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978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

The *Summa Theologiæ* ranks among the greatest documents of the Christian Church, and is a landmark of medieval western thought. It provides the framework for Catholic studies in systematic theology and for a classical Christian philosophy, and is regularly consulted by scholars of all faiths and none, across a range of academic disciplines. This paperback reissue of the classic Latin/English edition first published by the English Dominicans in the 1960s and 1970s, in the wake of the Second Vatican Council, has been undertaken in response to regular requests from readers and librarians around the world for the entire series of 61 volumes to be made available again. The original text is unchanged, except for the correction of a small number of typographical errors.

The original aim of this edition was not narrowly ecclesiastical. It sought to make this treasure of the Christian intellectual heritage available to theologians and philosophers of all backgrounds, including those who, without claiming to be believers themselves, appreciate a religious integrity which embodies hardbitten rationalism and who recognise in Thomas Aquinas a master of that perennial philosophy which forms the bedrock of European civilisation. Because of this the editors worked under specific instructions to bear in mind not only the professional theologian, but also the general reader with an interest in the 'reason' in Christianity. The parallel English and Latin texts can be used successfully by anybody with a basic knowledge of Latin, while the presence of the Latin text has allowed the translators a degree of freedom in adapting their English version for modern readers. Each volume contains a glossary of technical terms and is designed to be complete in itself to serve for private study or as a course text.

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(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

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G. C. REILLY O.P.

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GERARDUS MEATH O.P.

Prior Provincialis Angliæ

Londinii, die 25 Maii 1966

NIHIL OBSTAT

LIONEL SWAIN S.T.L., L.S.S.

Censor

IMPRIMATUR

✠ PATRICK CASEY

Vic. Gen.

Westminster, 21 November 1966

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(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

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SUMMA THEOLOGIAE

Cambridge University Press

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(1a. 19-26)

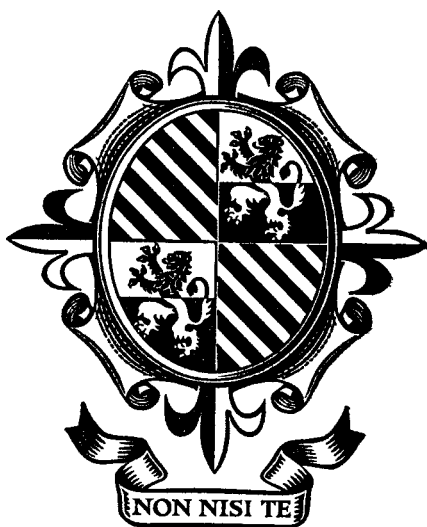
Thomas Gilby O.P.

Frontmatter

[More information](#)

ST THOMAS AQUINAS
SUMMA
THEOLOGIAE

Latin text and English translation,
Introductions, Notes, Appendices
and Glossaries



Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

PIÆ MEMORIÆ

JOANNIS

PP. XXIII

DICATUM

Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

ALLOCUTIO

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PP. VI

MCMLXIII

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(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

HIS HOLINESS POPE PAUL VI

WAS PLEASED to grant an audience, on 13 December 1963,
to a group, representing the Dominican Editors and the
combined Publishers of the new translation of the *Summa
Theologiae* of St Thomas, led by His Eminence Michael
Cardinal Browne, of the Order of Preachers, and the Most
Reverend Father Aniceto Fernandez, Master General of the
same Order.

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(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

AT THIS AUDIENCE

THE HOLY FATHER made a cordial allocution in which he first welcomed the representatives of a project in which he found particular interest. He went on to laud the perennial value of St Thomas's doctrine as embodying universal truths in so cogent a fashion. This doctrine, he said, is a treasure belonging not only to the Dominican Order but to the whole Church, and indeed to the whole world; it is not merely medieval but valid for all times, not least of all for our own.

His Holiness therefore commended the enterprise of Dominicans from English-speaking Provinces of the Order and of their friends; they were undertaking a difficult task, less because the thought of St Thomas is complicated or his language subtle, than because the clarity of his thought and exactness of language is so difficult to translate. Yet the successful outcome of their efforts would undoubtedly contribute to the religious and cultural well-being of the English-speaking world.

