe. Whereas Copernicus and Galileo explained the helio-centricity of the solar system, modern scientists are explaining the onto-centricity, perhaps even the theo-centricity of the universe. These are amazing times! Science is reluctantly having to conclude that the origin and operation of the universe demands a singular, intelligible Being in a continuously sustaining onto-relational connection with the cosmos. This is but a return to Christian thinking about the "contingency of creation. Michael Polanyi, chemist and philosopher, referred to the ultimate relationality between Creator and creation. Albert Einstein is known for his "theory of relativity," which explains that light, space and time are not absolute, but are related to something else, an invariant. All the created order seems to be relative to an invariant, some power or energy, some One, who is absolute. Torrance, the Scottish theologian, has been the primary author to use the word "contingency" to explain the relation of the creation to the Creator. No wonder it is not easy to understand! The established, eternal, immutable invariant to which all else is related or relative is God. God is the absolute, non-contingent Being. Christians need to understand that science and Christianity can be allies instead of antagonists, especially now as science is willing to admit the relativity, contingency and dependency of the universe. Einstein himself said that "science without religion is lame; religion without science is blind. Science is recognizing the necessary contingency of order, design, constancy and dependency upon a relational invariant that is omnipotent and personal. But natural revelation alone and the "natural theology" based upon such will never bring science to the recognition of the greater understanding of contingency. The contingency of the creation is even more specifically documented, defined and explained by the evidences for the "singularity" of the incarnational redemptive action of God in Jesus Christ. The creation of the physical world "set the stage," so to speak, for the "new creation" in Jesus Christ. The cosmological "singularity" was the context for the redemptive "singularity. In Christ there is the "new beginning" whereby man can experience "re-gensis," the spiritual regeneration Titus 3: Christians, who are "new creatures" in Christ, are "created in righteousness and holiness" Eph. God sustains the "new creature" with enabling empowering. No one can live as a Christian except by the grace provision of God, responding to such in faith which is our receptivity to His activity. The Christian life is a derived life, a derived righteousness. It is the resurrection of Jesus Christ that is the "singularity" that makes available the dynamic of divine life, the life of

Christ Himself, to dwell in man and function through man. By such man is "saved" from dysfunction in order to function as God intended, contingent upon the life of the risen Lord Jesus. It is indeed regrettable that science is perhaps more willing to recognize the cosmological ramifications of the contingency of the universe, than theology is willing to recognize the theological ramifications of divine contingency in the Christian life. Christian religion stubbornly remains committed to static epistemological belief-systems rather than recognizing the ontological basis of a relationship with Jesus Christ wherein contingency on His Being comprises Christian living rather than "belief" in the "benefits. Science used to think of the universe as a big receptacle. In that big box they could not find God by empirical observation, even though the box seemed to be getting bigger and bigger. Science had a self-limited perspective, and eventually had to recognize that what was going on inside the box was related to and influenced by, contingent upon, something or Someone beyond the box. Popular theology seems to think that they have God figured out, and He is boxed up in their belief systems. The incentive for living has often been that "if we love the God in the box, we should behave so as to please Him. Popular Christian teaching must "let God out of the box" and join with science in recognizing Him as the sustainer of all creation. Particularly they need to recognize the ontological relationship that the Christian has with God, and that the Christian life is only derived contingently from the life of the risen Lord Jesus. Science seems to be at the forefront of explaining the "relatedness" and "relativity" of the created order upon God.

### 3: Creation and Contingency - Oxford Research Encyclopedia of Religion

*God the Father, Almighty Creator/Contingent Creation Both of the chapters under the previous subheading, "The Almighty Creator," contain material on the contingent creation. What follows are a few of Torrance's most important discussions of creation and contingency.*

It does not assume that there was a beginning however but demonstrates the premise by appealing to both a philosophic method and scientific methodologies. Scientific evidence like the big bang theory or philosophical arguments like reasons why an actual infinite cannot exist are used to defend particular premises. However outside of the kalam cosmological argument, the history predominately does not rely on a beginning of the universe. The Leibnizian cosmological argument helps express the argument through introducing proper language. There are premises that help sketch out a general pattern of approach for the cosmological argument. It takes into account both medieval and more modern formulations. As follows is the general premises; Everything that begins to exist has a cause. The world is contingent. The Leibnizian version has five premises. Its main focus is on "sufficient reason" [5] to a greater degree than other versions. Contingencies and necessary beings make up his discourse. This leads to the fact that there must be something outside of the universe of contingencies, and thus explains those contingencies. It has to in of itself be non-contingent and so is the necessary being God. The Leibnizian cosmological argument states; Every contingent fact has an explanation. There is a contingent fact that includes all other contingent facts. Therefore there is an explanation of this fact. The explanation must involve a necessary being. That necessary being is God. Kalam cosmological argument The kalam cosmological argument is a version of the cosmological argument founded within medieval Islamic philosophy of religion. Kalam is different to the more general cosmological argument when the history of its development is analyzed. This is because kalam contends for a first or beginning cause of the universe. The cosmological argument merely argues for there to be a necessary cause that endures contingent things in existence at all times. Although first posited by al-Ghazili within Islam, Christian philosophy, through the work of William Lane Craig has continued the legacy. William Lane Craig, a world-renowned philosopher is the most prominent defender of the kalam cosmological argument in the public sphere. From his contemporary work on the subject is where the argument is taken from. The kalam cosmological argument contains two premises and a conclusion. It is from the premises that the conclusion follows necessarily. The whole argument is internally logical and therefore consistent. There are no defeaters for the self-evident premises as well once a priori and a posteriori arguments are presented in defense of the premises. There are however defeaters for a natural cause of the universe which is the current mainstream position within the scientific establishment being opposed to theism. Therefore the argument leads inexorably that the cause of the origin of the universe coheres with and is best explained by theism rather than atheism. The kalam cosmological argument is; Whatever begins to exist has a cause. Premise 1 The universe began to exist. Premise 2 Therefore, the universe has a cause. Conclusion [7] [8] Popular Criticisms Misrepresenting the argument A very popular misinformed criticism of cosmological arguments was made by Bertrand Russell to in his work titled Why I Am Not A Christian [1] regarding the first cause argument. Many contemporary atheists and evolutionists also misread it. Their objection is usually couched in the kalam cosmological argument. Because of this change of syntax, it simultaneously strips away any historical substance. The argument is altered into an ahistorical misreading. Because of this it becomes a minor, less important philosophical question to ask, and argument to advance. Atheists and general critics who take this route fundamentally address what they envisioned rather than what has been defended throughout the history of the cosmological arguments development within the philosophy of religion. The classical argument states that; "everything that begins to exist has a cause. God did not ever begin to exist as is implied by the misrepresented argument. Therefore the popular approach of attack by critics is rendered useless as it does not actually address any of the arguments premises. Not only are academic scientists and philosophers of prominence like Richard Dawkins or Daniel Dennet guilty of trying to advance such lines of criticism, but this tacit approval of addressing fictitious ahistorical cosmological arguments then filters down to the popular

