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NATURAL THEOLOGY

The Knowledge of the Existence of God



The Intelligence and access to God

- ▶ What is the intelligence? Our way of knowing. With it we can capture the truth, because we can know **esse**. Because of openness to esse, we can arrive to the knowledge of the existence of God.
- ▶ Metaphysics studies beings in so far as they are beings: their properties and structure. It therefore includes study of God as the universal cause of being.
- ▶ Metaphysical knowledge of God is the highest knowledge that man can reach through reason.



Ways of knowing God

- ▶ **A) Spontaneous Knowledge and natural religion:**
- ▶ This type of knowledge arises out of experience without needing any particularly elaborated demonstration.
- ▶ Through knowledge of the world, man is inclined to think that there exists a superior being. Natural spontaneous knowledge of God has its foundation in the passage from knowledge of the world as effect to the knowledge of God as Cause.
- ▶ The notion of cause is not in any way an elaboration of our reason. It comes from experience, and it is evident that science does not stop using it.
- ▶ It is a fact that man throughout the ages and within different cultures believes in a supreme being. This spontaneous knowledge of God ought to be reflected when considering the demonstrations or proofs of the existence of God.

Ways of knowing God

► B) Philosophical Knowledge of God:

- Philosophy perfects, makes precise, distinguishes, systematises spontaneous knowledge.
- If "being" is what is **most known** about things, then philosophy should ask about the being of beings. If "being" is not addressed, then we will not see the "need" for a First Cause. i.e., the question won't arise if one only counts on natural science, anthropology, mathematics.
- Spontaneous knowledge has a metaphysical scope and can reach knowledge of God. Not the same as saying that it is immediate (purely intuitive), rather, it is mediate and discursive (reasoned).

► C) Christian Faith and Natural Knowledge of God:

- 3rd way of knowing God: supernaturally — which means a way that exceeds efforts of human reason. There are two ways of obtaining supernatural knowledge:
 - (i) through faith (***lumen fidei***): faith is higher than natural reason, because we come to know not through effects, but through Revelation (self-manifestation, self-communication of God through grace).
 - (ii) through beatific vision (***lumen gloriae***): knowing God face to face (directly) — higher still.



The Problem of evidence and the existence of God

- Proportionality between the knower and the known : know through sensible knowledge. All our knowledge passes through the senses.
- Our mind understands **esse** as it is found in sensible realities. It is connatural for man to apprehend material things. We can distinguish matter and form (can remove form from its specific individual).
- Simple substances aren't proportional to our way of being and knowing, therefore we can't grasp them as such, but only understand them according to the way of composite beings (subject and form).
- We do not know being as subsistent being but being in material realities. In other words, we cannot understand God in his essence because that would imply a proportionality between our faculties and God.
- Since the essence of God is not known to man, "God is" is not a self-evident proposition with respect to us.
- Only in the beatific vision will man be able to know with evidence who God is in himself.

“Proofs” of the existence of God

- Access to God through His works: if the existence of God is not self-evident, then the way to solve this problem is through **demonstration** — “God is” is the *result* of a *discursive/reasoning process*.
- 2 types of demonstration: (Gilson)
 - (i) **Propter quid**: through the cause. Argue from what is absolutely prior.
 - (ii) **Quia**: argue from what is prior relative to us only. All our demonstrations of God are this type because first given sense experience.
- Particular meaning of proof: what our arguments render evident for us is not God Himself, but the testimony of Him.
- Difference between:
 - (i) **mathematical, logical**: deductive, from cause to effects
 - (ii) **scientific** (hypothetical-deductive): verification through experimentation; and
 - (iii) **metaphysical** demonstration: induction, from single facts to their generalisation or universalisation (foundation being their nature)

Personal dispositions and the knowledge of God

- The fact that the existence of God isn't evident means that one can deny his existence, and personal dispositions play an important part in whether a person reaches knowledge of God or not. (St Thomas)
- **JPII quotes *Gaudium et Spes*:** "In truth, the imbalances existing in the modern world are linked to a more profound imbalance in the heart of man. Many elements conflict with each other in man's inner struggle. As a created being, he experiences his limitations in thousands of ways, yet he also perceives himself to be boundless in his aspirations and destined to a higher life. Enticed by many options, he is continuously forced to choose some and to renounce others. Furthermore, since he is weak and sinful, he often does what he detests and not what he desires."
- The Pope comments: "Questioning God's existence is intimately united with the purpose of human existence. Not only is it a question of the intellect; it is also a question of the will, even a question of the human heart".