What gave him great satisfaction was the notable evidence of interest in the spread of divine truth on the part of the eminent laymen concerned, members of different communions yet united in a common venture.

For these reasons the Holy Father wished it all success, and warmly encouraged and blessed all those engaged. He was happy to receive the first volume presented to him as a gesture of homage, and promised that he would follow with interest the progress of the work and look forward to the regular appearance of all the subsequent volumes.

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(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

VOLUMES

PRIMA PARS

- 1 Christian Theology (1a. 1)
- 2 Existence and Nature of God (1a. 2-11)
- 3 Knowing and Naming God (1a. 12-13)
- 4 Knowledge in God (1a. 14-18)
- 5 God's Will and Providence (1a. 19-26)
- 6 The Trinity (1a. 27-32)
- 7 Father, Son, and Holy Ghost (1a. 33-43)
- 8 Creation, Variety, and Evil (1a. 44-9)
- 9 Angels (1a. 50-64)
- 10 Cosmogony (1a. 65-74)
- 11 Man (1a. 75-83)
- 12 Human Intelligence (1a. 84-9)
- 13 Man Made to God's Image (1a. 90-102)
- 14 Divine Government (1a. 103-9)
- 15 The World Order (1a. 110-19)

PRIMA SECUNDÆ

- 16 End Happiness (1a2æ. 1-5)
- 17 Human Acts (1a2æ. 6-17)
- 18 Principles of Morality (1a2æ. 18-21)
- 19 Love and Desire (1a2æ. 22-30)
- 20 Pleasure (1a2æ. 31-9)
- 21 Fear and Anger (1a2æ. 40-8)
- 22 Dispositions for Human Acts (1a2æ. 49-54)
- 23 Virtues (1a2æ. 55-67)
- 24 Gifts and Beatitudes (1a2æ. 68-70)
- 25 Sin (1a2æ. 71-80)
- 26 Original Sin (1a2æ. 81-5)
- 27 Effects of Sin (1a2æ. 86-9)
- 28 Law and Political Theory (1a2æ. 90-7)
- 29 The Old Law (1a2æ. 98-105)
- 30 The Gospel of Grace (1a2æ. 106-14)

SECUNDA SECUNDÆ

- 31 Faith (2a2æ. 1-7)
- 32 Consequences of Faith (2a2æ. 8-16)
- 33 Hope (2a2æ. 17-22)
- 34 Charity (2a2æ. 23-33)

*

ix

Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

- 35 Consequences of Charity (2a2æ. 34-46)
- 36 Prudence (2a2æ. 47-56)
- 37 Justice (2a2æ. 57-62)
- 38 Injustice (2a2æ. 63-79)
- 39 Religion and Worship (2a2æ. 80-91)
- 40 Consequences of Religion (2a2æ. 92-100)
- 41 The Social Virtues (2a2æ. 101-22)
- 42 Courage (2a2æ. 123-40)
- 43 Temperance (2a2æ. 141-54)
- 44 Parts of Temperance (2a2æ. 155-70)
- 45 Mysticism and Miracle (2a2æ. 171-8)
- 46 Action and Contemplation (2a2æ. 179-82)
- 47 The Pastoral and Religious Lives (2a2æ. 183-9)

TERTIA PARS

- 48 The Incarnate Word (3a. 1-6)
- 49 The Grace of Christ (3a. 7-15)
- 50 The One Mediator (3a. 16-26)
- 51 Our Lady (3a. 27-30)
- 52 The Childhood of Christ (3a. 31-7)
- 53 The Life of Christ (3a. 38-45)
- 54 The Passion of Christ (3a. 46-52)
- 55 The Resurrection (3a. 53-9)
- 56 The Sacraments (3a. 60-5)
- 57 Baptism and Confirmation (3a. 66-72)
- 58 The Eucharistic Presence (3a. 73-8)
- 59 Holy Communion (3a. 79-83)
- 60 The Sacrament of Penance (3a. 84-90)

Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

GENERAL PREFACE

BY OFFICIAL APPOINTMENT THE SUMMA PROVIDES THE FRAMEWORK for Catholic studies in systematic theology and for a classical Christian philosophy. Yet the work, which is more than a text-book for professional training, is also the witness of developing tradition and the source of living science about divine things. For faith seeks understanding in the contemplation of God's Logos, his wisdom and saving providence, running through the whole universe.