culture. Many lay people that read their popular works and then take part in public debate and discussion with friends and family end up defending the exact same misinformed argument. Many critics setup against the cosmological argument of natural theology consider the critique to be devastating but it really lacks any teeth if historical criticism, or even common sense, is brought in to work. Professional philosophers are taken to task and discredited by defenders of the cosmological argument. Douglass Groothius confronts the misinformed critique by atheists and evolutionists head-on. It is actually logical fallacy called a straw-man. No cosmological argument claims that "everything must have a cause. Both he and Daniel Dennett have articulated within their writings attempts against the cosmological argument. Edward Feser, a critical philosopher of both Le Poidevin and Dennett, is especially taken aback by the popular level works of those two authors. Edward Feser determines this line of attack as "intellectually dishonest" and what Feser has coined as "meta-sophistry". But the quantum vacuum is not nothing; it is "teeming with virtual particles that constantly wink in and out of existence. This assumption only poses more questions that must be answered by assumptions.

## 4: Cosmological argument - Wikipedia

*This was the conception of the contingent nature of the creation, and its inherent rational order which was so impossible for dualist Greek or Roman thought to appreciate.*

Thomas Aquinas have in common? They use words like contingent and contingency, but with disparate meanings. Evolutionary biologist, Kenneth Miller, and the Commission use these words with one meaning, St. Kenneth Miller believes in continuing material creation and acknowledges it The Providence Journal , July In contrast to Miller, most Christians believe that material creation ceased with the creation of man. Thomas, although cited by the Commission in apparent support of what Miller identifies as continuing creation, discusses a completely different topic, namely acts of human free will as contingent acts in the foreknowledge of God. Aristotelian philosophy, including its modern form of Thomism, is based on substantial change in material things. It rejects continuing material creation. In accord with the principle of sufficient reason, all material changes are explained by the natures of material things. This includes changes in substance and changes in properties. In Aristotelian philosophy, every material thing in its nature is a composite of two principles. One is intelligible, the substantial form, which can change. The other is a principle of individuation, or prime matter, which remains the same during change. This does not mean that minor forms cannot persist through substantial change. Although water retains much of its properties within the animal body, it is integral to the substance, which is the animal. Water, before the animal drinks it, is a substance. After it is assimilated by the animal it may retain its properties but may be substantially the animal. Hydrogen and oxygen undergoing substantial change into water lose many of their properties, while some of their properties persist at the atomic level. What this means is that matter is neither created nor destroyed. What this means is that the result of substantial change has its full natural explanation in the substances involved. We know the natures of material things intellectually because the human mind has the power to abstract them from sense knowledge. In knowing what things are, we know what they can become. That of course, is through observation. However, if material things were being created rather than changing, we would have no clue as to what was going on. Revelation from God must be in accord with what is known by human reason alone. It is in accord with the scope and with the possibility of human knowledge that the Judeo-Christian revelation indicates that material creation ceased with the creation of man. If we lived in a world in which material creation were commonplace, we would be completely bewildered. Miller validly cites the Commission as in accord with his belief that material creation is continuing in the form of random change. The Commission claims that the rationale of Divine providence includes material change as either of necessity or of contingency. According to the Commission, the contingent is random change. However, change as materially random is humanly incomprehensible. It is beyond the scope of science. Miller is fully justified in his citation of the Commission. However, in its citation of St. While most material events are of necessity due to the intelligible natures of things, which man can know, some material events are contingent upon human free will. The Commission interprets St. The various meanings of randomness and probability deserve an essay in themselves. There are two meanings directly relevant here. One is mathematical randomness and its corollary, mathematical probability or mathematical chance. The other is scientifically inexplicable, material randomness and its corollary, material probability or material chance. Mathematical probability is the fractional concentration of an element in a logical set. Randomness refers to the formation of a new logical set based solely on the fractional concentrations of a source set. There is no material rationale involved in the formation of the new logical set. In this mathematics, the elements are treated solely from the perspective of counting. Their IDs are purely nominal. This cannot be true of material things. Material things have properties other than their numerical unity, which renders them countable. The mathematics of probability can only be applied to material things analogically. In such an analogy, the material rationale of the formation of a new set is ignored. In such analogies, human ignorance of the material rationale is equated with mathematical, logical randomness. Outside of mathematics, to postulate inexplicable randomness and probability is to deny the possibility of human knowledge and specifically scientific knowledge. Such material randomness denies the

existence of scientific, i. In contrast, the analogical application of the concept of mathematical randomness to material observations merely suspends knowledge of the scientific factors at the level at which randomness is posited. There can be no objective criteria for distinguishing a materially random event from a materially creative event. Both are scientifically intractable mysteries. The distinction depends upon whether one believes in the one or the other. Belief in the occurrence of materially random events throughout human experience, continuing through the present and into the future, renders science and all learning impossible. It is belief in superstition. Belief in the occurrence of materially creative events throughout human experience, continuing through the present and into the future, renders science and all learning impossible. It is inconsistent with the Judeo-Christian revelation. In the span of human experience, Aristotelian philosophy denies both material creation and material annihilation via substantial change. However, it accommodates the transition from inanimate lower forms to a higher level of being via reproduction and assimilation by animate substantial forms already in existence. It accommodates the reverse through death and decay. To recognize material reality as fundamentally rational, does not mean that it is wholly within the scope of human rational knowledge. The adage is true: The more one knows, the more he realizes how little he knows. Any uncertainty is in the human mind, not in material reality. Human uncertainty is often referred to as probability, but with a totally different meaning of the word, probability, from its meaning in mathematics. That is another topic for another essay. Not all material acts are determinate. Materially contingent acts are acts proceeding from the human will. As such they are not within the scope of science. They are extrinsically indistinguishable from each other as scientifically intractable mysteries. To believe in continuing material creation is not to render Darwinian evolution compatible with the Catholic faith as Miller contends and the Commission implicitly condones. Continuing material creation and its indistinguishable counterpart, materially random mutation, render Darwinian evolution unscientific and science impossible. It is only mathematically random mutation, which could render Darwinian evolution compatible with science. Of course, the application of the mathematics of randomness and probability to material reality requires suspension of the knowledge of the scientific, i. For example, the roll of dice can be viewed as mathematically random and the result a probability, only by ignoring the mechanical factors of the roll, which produce the result determinately.

