

Whitehead's distinction between "creativity" and its "creatures" is evidently analogous to the traditional distinction between *natura naturans* and *natura naturata*.

I say that it is analogous to this traditional distinction because, as the latter has usually been understood, it has been taken as equivalent to the distinction between God and the world, whereas Whitehead's distinction cannot be taken as thus equivalent. In his terms, God is, in God's unique way, a "creature" of creativity and therefore distinct from it, rather than equivalent to it.

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