Personal dispositions and the knowledge of God

- At the same time there is a certain connaturality to want to know the answers to these questions that often seem out of our reach.
- "To say that our intellect naturally desires to see God is to say that it naturally desires a knowledge of which nature itself is incapable.... Yet, according as it emanates from nature, it is a natural and necessary desire. It is born in the very depths of the thirst of our intellect for being; it is a nostalgia so profoundly human that all the wisdom and all the folly of man's behaviour has in it its most secret reason. It is necessary that by some means (which is not nature) it be able to be satisfied, since it necessarily emanates from nature. It is necessary that there be in man an "obediential potency" which, answering to the divine omnipotence, renders him apt to receive a life which surpasses infinitely the capacities of his nature."

Atheism



➤ (a) Nature and origin of Atheism

- The common root of modern atheism is the philosophical principle of **immanence**: when consciousness gains primacy over being, then God becomes a product of man. Abandoning the principles of the metaphysics of being makes it impossible to reach God.
- **PRINCIPLE TYPES**:
 - **PRACTICAL**: Very related to practical agnosticism. One chooses to live as if God didn't exist. The agnostic ignores the question or denies that it is possible to speak about it. In terms of lifestyle, basically the same.
 - Atheism today is more of this type: more than anything God is replaced by the human person — and denying God's existence is a step towards the fulness of the "regnum hominis".
 - **THEORETICAL**: Contemporary atheism is largely theoretical-practical: the negation of God as the starting point for the affirmation of man in the world. Tries to reduce all reality to the interior of man.



AGNOSTICISM

- ▶ (Theoretically) Agnosticism is the denial of the possibility of metaphysically demonstrating the existence of God.
- ▶ In theory different from sceptics who deny any knowledge of transcendent realities, an agnostic simply refrains or gives up.
- Many agnostics will defend that they are not atheists:
 - some claim that, even though it is not possible to reach the existence of God through human reason, it is possible through other means (e.g., religious sentiment, practical reason etc.)
 - others simply opt for a "prudent neutralism" between affirmation and negation with respect to all the issues that have to do with God — science neither demonstrates the inexistence nor the existence of God.
 - The principal characteristic of modern agnosticism is that it is more practical than theoretical, because it deals with an attitude to life.

PRAYERS for AGNOSTICS

Heavenly whatever,
On the off chance
that you're there:



To the powers
that might or
might not be:



Sorry in advance
for being so bad at
believing, but:

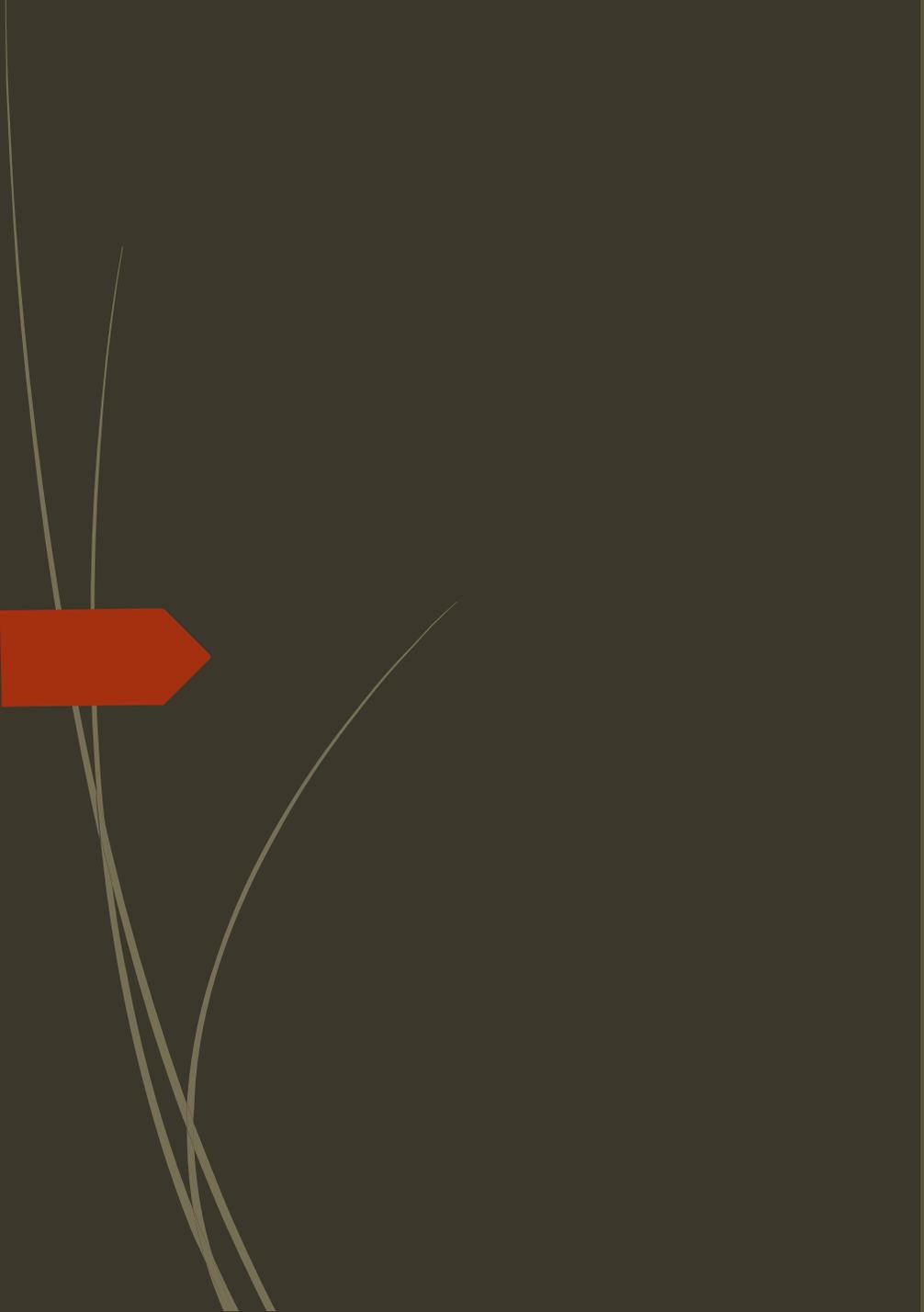


R. C. W.



AGNOSTICISM

- ▶ The agnostic man is antidogmatic and, therefore, **relativistic**. Affirming the truth means putting limits on freedom, imposing criteria and norms, establishing laws, finishing off contingency and falling into necessity.
- ▶ **Tolerance** is no longer choosing the lesser evil, but an authentic virtue, that which permits peaceful coexistence among men, no matter what their ideas. Since there is no criterion for knowing who has the truth and who doesn't, or even, since there is no truth, there are only personal projects, all of which are valuable for being the projects of somebody, the fruit of freedom. Everything is valid except imposing your own criteria.
- ▶ The only valid criterion for reaching the "truth", with respect to common or objective proposals, would be through **dialogue**. Truth isn't the patrimony of anybody, but if people are ready to accept certain principles, they ought to be agreed on and not imposed.
- ▶ Agnosticism has dressed in the form of radical humanism because it has made man the master and possessor of nature, the protagonist of history, and an end in himself. Agnosticism has substituted atheism; it has debunked it and it has been raised as the trademark for the dignity of man.



THE PRINCIPAL WAYS FOR KNOWING THE EXISTENCE OF GOD

TYPES OF ARGUMENTS FOR REACHING THE KNOWLEDGE OF GOD

- 1. **A PRIORI ARGUMENTS:** arguments that prescind from all experience and infers the existence of a supreme cause from simple concepts completely "a priori". Refers to those proofs that show the existence of God starting from the essence of God, or better, the very concept of God brings us directly to his existence.
- 2. **A POSTERIORI ARGUMENTS:** Refers to arguments that start from effects (different aspects of the creature as such), known by experience and which lead to God as Cause. St Thomas' proofs are such.
 - **St Thomas criticises a priori arguments:**
 - (i) not all those that pronounce the word God understand that He is that about which no greater can be thought. E.g., some thought God to be corporeal.
 - (ii) even if one did think of God as that about which nothing greater can be thought, it doesn't mean that they understand that the name God exists in reality, but rather only in the concept of the mind.
 - (iii) Can't argue that God exists in reality, unless one agrees that there does exist such a being.
 - In short, St Thomas argues that there is an invalid jump from the ideal to the real.