The purpose, then, of this edition is not narrowly clerical, but to share with all Christians a treasury which is part of their common heritage. Moreover, it consults the interests of many who would not claim to be believers, and yet appreciate the integrity which takes religion into hard thinking.

Accordingly the editors have kept in mind the needs of the general reader who can respond to the reasons in Christianity, as well as of technical theologians and philosophers.

Putting the Latin text alongside the English is part of the purpose. The reader with a smattering of Latin can be reassured when the translator, in order to be clear and readable, renders the thought of St Thomas into the freedom of another idiom without circumlocution or paraphrase.

There are two more reasons for the inclusion of the Latin text. First, to help the editors themselves, for the author's thought is too lissom to be uniformly and flatly transliterated; it rings with analogies, and its precision cannot be reduced to a table of terms. A rigid consistency has not been imposed on the editors of the different volumes among themselves; the original is given, and the student can judge for himself.

Next, to help those whose native tongue is not English or whose duty it is to study theology in Latin, of whom many are called to teach and preach through the medium of the most widespread language of the world, now becoming the second language of the Church.

The Latin is a sound working text, selected, paragraphed, and punctuated by the responsible editor. Important variations, in manuscripts and such major printed editions as the Piana and Leonine, are indicated. The English corresponds paragraph by paragraph and almost always sentence by sentence. Each of the sixty volumes, so far as is possible, will be complete in itself, to serve as a text for a special course or for private study.

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978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

ST THOMAS AQUINAS
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VOLUME 5
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Latin text. English translation.
Notes and Glossary

THOMAS GILBY O.P.

Introduction and Appendix
IAN HISLOP O.P.



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Thomas Gilby O.P.

Frontmatter

[More information](#)

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Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

CONTENTS

xi	General Preface
xvii	Editorial Notes
xix	Introduction

QUESTION 19. WILL IN GOD

3	Article 1.	is there a will in God?
7	Article 2.	does God will things other than himself?
11	Article 3.	is he bound to will whatever he does will?
17	Article 4.	is his will the cause of things?
21	Article 5.	has God's willing any motive?
25	Article 6.	is his will always fulfilled?
31	Article 7.	is it changeable?
35	Article 8.	does his will impose necessity on things?
39	Article 9.	does he will evil?
45	Article 10.	does he have free choice?
47	Article 11.	can we signpost God's will?
49	Article 12.	is it fitting to set down five signs of the divine will?

QUESTION 20. LOVE IN GOD

55	Article 1.	has God love?
59	Article 2.	does he love everything?
63	Article 3.	does he love all things equally?
65	Article 4.	does he always love the better things more?

QUESTION 21. JUSTICE AND MERCY IN GOD

73	Article 1.	is there justice in God?
77	Article 2.	is God's justice truth?
79	Article 3.	has God the quality of mercy?
81	Article 4.	are justice and mercy found in all his works?

QUESTION 22. GOD'S PROVIDENCE

87	Article 1.	does the notion of providence apply to God?
91	Article 2.	is everything subject to divine Providence?
99	Article 3.	does God immediately provide for all things himself?
101	Article 4.	does Providence impose a necessity on the things provided for?

QUESTION 23. PREDESTINATION

107	Article 1.	are men predestined by God?
111	Article 2.	does predestination really stamp the predestined?
115	Article 3.	is anybody rejected by God?
119	Article 4.	are the predestined God's elect?

Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

- 121 Article 5. is the foreknowledge of merits the cause of pre-destination?
 129 Article 6. is predestination certain?
 133 Article 7. is the number of the predestined fixed?
 139 Article 8. can predestination be helped by the prayers of the saints?

QUESTION 24. THE BOOK OF LIFE

- 143 Article 1. is the Book of Life the same as predestination?
 145 Article 2. does it concern only the life in glory of the predestined?
 147 Article 3. can anyone be struck off the Book of Life?

QUESTION 25. GOD'S POWER

- 153 Article 1. is there power in God?
 157 Article 2. is God's power infinite?
 161 Article 3. is God omnipotent?
 167 Article 4. can he make what had been not to have been?
 169 Article 5. can he do what he does not do?
 175 Article 6. could he make better things than he does?