## 5: Contingent Immunization

*Book traversal links for Reader's Guide 3. God the Father, the Almighty Creator/Contingent Creation.*

Although any discussion of evolution and creation requires insights from each of these three areas, it is not always easy to keep these disciplines distinct: Nor is it always easy to remember that a truly adequate view of life and its origins requires the insights of all three. As Jacques Maritain observed, we must distinguish in order to unite. Evolution and creation take on cultural connotations, serve as ideological markers, with the result that each comes to stand for a competing world-view. For some, to embrace evolution is to affirm an exclusively secular and atheistic view of reality, and evolution is accordingly either welcomed or rejected on such grounds. Or, as the author of the entry on "evolution" in the fifteenth edition of *The New Encyclopedia Britannica* put it: The first is the claim of common ancestry: Commentators describing the recent publication of a kind of rough draft of the total genetic constitution of the human species, its genome, have been quick to point out that, since human genes look much like those of fruit flies, worms, and even plants, we have further confirmation of common descent from "the same humble beginnings and that the connections are written in our genes. Common descent challenges as well the theological view that human beings, created in the image and likeness of God, represent an ontological discontinuity with the rest of nature. More troublesome, so it seems, is the commitment to natural selection as the mechanism by which biological change has occurred. It is through this process of natural selection that evolutionary biology explains the way in which we can account for the diversity of species in the world. Although there are debates among evolutionary theorists about the randomness and contingency at the basis of evolution, many biologists argue that at the very least biology itself does not reveal any fundamental order, purpose, or meaning in nature. For some the randomness of evolutionary change is conclusive evidence that there is no purpose whatsoever in nature. Richard Dawkins once remarked that "although atheism might have been logically tenable before Darwin, Darwin made it possible to be an intellectually fulfilled atheist. An impersonal, unreflective, robotic, mindless little scrap of molecular machinery is the ultimate basis of all agency, and hence meaning, and hence consciousness, in the universe. As we shall see, those scientists like Dawkins and Dennett fail to distinguish between the order of biological explanation and the order of philosophical explanation. They do not recognize that creation is first of all a category of metaphysical reflection and that, furthermore, the materialism which they embrace is a position in natural philosophy not required by the evidence of biology itself. Similarly, many of the critics of the general conclusions of evolutionary biology, as we shall see, also confuse the order of biological explanation and the order of philosophical explanation. Defenders of "special creation" and of "irreducible complexities" in nature think that divine agency will show up in such gaps of nature. But "gaps" of nature are the provenance of the specialized empirical sciences. Divine agency, rather, ought to be seen in the fundamental teleology of all natural things, in the need for a First Mover, and in the complete dependence of all things on God as the source of their existence. It is natural philosophy, a more general science of nature than the specialized empirical sciences which examines the first two topics, and it is metaphysics which proves that all that is comes from God as cause. I think that we can find important parallels between the reactions to Aristotelian science in mediaeval Islam, Judaism, and Christianity and the reactions to Darwinian and Neo-Darwinian theories of evolution in the modern and contemporary world. By re-visiting the mediaeval discussion of creation and the natural sciences, especially as found in the thought of Thomas Aquinas, we may be able to resolve a good deal of confusion concerning the relationship between creation and evolution. Obviously, the contemporary natural sciences are in crucial ways quite different from their Aristotelian predecessors. Aquinas and others in the Middle Ages would have found strange indeed Darwinian arguments of common descent by natural selection. Nevertheless, I think that the understanding of creation forged by Aquinas and the principles he advanced for distinguishing between creation and the natural sciences remain true. To understand how the thought of Aquinas is important for contemporary discourse on creation and evolution we need to return, however briefly, to the intellectual world of the Latin Middle Ages. Throughout the thirteenth century, brilliant scholars such as Albert the Great and Thomas Aquinas wrestled with the