THE WAYS OF ST. THOMAS AQUINAS

- The arguments have a structure which has 4 elements:
- 1) Point of departure:
 - > a fact taken from experience, considered on the metaphysical level i.e., doesn't mean that it is an experimental proof.
 - > The point of departure must arise from experience since this is the only place where the existence of something is immediately given.
 - > Considered metaphysically means that sense experience is not considered in so far as it is received in experience alone. Rather, in so far as it is a being and caused.
- 2) The application of causality to the point of departure:
 - > The beings that we work from are seen to be effects. Every effect implies a cause upon which its being depends. Causality has ontological value: it isn't perceived by the senses, but it is understood by the intelligence. As such, causality doesn't imply imperfection, and so it can be applied to God. There's not a mutual relation between cause and effect. Effect depends on cause, but the opposite can't be said. God isn't relative nor dependent on anything, but creatures, since they are effects, depend on God. There are no absolute effects, but there can be an absolute cause.

THE WAYS OF ST. THOMAS

- ▶ 3) The impossibility of continuing to infinity in the series of causes:
- ▶ The search for the proper cause is only valid if there is no room for an infinite series of causes: and there can't be an infinite series of causes because it would be the same as saying that it is possible to have an effect without a cause.
- ▶ 4) The final term: the necessity of God's existence

▶ <https://www.youtube.com/watch?v=42Eg6UUBqqo>



THE KNOWLEDGE OF THE ESSENCE OF GOD

GOD'S TRANSCENDENCE AND HUMAN KNOWLEDGE

- ▶ Something is comprehensible if it can be completely understood by the intelligence. But this isn't the same as knowability. Something is unknowable when it is radically out of the reach of knowledge. But, with respect to God, we can at least know that he is first cause etc.
- ▶ From fourth way have seen that "that which is by participation is caused by that which is by essence". Esse (the act of being) is received from an extrinsic cause that has esse (the act of being) by essence (nature). So, from anything limited (which includes all things that we know) we immediately infer that it is caused and caused by a principle that transcends it.
- ▶ Once we have established God's existence as Uncaused Cause, and since there ought to be a similarity between the nature of the effect and the nature of the cause, we can know something about the essence of God, although only in a limited and relative way.

ANALOGY

- ▶ We have an analogous type of knowledge of God.
 - ▶ **Different types of propositions:**
 - ▶ > **univocal** — which applies the same term in the same way to different subjects. e.g.. "animal" is applied in the same way to a cow, a dog etc.
 - ▶ > **equivocal** — which applies the same term to different subjects in completely different ways. “We must all hang together or assuredly we will all hang separately.” (Ben Franklin)
 - ▶ > **analogy** — a name that is common to various subjects, that are partly different and partly the same. The knowledge that we have about God is analogic because there is an analogy between creatures and God: a likeness and at the same time an unlikeness.
 - ▶ **LIKENESS:** since God is the first cause of all beings, and since being is the first and direct metaphysical effect of divine creative action, then all things are like God. But this likeness is partial, received and participated.
 - ▶ **UNLIKENESS:** because of the infinite metaphysical difference between God and creatures, because participation means composition, partiality and finiteness.



THE TRIPLE WAY OF THE KNOWLEDGE OF GOD

- (i) **Affirmation** (or causality) — God is affirmed as the perfection of creatures. A perfection that we see in creatures we affirm about God as Cause. e.g., God is wise.
- (ii) **Negation** — God is denied the limited way that perfections are found in creatures.
- (iii) **Eminence** — affirmation of a perfection in God as infinite and eminent — in a subsistent and infinite way, proper of God.
- The three ways ought to be considered when going into knowledge of God.
- To understand God, we form concepts that are proportional to the perfections that proceed from God to creatures. Since we don't know God's essence directly, we must start from the effects that we see. However, we must always be aware that perfections are found in creatures in a determined way, which doesn't exist in God — this is where negation comes in. At the same time, negation in metaphysics of being always presupposes an affirmation.