QUESTION 26. GOD'S HAPPINESS

- 179 Article 1. is God happy?
 181 Article 2. is it by his mind that God should be called happy?
 183 Article 3. is he the happiness of everyone who is happy?
 185 Article 4. is all happiness gathered in God's?

189 Appendix. Sin and the Divine Will

191 Glossary

197 Index

Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

EDITORIAL NOTES

THE TEXT AND TRANSLATION

THE LEONINE EDITION is not at its best for the *Prima Pars*, yet it has been followed in the main. The exceptions are noted. More paragraphs, however, have been introduced and the punctuation has been cleaned up. The translation attempts to match the order of the sentences in the original and at the same time avoid the repetitions occasioned by St Thomas's habit of dictation. The editor here gratefully acknowledges the work of Fr Duncan Campbell O.P., who prepared a draft translation of the treatise but was prevented by other duties from completing it. This has been so thoroughly revised by the editor that he must hold himself responsible for the result. Associating the translator who broke the ground with Fr Ian Hislop O.P., who writes the Introduction and Appendix, he offers this volume to the Dominicans who will, and before long he hopes, compose the Province of Scotland.

FOOTNOTES

Those signified by a superior number are the references given by St Thomas, with the exception of no. 1 to each article which refers to parallel texts in his writings. Those signified alphabetically are editorial references and explanatory remarks.

REFERENCES

Biblical references are to the Vulgate. Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers). Abbreviations to St Thomas's work are as follows:

Summa Theologiae, without title. Part, question, article, reply; e.g. 1a. 3, 2 ad 3. 1a2æ. 17, 6. 2a2æ. 180, 10. 3a. 35, 8.

Summa Contra Gentiles, CG. Book, chapter; e.g. CG 1, 28.

Scriptum in IV Libros Sententiarum, *Sent.* Book, distinction, question, article, solution or *quæstiuncula*, reply; e.g. III *Sent.* 25, 2, 3, ii ad 3.

Compendium Theologiae, *Compend. Theol.*

Commentaries of Scripture (*lecturæ*, *expositiones*): Job, *In Job*; Psalms, *In Psal.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; Lamentations, *In Thren.*;

Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

St Matthew, *In Matt.*; St John, *In Joan.*; Epistles of St Paul, e.g. *In Rom.* Chapter, verse, *lectio* as required.

Philosophical commentaries: On the *Liber de Causis*, *In De causis*. Aristotle: *Peri Hermeneias*, *In Periherm.*; Posterior Analytics, *In Poster.*; Physics, *In Physic.*; *De Cælo et Mundo*, *In De Cæl.*; *De Generatione et Corruptione*, *In De gen.*; *Meteorologica*, *In Meteor.*; *De Anima*, *In De anima*; *De Sensu et Sensato*, *In De sensu*; *De Memoria et Reminiscentia*, *In De memor.*; Metaphysics, *In Meta.*; Nicomachean Ethics, *In Ethic.*, Politics, *In Pol.* Book, chapter, *lectio* as required, also for Expositions on Boëthius, *Liber de Hebdomadibus* and *Liber de Trinitate*, *In De hebd.* and *In De Trin.*, and on Dionysius *De Divinis Nominibus*, *in De div. nom.* References to Aristotle give the Bekker annotation.

Quæstiones quodlibetales (de quolibet), *Quodl.*

Main titles are given in full for other works, including the 10 series of *Quæstiones Disputatæ*.

Cambridge University Press

978-0-521-0-2913-1 - Summa Theologiae: Volume 5 - God's Will and Providence,
(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