implications for Christian theology of the most advanced science of their day, namely, the works of Aristotle and his Muslim commentators, which had recently been translated into Latin. Following in the tradition of Avicenna, Averroes, and Maimonides, Aquinas developed an analysis of creation that remains, I think, one of the enduring accomplishments of Western culture. In emphasizing the contribution of Aquinas, I do not want, however, to deny the sophisticated analyses of his Muslim and Jewish predecessors, analyses which Aquinas often cited. Furthermore, for the Greeks, since something must always come from something, there must always be something; the universe must be eternal. The scientific works of Aristotle and several of his mediaeval commentators provided an arsenal of arguments which appear, at least, to be contrary to the truths of Christianity. In particular, how is one to reconcile the claim, found throughout Aristotle, that the world is eternal with the Christian affirmation of creation, a creation understood as meaning that the world is temporally finite, that is, has a temporal beginning of its existence? In the Fourth Lateran Council had solemnly proclaimed that God created all that is from nothing [de nihil condidit] and that this creation occurred ab initio temporis. As chancellor of the University of Paris, the bishop was well aware of the debates about creation and the eternity of the world which raged through the thirteenth century. If faith affirms that the world has a temporal beginning, can reason demonstrate this must be true? What can reason demonstrate about the fact of creation itself, as distinct from the question of a temporal beginning? Indeed, can one speak of creation as distinct from a temporally finite universe? These are some of the questions which thirteenth century Christian thinkers confronted as they wrestled with the heritage of Greek science. These questions are distant adumbrations of discourse in our own day about the meaning of creation in the context of the insights of evolutionary biology. God is the author of all truth and whatever reason discovers to be true about reality ought not to be challenged by an appeal to sacred texts. The natural sciences, whether Aristotelian or those of our own day, have as their subject the world of changing things: Whenever there is a change there must be something that changes. The ancient Greeks are right: All change requires an underlying material reality. Creation, on the other hand, is the radical causing of the whole existence of whatever exists. To cause completely something to exist is not to produce a change in something, is not to work on or with some existing material. If, in producing something new, an agent were to use something already existing, the agent would not be the complete cause of the new thing. But such complete causing is precisely what creation is. To build a house or paint a picture involves working with existing materials and either action is radically different from creation. To create is to cause existence, and all things are totally dependent upon a Creator for the very fact that they are. The Creator does not take nothing and make something out of nothing. Rather, any thing left entirely to itself, wholly separated from the cause of its existence, would be absolutely nothing. Creation is not some distant event; it is the complete causing of the existence of everything that is. Creation, thus, as Aquinas shows, is a subject for metaphysics and theology; it is not a subject for the natural sciences. Although Scripture reveals that God is Creator, for Aquinas, the fundamental understanding of creation is accessible to reason alone, in the discipline of metaphysics; it does not necessarily require faith. Aquinas thought that by starting from the recognition of the distinction between what things are, their essences, and that they are, their existence, one could reason conclusively to an absolutely first cause which causes the existence of everything that is. The philosophical sense discloses the metaphysical dependence of everything on God as cause. The theological sense of creation, although much richer, nevertheless incorporates all that philosophy teaches and adds as well that the universe is temporally finite. Aquinas saw no contradiction in the notion of an eternal created universe. He thought that it was a matter of biblical revelation that the world is not eternal. He also thought that reason alone could not conclude whether the world had a temporal beginning. But even if the universe were not to have had a temporal beginning, it still would depend upon God for its very being, its existence. The root sense of creation does not concern temporal origination; rather it affirms metaphysical dependence. Theories in the natural sciences account for change. Whether the changes described are cosmological or biological, unending or finite, they remain processes. Creation accounts for the existence of things, not for changes in things. No explanation of evolutionary change, no matter how radically random or contingent it claims to be, challenges the metaphysical account of creation, that is, of the dependence of the existence of all things upon God as cause. When some thinkers deny creation on the basis of theories of

evolution, or reject evolution in defense of creation, they misunderstand creation or evolution, or both. Divine Agency and the Autonomy of Nature For some in the Middle Ages any appeal to the autonomy of nature, that is, any appeal to the discovery of real causes in the natural order, seemed to challenge divine omnipotence. Thus, they would say that when fire is burning a piece of paper it is really God who is the true agent of the burning; the fire is but an instrument. Accordingly, events that occur in the natural world are only occasions in which God acts. Averroes, for example, rejected the doctrine of creation out of nothing, because he thought that to affirm the kind of divine omnipotence which produces things out of nothing is to deny a regularity and predictability to the natural world. Thus, for Averroes, to defend the intelligibility of nature one must deny the doctrine of creation out of nothing. This debate between kalam theologians and Averroes 17 anticipates, as we shall see, discussions in our own day about evolutionary biology and divine action in the world. Contrary to the positions both of the kalam theologians and of their opponent, Averroes, Aquinas argues that a doctrine of creation out of nothing, which affirms the radical dependence of all being upon God as its cause, is fully compatible with the discovery of causes in nature. Aquinas would reject any notion of divine withdrawal from the world so as to leave room, so to speak, for the actions of creatures. Aquinas does not think that God "allows" or "permits" creatures to behave the way they do. Creatures are what they are including those which are free, precisely because God is present to them as cause. Were God to withdraw, all that exists would cease to be. On the other hand, the occasionalism of kalam theologians e. God causes creatures to exist in such a way that they are the real causes of their own operations. It is important to recognize that divine causality and creaturely causality function at fundamentally different levels. In the *Summa contra Gentiles*, Aquinas remarks that "the same effect is not attributed to a natural cause and to divine power in such a way that it is partly done by God, and partly by the natural agent; rather, it is wholly done by both, according to a different way, just as the same effect is wholly attributed to the instrument and also wholly to the principal agent. God, as Creator, transcends 22 the order of created causes in such a way that He is their enabling origin. Yet the "same God who transcends the created order is also intimately and immanently present within that order as upholding all causes in their causing, including the human will. Aquinas, however, did not think that the Book of Genesis presented any difficulties for the natural sciences, for the Bible is not a textbook in the sciences. What is essential to Christian faith, according to Aquinas is the "fact of creation," not the manner or mode of the formation of the world. In commenting on different views concerning whether all things were created simultaneously and as distinct species, Aquinas remarks: There are other things that relate to the faith only incidentally. Thus with respect to the origin of the world, there is one point that is of the substance of faith, viz. But the manner and the order according to which creation took place concerns the faith only incidentally. For Aquinas, the literal meaning of the Bible is what God, its ultimate author, intends the words to mean. The literal sense of the text includes metaphors, similes, and other figures of speech useful to accommodate the truth of the Bible to the understanding of its readers. For example, when one reads in the Bible that God stretches out His hand, one ought not to think that God has a hand. Augustine observed that when discussing passages of the Bible that refer, or seem to refer, to natural phenomena one should defer to the authority of the sciences, when available, to show what the text cannot mean. In examining, for example whether the light spoken of in the opening of Genesis before the creation of the Sun and the Moon is physical light, Augustine says that if physicists show us that there cannot be physical light without a luminous source then we know that this particular passage does not refer to physical light. Creation and Evolution in the Contemporary World If we look at the way in which the relationship between creation and evolution is presented today we often see creation identified with the view that the great diversity of living things is the result of specific divine interventions; that God, for example, produced in a direct way, without intermediaries, the different kinds of minerals, plants, and animals that exist. If this were true, then the record of the past, regardless of its age, would reveal fundamental discontinuities:

**6: Cosmological argument - CreationWiki, the encyclopedia of creation science**

*That is to say, quantum theory has the effect of forcing out into the open the contingent nature of physical reality in such a way as to make a genuine doctrine of creation pertinent in its own field.*