THE DIVINE ATTRIBUTES

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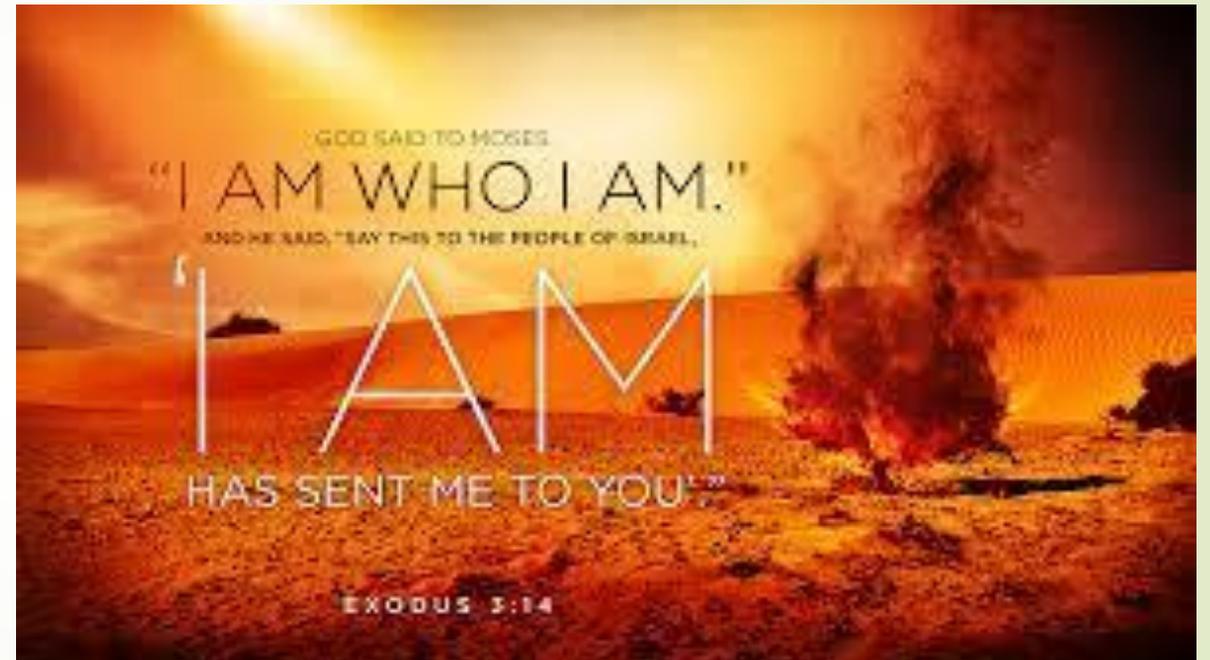


THE DIVINE NAMES

- ▶ Names that we give creatures signify their essence, which we come to know more or less perfectly. However, the same can't be said of God; because our mind is too limited to grasp God's essence.
- ▶ We understand God through the perfections that are found in creatures. These perfections are participated (divided and multiplied). They are participations in esse, which God has by essence (in fullness and without division). And so, to name God (who is simple), we need a multitude of names taken from effects.
- ▶ Since they are participation in Being and God is Subsistent Being, these names and effects can be applied to God not only in a negative or causal way (affirmation and negation), but they can also signify the divine substance itself. e.g., God is Good doesn't just mean "God is the cause of the goodness in things", but that God in Himself is Good, is Goodness itself, and therefore can make other things good.
- ▶ Through analogy we come upon a plurality of divine attributes. Their plurality is founded on the imperfection of our human knowledge and the fulness of divine Being.

THE DIVINE NAMES

- ▶ Two main groups of attributes:
- ▶ (a) **Entitive:** simplicity, goodness, infinity, immensity, omnipresence, immutability, eternity, unity, transcendence
- ▶ (b) **Operative:** omniscience, omnipotence, infallibility
- ▶ WHAT NAME DID GOD GIVE TO MOSES WHEN HE ASKED FOR HIS NAME?





SIMPLICITY

- Simplicity means any lack of any composition. It's not the same as unity which means a lack of division (which could be a unity of composition).
- **Quantitative composition:** quantity is a property of bodies. But God has no composition of quantitative parts because He has no body.
- **Composition of matter and form:** enough to say that God is not corporeal, because all bodies have the composition matter and form. Besides, matter is pure potency and God is Pure Act.
- **Composition of substance and accidents:** God can't have anything accidental, because He would be in some way in potency with respect to those accidents. Everything that God is, He is substantially.
- **Composition of essence and being:** This is what gives the ultimate reason for God being Simple. Without this division, the other divisions wouldn't make any sense. The five ways of St Thomas in themselves lead to the conclusion that there is no difference in God between esse and essence. If they weren't the same, then divine essence would be in potency with respect to esse. Since there is no potentiality in God, then essence can't be distinct from esse.