INTRODUCTION

ST THOMAS'S thinking about Providence and Predestination is based on an application of his characteristic philosophic position to a Scriptural and Traditional teaching. It would, however, be wrong to regard the philosophic part of his exposition as the fundamental one, for in spite of his conviction that grace perfects nature, and hence, that there is a harmony between philosophic talk and theological witness, he derives, as always in matters of faith, his fundamental insights from Scripture. As a theologian he is always careful to preserve the primary meaning of the terms derived from Scripture from any contamination by elements or analogies introduced from other systems, but this is not to say that he regarded the unique language of revelation as existing quite without any relation to any other language. He is conscious that the Old Testament supplies the key idea of the divine choice as primary; any choosing of God by the people being secondary to God's creative choice of them that constitutes them a unique people. For the choice Scripture gives no reason save God's love. *For you are a people holy to the Lord your God. The Lord your God has chosen you to be a people for his own possession. It was not because you were more in number, but it is because the Lord loves you.*¹ Though the ground of God's choice is in his freedom, as emerges in Jeremiah's image of the potter,² yet it is revealed as having purpose, since it seeks man's salvation by professing God's mercy to which man is called to respond in obedience.³ This salvific choice is seen in the story of Abraham, in the deliverance from Egypt, its mystery is shown in the books of Job and of Jonah, and although predestination in the narrow classical sense is only touched on in the metaphor of the Book of Life,⁴ the teaching on election supplies the background to the New Testament. Here it is in the Elect or the Beloved that man is chosen before the foundation of the world.⁵ The sole cause of this choice is God's will by which we are chosen not by reason of our merits, in that the elect are not only predestinated as sons of adoption, but to glory.⁶ St Thomas here recognizes the Christocentric character of election. Chosen before the foundation of the world, Christ is the elect one in whom God's will for men is accomplished and through whom his grace is seen. It is this fundamental freedom that cannot be subordinated to any system of explanation, or simply expressed in terms of Stoic world reason. He *saved us and called us with a holy calling, not in virtue of our works, but in virtue of his own*

¹Deuteronomy, 7, 6-8²Amos 4³Ephesians 1,²Jeremiah 18, 2-6⁴Exodus 32, 32. Daniel 12, 1⁶In Eph. 1, lect. 1

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(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

*purpose and the grace which he gave us in Christ Jesus ages ago.*⁷ St Thomas follows here St Augustine very closely when he writes that man is elected not because he is holy, but his holiness is the result of his election; for the whole work of grace is a result of predetermination, so that prevision of merits cannot be the reason for predestination.⁸ The sole reason for any inequality rests in the mystery of the divine will,⁹ and like St Paul he regards the text of Exodus, *I will have mercy on whom I have mercy*,¹⁰ as decisive; indeed it gives him the answer to many questions, since justice does not arise in what is of pure mercy. All this is interpreted in terms of the traditional teaching about the universal salvific will of God.¹¹ Although he accuses St Thomas of sophistry, there is not much in the Scriptural Commentaries that Calvin could object to;¹² and it may well be that St Thomas was more free than Calvin from systematic prejudice, since all Calvin's arguments seem to begin from his famous description of predestination as 'the eternal decree of God by which he determined with himself whatever he wished to happen with regard to every man'; St Thomas certainly would have rejected the consequence Calvin draws: 'all are not created on equal terms, but some are preordained to eternal life, others to eternal damnation'.¹³ It is true that Calvin seems to have held that this was clearly proved by Scripture, but most would hold that there is no evidence for a decree of positive reprobation, or like Barth maintain that Christ, who carries our sin, is elected to carry reprobation.

It may well be that St Thomas, while well aware that the Christian has a view of history very different from the old cyclic view, was insufficiently conscious of the way in which all things are historically re-established in Christ; to the idea of government, the idea of development must be added and a notion of redemption very wide in its consequences.¹⁴

While as Calvin wrote¹⁵ 'the predestination of God is truly a labyrinth from which the mind of man is wholly incapable of extricating itself', St Thomas did think that one could state fairly clearly what was implied by it. As he expresses it in the *Summa*, and indeed in other works, he shows a very close dependence on St Augustine, in whom he encountered a deep concern with the eternal order of the divine decrees. His other main source was the teaching of the Greek Fathers, who were much more interested in the effects of predestination as related to man's free choice of evil. It is from them through the works of John Damascene, or John Mansur,¹⁶ that

⁷*In Timothy* I, 9⁸*In Rom.* 8, *lect.* 6; cf St Augustine, *Treatise on the Predestination of the Saints*, 37⁹*In Rom.* 8, *lect.* I¹⁰*Exodus* 33, 11¹¹*In I Tim.* 2, *lect.* I¹²*Institutes* III, 22¹³*Institutes* III, 21¹⁴cf *Romans* 8, 18¹⁵*Commentary on the Epistle to the Romans*, 8¹⁶*ob. c.* 749

Cambridge University Press

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Thomas Gilby O.P.