This required a "self-originated motion" to set it in motion and to maintain it. In *Timaeus*, Plato posited a "demiurge" of supreme wisdom and intelligence as the creator of the Cosmos. In what he called "first philosophy" or metaphysics, Aristotle did intend a theological correspondence between the prime mover and deity presumably Zeus; functionally, however, he provided an explanation for the apparent motion of the "fixed stars" now understood as the daily rotation of the Earth. From an "aspiration or desire", [9] the celestial spheres imitate that purely intellectual activity as best they can, by uniform circular motion. The unmoved movers inspiring the planetary spheres are no different in kind from the prime mover, they merely suffer a dependency of relation to the prime mover. Correspondingly, the motions of the planets are subordinate to the motion inspired by the prime mover in the sphere of fixed stars. His disciple Proclus stated "The One is God". He argued that the fact of existence could not be inferred from or accounted for by the essence of existing things, and that form and matter by themselves could not originate and interact with the movement of the Universe or the progressive actualization of existing things. Thus, he reasoned that existence must be due to an agent cause that necessitates, imparts, gives, or adds existence to an essence. To do so, the cause must coexist with its effect and be an existing thing. In the world of sense we find there is an order of efficient causes. There is no case known neither is it, indeed, possible in which a thing is found to be the efficient cause of itself; for so it would be prior to itself, which is impossible. Now in efficient causes it is not possible to go on to infinity, because in all efficient causes following in order, the first is the cause of the intermediate cause, and the intermediate is the cause of the ultimate cause, whether the intermediate cause be several, or only one. Now to take away the cause is to take away the effect. Therefore, if there be no first cause among efficient causes, there will be no ultimate, nor any intermediate cause. But if in efficient causes it is possible to go on to infinity, there will be no first efficient cause, neither will there be an ultimate effect, nor any intermediate efficient causes; all of which is plainly false. Therefore it is necessary to admit a first efficient cause, to which everyone gives the name of God. Versions of the argument[ edit ] Argument from contingency[ edit ] In the scholastic era, Aquinas formulated the "argument from contingency", following Aristotle in claiming that there must be something to explain why the Universe exists. It is a form of argument from universal causation. Aquinas observed that, in nature, there were things with contingent existences. Since it is possible for such things not to exist, there must be some time at which these things did not in fact exist. Thus, according to Aquinas, there must have been a time when nothing existed. If this is so, there would exist nothing that could bring anything into existence. Contingent beings, therefore, are insufficient to account for the existence of contingent beings: The German philosopher Gottfried Leibniz made a similar argument with his principle of sufficient reason in *The sufficient reason* [ *In fieri* is generally translated as "becoming", while *in esse* is generally translated as "in essence". In *fieri*, the process of becoming, is similar to building a house. Once it is built, the builder walks away, and it stands on its own accord; compare the watchmaker analogy. It may require occasional maintenance, but that is beyond the scope of the first cause argument. In *esse* essence is more akin to the light from a candle or the liquid in a vessel. George Hayward Joyce, SJ, explained that "If it is removed, the light ceases. Again, a liquid receives its shape from the vessel in which it is contained; but were the pressure of the containing sides withdrawn, it would not retain its form for an instant. This distinction is an excellent example of the difference between a deistic view Leibniz and a theistic view Aquinas. As a general trend, the modern slants on the cosmological argument, including the Kalam argument, tend to lean very strongly towards an *in fieri* argument. The Universe began to exist. Therefore, the Universe had a cause. Craig explains, by nature of the event the Universe coming into existence, attributes unique to the concept of God must also be attributed to the cause of this event, including but not limited to: Since these attributes are unique to God, anything with these attributes must be God. Something does have these attributes: However, If the universe never had a beginning then there indeed would be an actual infinite, an infinite amount of cause

and effect events. Hence, the Universe had a beginning. Metaphysical argument for the existence of God[ edit ] Duns Scotus , the influential Medieval Christian theologian, created a metaphysical argument for the existence of God. It is produced by itself, something or another. Not by nothing, because nothing causes nothing. Not by itself, because an effect never causes itself. Therefore, by another A. If A is first then we have reached the conclusion. If A is not first, then we return to 2. From 3 and 4 , we produce another- B. The ascending series is either infinite or finite. An infinite series is not possible. Scotus deals immediately with two objections he can see:

## 7: Creation, Evolution, and Thomas Aquinas

*The creation of a contingent agency is similar to the creation of professional agencies. Only agencies with the contingent staffing type will be available while inviting agents to submit candidates to contingent requisitions.*