DIVINE PERFECTION AND GOODNESS

- ▶ Something is perfect if it doesn't lack anything that pertains to it.
- ▶ Goodness identifies with perfection when the thing is ordered according to its nature.
- ▶ Being is the act of acts and therefore perfection of perfections. Something is perfect if there is no deficiency in its actual being. Therefore, Pure Act is completely Perfect.
- ▶ Good is being in so far as it is desirable (in the same way that truth is being in so far as it is intelligible). It is evident that anything is desirable to the extent that it is perfect, since all things desire perfection (STh I,5,1,c). This is because the perfection of things is capable of being esteemed by the power which some creatures have, not only of being aware of being (intelligibility) but also of desiring or wanting it (desirability).
- ▶ Note: this capacity to arouse love or their intrinsic value depends on a thing's act of being and not on human desire. Goodness is not the desire awakened in us, but the perfection which gives rise to it.
- ▶ God is subsistent Goodness because He is subsistent Esse.

INFINITY, IMMENSITY AND OMNIPRESENCE

- ▶ The concept of **infinity** is the product of reflection and not experience. It means a lack of limits (here talking about real infinity and not the mathematical concept which can be conceived without end). Pure act does not admit any limits, potentiality, it can't receive anything and nor be initiated by anything. God has no matter, and his being doesn't inhere in any form or nature, since it is his own being. Therefore, God is infinite.
- ▶ God's **immensity**: expressed that capacity that God possesses of being in all places without being restricted to them. God has no extension; He is completely simple. And because of his infinity in being and acting, He can be in all things that are and that can be, while at the same time transcending them.
- ▶ God's **omnipresence**: refers to God's effective presence in all that is. God is present not as one contained in space, but as the Cause of all things: all God is in all parts and in all things "per essentiam (through participation in being, as *causa essendi*), per potentiam (all is under His power, all act because of his power) and per presentiam (in so far as He immediately orders and disposes all and all things are before His gaze)" in the most intimate way.





IMMUTABILITY AND ETERNITY

- ▶ All movement or change presupposes passive potency in some way. Since God is Pure Act, He is absolutely immutable.
- ▶ God's **immutability** isn't the absence of activity, but the fullness of action.
- ▶ **Eternity**: can be understood starting from the concept of time: the numbering of movement according to a before and an after. Time can only measure that which has beginning and end and is therefore linked to movement.
- ▶ Eternity is the measure of what is immutable, lacking succession, without beginning or end.
- ▶ It means the perfect self-possession of Being. Boethius defines eternity as perfect, total and simultaneous possession of unending life. In God all is simultaneous, an eternal present. The fullness of life is a pure present, the absolute actual.
- ▶ God is not only eternal but eternity itself. "Nothing else is its duration, because nothing else is its being. God is His being uniformly; and so, just as He is his essence, He is his eternity" STh I,q10,a2. Being eternal is only proper of God.