Frontmatter

[More information](#)

one of the most important elements in his thought is derived. In the third part of his *Peri Gnōseōs* (known to St Thomas in the *versio* of Burgundius c. 1153-4) Damascene, after discussing our freedom to select through deliberation as the basis of reward,¹⁷ states that Providence, or 'the solicitude God has for earthly things', is always for the best; injustices are only seeming since providence is beyond knowledge and beyond comprehension. All that is good happens by his approval, what is evil by his permission. The relation of this to God's salvific will is explained by the distinction that antecedently God wills all to be saved, but consequently, or permissively, though he in no way wills the evil of sin, he wills the punishment of the sinner. Thus for Damascene the problem is how to reconcile any limitation in the number of the saved with God's sovereign goodness, since he, in common with the main Patristic tradition, rejected the apocatastastic opinion—associated with Origen and St Gregory of Nyssa—that ultimately all free creatures will be saved.

Much more important is the influence of Augustine of Hippo, not only because he was the great opponent of all forms of Pelagianism, or the view that man can in some sense prepare himself for grace, nor even because his teaching, or that of his disciples, was the source of the decrees of the Council of Orange, 529,¹⁸ but because so far as grace and predestination are concerned he is the common doctor of the West. St Thomas is really only summing up his teaching when he writes that it is impossible that the whole effect of predestination should have any cause arising from our natural capacities.¹⁹ This view of St Augustine rests on his study of St Paul, and is worked out in a series of writings which show an ever deepening awareness of what is involved in the Pauline tradition, as can be seen if one compares his *De gratia et libero arbitrio* of 426 with his *De prædestinatione sanctorum* of 428. He constantly emphasizes the absolutely free character of grace, which he thinks can only be reconciled with human freedom if one admits the mystery of the transcendence of divine action, and the subordination of human choice; God acts that we may act, only to leave the motivation and operation of the divine choice hidden in mystery—and to questioning about this Augustine is content to reply 'me ignorare respondeo'. The problem he handed on was that of the reconciliation of human freedom with the divine omnipotence—which became one of the characteristic problems of the middle ages, and which remained a living issue till the Jansenist controversies died down in the 18th century.

In the *Summa* St Thomas discusses the problems of Providence and Predestination in terms of his philosophic equipment—Aristotelean,

¹⁷II, 28. PG 94, 967¹⁹Ia. 23, 5¹⁸Denzinger-Schönmetzner 373 *et sqq.*

Cambridge University Press

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Thomas Gilby O.P.

Frontmatter

[More information](#)

somewhat modified by Platonic elements. This involves an application of his theory of analogy to our theological thinking, which rests in its turn on the view that we can not only make true statements about God in terms of our knowledge of things, but that we are aware of notions which can be used with meaning when we speak about God, though their proper content is only discovered through revelation.

On this basis it is possible to speak of God's will, and to say that it is his goodness alone that can move his will and that God's will wills nothing save in relation to his own goodness. The first critical distinction he makes²⁰ is given when he is discussing whether God wills anything necessarily; he notes that obviously he wills his own good necessarily, but since anything else is only willed in relation to his goodness, he does not necessarily will whatever he wills, though if he wills it his will cannot change. Hence if an effect is contingent, that is, not necessary in so far as it exists in itself, though it can in no way escape from the universal order of his causality,²¹ it happens according to his will and as he wills. This St Thomas restates by saying that it is not sufficient to consider only the secondary cause as defective, but one has to remember that God has willed certain causes as necessary and others as contingent, so that events happen necessarily, or contingently according to his will.²² This philosophic notion helped St Thomas to develop his theory of Predestination, but it is not its basis, since he thought that the intrinsic efficacy of God's will was a revealed truth.²³ He maintains that no principle of action can be prior to God's will, and since both grace and freewill must be regarded as principles of action, one must regard what flows from predestination as the primary cause, and what from free will not as co-ordinate cause but as a subordinate cause, in such a manner that the whole effect is due to predestination, which will then be inclusive of the free mode of activity proper to man.²⁴