In the salary calculator, assume that employees work X days per week. The system administrator must activate it. Once activated, the contingent requisition type becomes available when users are creating a requisition or requisition template in Taleo Recruiting. For details, see *Activating a Requisition Type*. Configuration of Requisition Field Visibility All requisition standard fields and user-defined fields are available for contingent usage, but they are not all suitable. The system administrator can decide which fields are made available for contingent hiring by using the field exception feature. It is possible for the system administrator to remove a field from the contingent view, or make it optional while being mandatory for another staffing type. For example, the Description - Internal field can be configured in the file, but cannot be displayed to agents since the agency portal is by definition an external site. We recommend to deactivate such field via a contingent staffing type exception. For details, see *Creating a Field Exception*. A table presents requisition fields meant to be used for contingent purposes and that should be activated by the system administrator. While they are meant to serve the purpose of contingent hiring, these fields can be activated for any staffing type. See *Requisition Fields to be Used for Contingent*. Configuration of Requisition and Requisition Template Files Requisition templates are important for the contingent hiring process. While it is not required to create a contingent requisition using a template, this is definitely the recommended practice. The requisition should contain the Contingent Terms block where contingent specific standard fields are located. Two important fields should contain default values: Defines the maximum hourly rate allowed for the current requisition. It limits the requested hourly rate amount and also controls the maximum rate an agent can ask while submitting a candidate. This is the requested hourly rate used to inform the agent about what should be submitted. These two other fields are also important: Hourly rate paid to the agency multiplied by the estimated number of hours per days, times the number of estimated days. This is only an estimation based on a fix number of hours per day and a fix number of days per week. Estimated Labor Cost and Expenses: Total estimated cost by adding the expenses to the estimated labor cost, when the expenses are reimbursable. When one of the above two fields is present in the requisition, the Calculate option is displayed. When the Calculate button is pressed, the system calculates the value of those fields. This is based on the number of days the worker is hired based on the start date and end date, using the number of days per week Calculator Default Daily setting , multiplied by the number of hours per day Calculator Default Hourly setting. This number of hours is then multiplied by the requested hourly rate for the Estimated Labor Cost and will add the expense to this into the field Estimated Labor Cost and Expenses if the Expenses Reimbursable field is checked. User-defined fields can be added into the form used within the Contingent Terms block, or anywhere else within the file. Ideally, the system administrator will also need to configure the system such that the Internal Description field is removed from the Contingent requisition file, since it is not displayed to the agent who is viewing requisitions through an external agency portal. Association of the Requisition User-defined File to the Contingent Staffing Type Once the user-defined file is created, the system administrator associates it to the Contingent Staffing type, where needed. Since there are other variations between contingent and other staffing type file format, it is recommended to have a file created specifically for contingent staffing type. This is also true for requisition templates. Configuration of Candidate Field Visibility All candidate standard fields and user-defined fields are available for contingent usage, but they are not all suitable. While it is possible to do field level configuration for contingent fields, this is not recommended. We recommended instead to use the candidate file creation feature and to create a specific file to be used for contingent hiring using the Requisition File Setup feature available in the Taleo Recruiting Administration menu. A table presents candidate fields meant to be used for contingent purposes and that should be activated by the system administrator. These fields are only available within the submission context and cannot be placed within the general profile. See *Candidate Fields to be Used for Contingent*. Contingent specific fields do not have their counterpart in the offer module. The offer

module can be used for contingent purpose, but contingent fields listed under the requisition specific Contingent Terms block are not available into the offer module. Association of the Candidate User-defined File to the Contingent Staffing Type It is possible to configure a candidate file for contingent using the same approach as for requisition files. Unlike requisition files, the system administrator can only specify one candidate file for each configuration profile. But these files can have exceptions defined. In this case, it is possible to define the exception file used for contingent staffing type submissions. Creation of the Candidate Selection Workflow This step is important because some of the candidate selection workflow steps are in theory managed directly by the supplier. The system will not require the system administrator to configure a Contingent Candidate Selection Workflow, but it is recommended to use a specific one to be aligned with realistic scenarios. In a Contingent Candidate Selection Workflow, there is less prescreening, interview, or background check done for contingent workers when they are prequalified by the agent who will submit them. In order for this scenario to occur, the customer must configure such confirmation request, based on the step and status triggering the confirmation link to display in the Agency Portal. To inform the agent to come back and use the confirmation page, a message template must be associated to the Contingent Candidate Selection Workflow and the triggering step and status. When building the candidate selection workflow, try to keep the contingent flow as simple as possible and note where in the selection process you want to invite the agent to confirm price and availability of the worker you want to select. The offer step can be used in a Contingent Candidate Selection Workflow, but the contingent specific fields are not available, so it is not convenient. An enhancement request is being considered to better support contingent specific fields into the offer module. In the meantime, user-defined fields can be used but when doing so, the field is also visible under other staffing types. For details, see Building a Candidate Selection Workflow. When the system administrator creates the career section, the Agency Portal type must be selected. For details, refer to the Career Section Configuration Guide. There is no rule preventing the sharing of a portal with contingent agents and other agents. However, it is recommended to use a contingent-specific agency portals for the following reasons: The job specific application flow might differ between contingent candidates and other candidates submitted by other agencies. As for candidate selection workflows, the focus is usually different and contingent candidates will be prescreened by the agencies, thus the pages related to background check or prescreening might not be part of the flow at all. The flow should also contain the contingent specific block, where the agent will be able to provide the agency bill rate and even the internal worker ID or requisition number, in order to use those unique IDs later during integration processes. Tier 2 and tier 3 agencies might be supported by delayed default posting. Since default posting duration, start and end, are defined at the portal level, creating few portals with different default values will help posting to tier1 agencies first, tier2 with a small delay and potentially tier3 with a longer delay. Such configuration has been requested few times in the past. Use the same portal for all agents of the same agency, in order to have a unique default posting duration value while selecting an agency. The forgot username process, although an available option in the career section properties, should not be used since users are forced to log using their email address. Because it is activated by default, we recommended to deactivate it. Creation of the Agency Providing Contingent Services The creation of a contingent agency is similar to the creation of professional agencies. Only agencies with the contingent staffing type will be available while inviting agents to submit candidates to contingent requisitions. The system administrator creates an agency, select the contingent type and decide whether or not this agency is MWBE, which means Minority Women Business Owned. This is a flag available when exporting the agency information to an external system where billing occurs. It has no functional impact in the recruiting application but might be required while exporting supplier information to an external system. For details, see Creating an Agency. Association of Agents to the Agency The system administrator needs to add agents to the agency and associate each agent to a portal in order to be able to invite agents to submit candidates. Each agent requires a valid email address. This address will define where the invitations to refer will be sent. This is why we recommended to deactivate the forgot username setting in the career section properties. When the recruiter will invite agencies to submit candidates, to avoid notifying too many agents at once, two options are available: Create agencies with a small number of agents. Define specific OLF for each agent. Such OLF

contextualization will drive which agents are invited for each selected agency. For details, see Staffing Agencies and Agents. The Agent Confirmation Request is an important step of the contingent hiring process. It is optional, but highly recommended. This is how the agent can interact with the candidate selection process and move the candidate forward automatically. The Agent Confirmation Request can be added to any status of a step of a candidate selection workflow. The system administrator can also decide the status the candidate automatically reaches based on the answer sent by the agent. Yes the candidate is available, or no the candidate is not available. The email sent to the agent requesting a confirmation contains the text included in the Agent Confirmation Question multilingual. The system administrator may duplicate the Contribution Request, Agent message template as a starting point. The message should be configured as follows: Candidate Selection Workflow Context. The Workflow, Step and Status must be aligned with the Agent Confirmation Request configured earlier so the agent is invited at the same time the link appears in the agency portal.