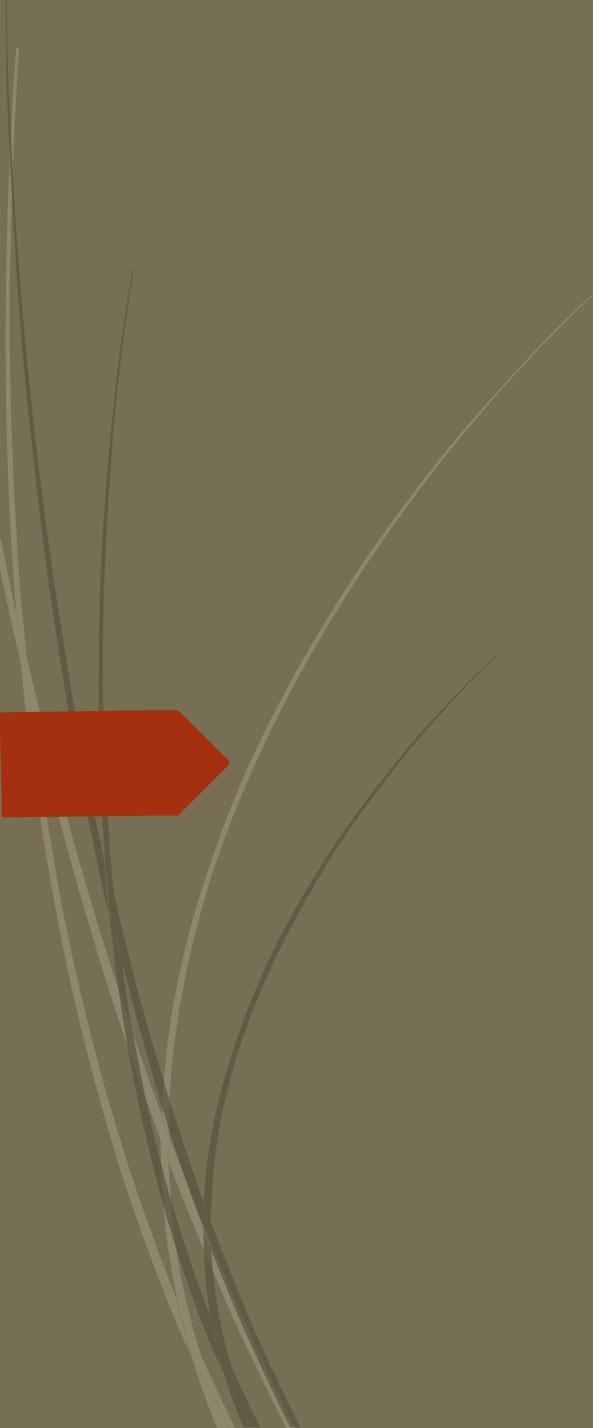
UNITY AND UNIQUENESS

- ▶ **Unity** adds to being, the notion of non-division. Being and one are the same. Unity is a transcendental property. Every being is one because of its act of being. STh I,11,1.
- ▶ There can be simple unity and composite unity. God is simple unity because he is indivisible in act and in potency. What in God is simple and identical, in creatures is composite and multiple. Participation means entering into a composition with potency and so composition is a radical condition of the creature. All at least have the composition essence-esse.
 - ▶ God is **unique**:
 - > because of his total simplicity. What makes something singular is precisely what can't be communicated to others. What makes God God, is what makes Him this God. STh I,11,3
 - > God has all perfection of esse. If there were several gods, then one would have something that the other didn't have, and therefore there wouldn't be a perfect one, and therefore not God.



DIVINE BEING AND BEAUTY

- Beauty is founded on the same thing as goodness. However, beauty refers to the cognitive faculty, something is beautiful in so far as its contemplation is pleasing. On the other hand, beauty is founded on being, but through form.
- God has all perfections in maximum unity, being identified with his essence (which is being). Therefore, God is supreme beauty and harmony. As supreme goodness and beauty, happiness in a spiritual creature consists in knowing and loving Him — all perfection, without being mixed with potentiality.



THE DIVINE OPERATION

THE PERSONAL/SPIRITUAL BEING OF GOD

- ▶ A person is a complete substance. Hence, when we say that God is a person we mean that he is a complete and perfect substance.
- ▶ **A person is an individual substance.** The term individual as used of God does not suggest that he is one among many gods, but means that according to his essence and nature he is one or unique.
- ▶ **Rational essence or nature subsists in as much as it has personality.** There is, however, nothing in the concept of nature, essence, or person that would contradict, or make it impossible to think of one essence or nature subsisting in a plurality of persons.
- ▶ **A person is autonomous substance**, that is, operating by its own law. Not every substance is autonomous. For example a man's hand has substantiality but not subsistence and is, consequently, not a subsistent. Every complete individual substance *has subsistence*. God **is** a perfect, complete, individual substance, and is therefore a subsistent substance, and an autonomous substance.

THE PERSONAL/SPIRITUAL BEING OF GOD

- ▶ **A person is substance of the rational order**, that is, it is endowed with intellect and will. That special mode of subsistence which constitutes a substance a being of rational nature is called personality (personhood). Hence, any complete, individual, autonomous substance of rational nature has personality, or is a person.
- ▶ Now none of the great Greek philosophers reached the conclusion that God is a person, they simply conceived of him as the First Cause. Secondly, we know from Revelation, and only from Revelation, that in God there are Three Persons. But from reason alone we can only postulate that there is no contradiction in holding that one essence may be common to three persons *after the fact of revelation*. Independently of revelation, reason could at best only conclude that an individual substance of an intellectual nature is a person.



DIVINE KNOWING

- ▶ Intelligence is a perfection proper of immateriality (spirit). Knowledge implies immateriality because it consists of the intentional possession of the form of what is known. The forms of things are known because of their abstraction from matter. If the forms are known because they are immaterial, then a being would be intelligent because it is immaterial.
- ▶ Also since intelligence is a perfection, and God is all perfections, then God ought to be intelligent and to an infinite degree. God knows everything .
- ▶ Divine intelligence is Absolute, completely detached from any known object. It doesn't need any object outside of itself to know and so the primary object of divine knowledge is Himself.
- ▶ In God, because He is Pure Act, His *Esse* is identifiable with his Knowledge.
- ▶ Divine knowledge, because it is perfect, doesn't only know itself, but also all things – past, present and future (called the “knowledge vision”) and of things that have not nor will not exist (called the “knowledge of simple intelligence”).
- ▶ Unlike human knowledge, God doesn't know through particular species, He knows them, knowing himself. While human knowledge knows things in themselves, God knows them in himself. While human knowledge is measured by the things, divine knowledge is the measure of things. While it is the things that cause truth in the human intelligence, the divine intelligence is the cause of things.