Throughout the whole discussion a complementary principle is used, within a distinction derived from Damascene between will simply understood, or consequent will, and the will taken independently of circumstances, in order to try to reconcile the will of good pleasure, usually associated with the universal salvific will, and St Augustine's teaching about the infallibly efficacious will of God. Love, in the sense that it is the willing of the good desired, and the wishing well the one to whom it is willed, can be predicated of God in relation to things in that his love is the cause of their goodness. His love as creative is the ground of any inequality, since those that are loved better are those to whom he wills more good, so that the reason why some are better than others is that God wills

²⁰Ia. 19, 3²³cf I *Titus*, I 6²¹Ia. 19, 6²⁴cf Ia. 23, 5²²Ia. 19, 8 ad I; 23, 6

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(1a. 19-26)

Thomas Gilby O.P.

Frontmatter

[More information](#)

them more good.²⁵ Hence it is inescapable that the reason for any diversity must lie in God.²⁶ In the end, therefore, it is a mystery of God's will about which it is presumptuous to pass judgment, for the only possible judgment is his. St Thomas reminds us that this is not determinism, both by his emphasis on the mystery and by maintaining that to each sufficient help is given not to sin.²⁷ In the treatment he gives in the *Summa* St Thomas undoubtedly thinks both that the use of philosophic argument does clarify the problem and that he has done more than point to two opposed views—each unavoidable in terms of different sets of evidence—which are only fruitful if held in contrary tension with the darkness of faith. He does not think that the darkness is removed, but he suggests that the fruitful line of approach is the consideration of the mode of the divine causality.

He does not accept the views associated with Gottschalk (*ob. c.* 868) and the extreme Augustinians who would want to speak of a double predestination, one to life and the other to death, and who were condemned at the Synod of Quiercy of 853.²⁸ Man, St Thomas considers,²⁹ is subject to divine Providence, but his choice is not determined; so that there is no contradiction in saying that though every act of free will is dependent on God, man is none the less able to choose freely. The question at once arises, more strongly felt perhaps today than in the time of St Thomas, as to why any will should be permitted to defect from good, since God's will for the just involves the prevention of anything happening that would impede their salvation. His answer is that certain defects are permitted within a lower order so that the greater good of the whole may not be hindered,³⁰ which implies a distinction between the relation of one thing to another, and the order that is the expression of the divine wisdom.³¹ The argument must be used carefully if it is not to serve as a mask for the defence of moral enormities, and there is a sense in which the purely philosophic discussion poses an almost intolerable problem, which for the theologian is only resolved by the Cross.

Subsequent discussions have done little save to emphasize that the difficulties are even greater if divine foreknowledge and human freedom are stressed over against the intrinsic efficacy of grace, as may be seen in the theories of Luis de Molina (1535–1600), or, if on the other hand one blots out human freedom in divine determinism, as did Michael Baius (1513–89). What does emerge is that St Thomas's very generalized description of predestination as the reason why a rational being is directed

²⁵1a. 20, 4²⁷1a2æ. 106, 2 ad 2²⁹1a. 22, 2 ad 4³¹1a. 21, 1²⁶1a. 14, 8. 1a2æ. 112, 4²⁸Denzinger-Schönmetzger 623³⁰1a. 20, 2 ad 2

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Thomas Gilby O.P.

Frontmatter

[More information](#)

towards the goal of eternal life does not exclude an account of predestination that rests on Revelation. The mystery of man's justification cannot be visualized as if the eternal decree were an isolated act, the Passion of Christ being a mere afterthought. It is only in Christ, who is the grace of God, that the true meaning of election is discovered. It is in him that the whole family of men is elected; this is the grace prepared before all time, and shown forth in the Incarnation. Predestination is meaningless if it is not seen as the total inclusive act of redemption, which has a history and which reaches down to each man and by which each is related to the sacrifice of the Cross. As it is revealed in Christ, God is recognized as the One who loves in freedom, and who by his gracious decision invites men to himself in Christ. Properly speaking, Christ is the Elect, all else is willed for him, and in him men are elected.

IAN HISLOP O.P.