**Contingent Requisition Ownership Rules** For contingent requisitions, the ownership between a submitted candidate and the submitting agent differs from employee or agent referral rules on all other requisition types. First, there is a contingent specific ownership period used only for contingent submissions. Second, there is a set of rules that differ from how ownership behaves on all other requisition types: Contrary to all other requisition types, ownership can change over time from agent to agent once expired.

*So Contingent Contract is to be performed under some circumstances only. Example: There is a Contract between A and B according to which A has to sell his goods which are in voyage, to B if the ship reaches the harbor safely.*

To read other posts in the series, click a number: The precept is this: As scripture shows, and the early church taught, that Source is the Word Logos of God, who is both Creator and Sustainer of the universe. The Creator become Redeemer Scripture also reveals that to restore the order lost in the fall, the Creator and Sustainer of the universe became its Redeemer. The Word of God accomplished this re-ordering by adding our humanity to his divinity through the Incarnation and thus entering "the structured realities of our empirical existence in space and time" p. Jesus, the eternal Word of God incarnate, did for us and all the cosmos what we could not do for ourselves. Amazing God, amazing grace amazing and gloriously ordered universe! An unfolding revelation According to TFT, the unfolding of this stunning revelation concerning the history of the cosmos had the effect of "overthrowing Greek notions of the unreality of matter and the divine nature of the rational forms immanent in the world" thereby opening up "the way for the development of empirico-theoretical science as we now pursue it" p. Thus Jesus, the revelation of God to us in our flesh, showed us the way not only to more accurate theology, but also to more accurate science. As TFT notes, "Such is the power of the human mind sympathetically attuned to the intrinsic rationality of the created universe p. The human person Jesus is himself "the Image and Reality of God. Indeed, this re-creation, which was accomplished through the Incarnation and the rest of the "Christ event" , points us back in a most radical way to the original creation when God brought into being "all things, invisible as well as visible, intangible as well as tangible, mental as well as physical, out of nothing. All rational form immanent in nature, including the mind of man, was held to be created out of nothing, and therefore when regarded in itself to be transitory and evanescent and utterly dependent upon God for stability and continuity. On the other hand, the whole universe of created being was thought of as given an authentic reality and integrity of its own, and as endowed by God with a creaturely rational order grounded beyond itself in its own transcendent Rationality. This was the conception of the contingent nature of the creation, and its inherent rational order which was so impossible for dualist Greek or Roman thought to appreciate. Nevertheless it was this very doctrine that was radically to alter the logical structure of ancient culture, philosophy and science, and after many centuries of underground struggle with the classical paradigms of thought entrenched in the European mind to open the gates for the new world of our day. He then notes the outworking in Creation of these truths through the Incarnation: That mission was and is about the restoration re-ordering of order in our dis-ordered universe, a mission that is "vanquishing the dark forces of alienation, healing the tensions between visible and invisible, physical and spiritual realities, and reconciling all things to himself, thereby bringing peace to the entire creation" p. The way forward in theology, science and culture TFT concludes his book noting that the way forward in developing and further integrating theology and science with implications for all of culture will be in the context of "contingence and redemption," a context that gives those who think with the mind of Christ an accurate grip on the true conception of humanity as we are in relation to the universe. Note these comment from TFT: Christian theology must probe more deeply into the interconnection between the [contingent] order of creation and the order of redemption, in the hope of finding and developing the healing answers that are needed to cope with the problems before us The role of man reconciled to God in and through Jesus Christ, therefore must be viewed as one to be fulfilled, not only across the boundary of invisible and visible realities, but across the boundary of the order of redemption and the order of creation, where his destiny, under God, is to be a mediator of order. As I understand it, this is the task, more urgent and exciting than ever, in which theologians and scientists are called to engage today, and engage together, under the compelling claims of the Creator and Redeemer of the universe p. It is more and more apparent in the advance of our scientific knowledge to the limits of the contingent universe that some at least of the master-ideas with which we work have their source in the Judaeo-Christian doctrines of the One God and his creation of the universe, including space and time and all things visible and invisible, out of nothing, and of the contingent intelligibility and freedom of the

creation as grounded in the unlimited freedom and transcendent rationality of God the Creator. The fact that these master-ideas the unity of the universe, its contingent intelligibility, and its freedom or spontaneous order daily assume significance in the basis of our scientific knowledge of the universe, means that modern scientific understanding of the universe is one in which Christian theology is increasingly at home. This is of enormous import for the inter-relations of theology and science, for theology today may be pursued only within the context of a world increasingly overarched by scientific exploration of the universe. However, it is also of enormous import for culture as a whole, because it is, I believe, through the bridge between science and theology that science itself can be included within a unified culture. Come Holy Spirit, lead us all in thinking with the mind of the incarnate Word, the Logos of the universe, Jesus Christ.

### 9: Reader's Guide 3c. The contingent creation | The T. F. Torrance Theological Fellowship

*Creation. (The creation of all things is ascribed in the Bible to God, and is the only reasonable account of the origin of the world. The method of creation is not stated in Genesis, and as far as the account there is concerned, each part of it may be, after the first acts of creation, by evolution, or by direct act of Gods will.*