DIVINE WILLING

- ▶ Every intelligent being has a will, because it is a consequence of knowing. (cf. S.Th.I q.19,a.1 – Since all tend towards their own good and just as all that have senses have appetites, then all intellectual beings have will).
- ▶ You could also say that since the will is a perfection, then it must be present in God, who is the cause of being and any perfection. And since love is the first act of the will, then one could say that God is Love.
- ▶ Just as God's knowing is his *Esse*, so is his loving. There can't be any potential will in God, everything is actual. His act of loving is the same as his act of being, and the will of God is his proper essence – His Will is His Being.
- ▶ Therefore, God's Will is not a tendency towards the good, but the loving possession of the good: God is Love.

DIVINE WILLING

- ▶ Object of the Divine Will: is Himself – God knows and loves Himself perfectly.
- ▶ Loving Himself, God loves all creatures. The Divine Will includes the communication of the good to others in so far as it is possible.
- ▶ The multitude of objects loved, doesn't go against divine simplicity – love for creatures does not include multiplicity in his Will, which it has only one volitive operation.
- ▶ God necessarily loves his goodness since in Him: Being = Loving = Being Loved.
- ▶ But He doesn't love what is outside of Himself necessarily. That is, He doesn't love creatures because they are good, but they are good because God loves them. God is the cause of the goodness (of the being) of things.
- ▶ God loves creatures freely. The goodness of creatures adds nothing to the Goodness of God. The will isn't necessarily inclined to things that are ordered to an end, if the end can be achieved without them. It's only when these things are necessarily linked to the end (and in so far as this is so) will they be necessarily wanted. But since He wants them, He can't not want them – He wants them with a necessity that is conditioned to his will in creating them.

DIVINE TRANSCENDENCE

- ▶ Transcendence refers to that which is outside of or exceeds another. Immanence is the opposite of transcendence: that which makes something remain in itself, closed within itself.
- ▶ God's transcendence with respect to the world is absolute. He is completely and radically detached from things.
- ▶ But at the same time God is present in all things. God is present as the agent is present in its immediate effects, at least virtually. Every effect depends on a cause. The causality of a cause brings with it its presence in the effect, in some way. God is the immediate cause of esse in every being, and God is identifiable with His action.
- ▶ Transcendence doesn't mean absence, just as immanence isn't identifiable with "presence". In fact, presence and transcendence are compatible.
- ▶ God is ontologically present in all things, but He isn't ontologically immanent to them. He is different from the world, He doesn't form a composition with the world, but transcends the world.

DIVINE PROVIDENCE

- ▶ St Thomas' definition of Providence = the divine ordination of things to their end.
- ▶ As well as the tie that creatures have to God through their being and operation, they are also bound with respect to their ends – creatures are finalised.
- ▶ The Providence of God is universal: this is because all creatures fall under the causality of the First Agent, not only in general, but in their own individual selves.
- ▶ **With respect to the Divine Plan:** God (since He has immediate knowledge) has immediate providence over everything – “because He has in His intellect the types of everything, even the smallest; and whatsoever causes He assigns to certain effects, He gives them the power to produce those effects”.
- ▶ **With respect to effective governance:** God makes use of secondary causes – Making use of intermediary causes doesn't mean an insufficiency of power in God. Because of the abundance of his goodness, the dignity of causality is imparted even to creatures.
- ▶ The existence of evil doesn't go against the existence of God, nor of his providence.
- ▶ St Augustine affirmed that evil was privation of good and not a substance. The negativity of evil always presupposes the positivity of the being in which it is found. Therefore St Thomas argues that *Si malum est, Deus est*. If the order of good were to be taken away, then we wouldn't even have a notion of evil. (De Malo, I,1.)
- ▶ The only real evil is moral - sin. The pain that follows isn't strictly speaking an evil, since it tends to re-establish order – it reorders the disordered creature (i.e. from outside). The creature can come to give glory to God by accepting and suffering the pain.