Use the Create Contractor Request page to create requisitions for rate-based or fixed price temporary labor line types. Create a contractor request to hire temporary labor, including contractors and temporary personnel. To create a requisition for a contingent worker Log into Oracle iProcurement using the iProcurement responsibility. In the iProcurement Home, click the Contractor Reuest subtab. The Create Contractor Request page appears. Engineer , start date, end date, requester and contact information. When you select a job in the Create Contractor Request page, the application checks the shopping category associated to the specified job. If descriptors are defined for the job, then the application displays the descriptors associated to the shopping category in a separate region. The supplier should be able to respond to the descriptors on a rate based negotiation line. This activity is not captured in the system, however, complete the activity before the purchase order is created. Assign a contractor after the requisition is submitted and approved, but before the purchase order is created. This is commonly referred to as the Skilled temp labor flow since it requires the buyer to review a worker along with the supplier, and is usually performed for skilled laborers engineers, nurses, etc as opposed to unskilled labor admin, clerk. Enter the Supplier Information By default the Use Preferred Supplier radio button is selected and the preferred supplier information is displayed. Approved suppliers for this job category are found in the Approved Supplier List in Oracle Purchasing and are displayed to the requester on this page. If a long-term agreement Global Blanket Purchase Agreement also exists for the supplier, the pre-negotiated rates are displayed on this page. If you wish to select another supplier other than the one suggested by the system , select the radio button Suggest Supplier and Contractor. Note that you will need to manually create a purchase order for that supplier for the requisition. Optionally, multiple suppliers may be displayed on this page if there are multiple suppliers specified on the Approved Supplier List for this job. Select the check box for one supplier only. Enter a Suggested Contractor First and Last name if you have the details with you. Enter Rate and Budget Information The Rate and Budget Information region enables you to enter the rate, quantity and unit for the contingent worker. Using the rate and budget information, requesters and buyers ensure the correct rate and wage calculation for the contingent worker. Select this option to allow overtime pay. Click Add to Cart to continue the requisition creation process for contingent labor. When you click Add to Cart, the Shopping Cart page appears. If you need to update any information that you may have mistyped or missed out, then click the Edit pencil icon to edit the details. Click Continue to return to the Shopping Cart page and click Checkout. Requisition Information page enables you to enter the project information to associate the contingent worker to a project in Oracle Projects. Click Next to view and update the Checkout: Approvals and Notes page. You can also add attachments to the contingent worker information. Review and Submit Requisition page enables you to review the contractor requisition and then submit it for approval. To check the status of the submitted requisition, click the Requisitions tab or the Contractors tab or the home page. If you entered a supplier using the Suggest Supplier and Contractor different from the preferred suppliers , then navigate to the Autocreate window or page in Oracle Purchasing to create a purchase order from the requisition information. If the status of the requisition is Approved, Not Applicable, then it implies that the requisition does not require additional steps to assign a contractor. If you had selected the Required Candidate Screening check box, entered a rate that is different from the Global BPA, or selected multiple suppliers, then the status of the requisition shows as Approved, Pending. With this status, you would then need to Assign Contractor, which enables you to select the source for this requisition line. Approved requisitions are automatically generated into POs using the Automatic Document Creation Engine embedded in Oracle Purchasing or the buyers can manually create the Purchase Orders. Assigning a Contractor to a Contingent Worker Requisition This step is required if you checked the "Require Candidate Screening" box for the "skilled" labor flow. Also if you changed the rate from what defaulted. This topic assumes the buyer

has contacted the supplier to review possible workers and decided on a specific worker, which must now be added to the requisition before a Purchase Order is created. To assign a contractor to a contingent worker requisition Log in to Oracle iProcurement using the appropriate iProcurement responsibility. Navigate to the iProcurement Home page. Notice the Contractor status is pending and there is no purchase order created against the submitted requisition. In the Assign Contract Column, select a contractor. Optionally, if you had selected multiple suppliers on page 2 of contractor request Supplier Information page , you have to select one supplier on this page. This process requires the requisition to be re-submitted because of changes made to requisition due to worker name addition. If the requisition is automatically approved, then the status is Approved, Assigned. Creating a Purchase Order for a Service Request During the requisition creation process, if you select the Suggest Supplier and Contractor option, then you must create a standard purchase order manually for that particular requisition. To create a purchase order for a service request Log in to Oracle Purchasing. Search for your requisition created for the procurement of the contingent worker. Select the requisition and click Add. Select the supplier and site in the Document Builder region and click Create. If you are creating a purchase order from a requisition, then the header and line details default from the requisition. Enter Purchase Order Details There must be a job already defined in the HR responsibility and associated to a Purchasing category, which you select during the purchase order line creation. The Start Date for a purchase order line is mandatory. You can add the contractor name. You can create multiple shipments and distributions with multiple project details. You can associate one project to each distribution line on a purchase order. You can create multiple distributions with the same or different project details. In the PO Distribution, you can associate a project to the particular distribution line. The account generation will happen based on the account generator workflow. Once the purchase order details are complete, submit the order for approval. The purchase order is approved based on the approvals set in your enterprise. Creating Contingent Worker Timecard Oracle Time and Labor enables collection, storage, approval, and auditing of time and labor data. Once the purchase order is assigned to the contingent worker, the worker can create a time card for the purchase order selecting the project and purchase order details. They can also create timecard entries or record time for project billing using Oracle Time and Labor. The timecard layout determines the fields that contingent workers can enter, how the fields are arranged on the page, and the instruction text that they see. To create a timecard as a contingent worker Log in to Oracle Time and Labor using the appropriate timecard entry self-service responsibility. The Time Entry page appears. Enter the timecard details such as the project, task, purchase order, purchase order line and expenditure type. Project information is any valid project. It can be the same project from the PO distributions or any other valid project. Project task is dependent on the selected project. PO is the purchase order assigned to the contingent worker. The PO must be active. Submit the timecard for approval. The application routes the timecard for approval based on approval rules defined in the system. Approving the Contingent Worker Timecard Project managers approve the contingent worker timecards submitted for approval. To approve the contingent worker timecard Log in to the appropriate responsibility that allows you to approve the timecard. View the timecard notification in the Worklist. Click the notification to view the timecard details. The top tabs Orders, Shipment, Planning, Account, and Product can be used to drill down into sub-tabs for specific functions. The workflow Notifications are listed at top. In the Orders At a Glance region, click the purchase order to view the purchase order details. The Purchase Order details page appears. This shows a quick view without having to drill down. During the procurement of contingent worker processing, you can: View the receipt details that were completed for your item. View the invoice details that were created against the purchase order. Click the payment link to view the Payment number only if you created a payment against the invoice in Accounts Payables. View Timecard for Worker using the Timecards subtab. View timecard details to keep track of the contingent workers that are tied to the supplier Purchase Orders. Run the Retrieve Time from OTL process to import the timecard data into Oracle Purchasing and automatically generate the Payables invoice from the timecard. To import timecard data into Oracle Purchasing Log in to Oracle Purchasing using the appropriate Purchasing responsibility. Navigate to the Submit Request window. In the parameters window, select the supplier, enter the start and end dates, and transaction date to import the contingent worker timecard data. Verify that the processes completes without

errors. Review the output for the "Payables Open Interface Import" request to verify that your invoice is created successfully.

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