

THOMAS AQUINAS, ST I, QQ. 44-49

Q 44: THE PROCESSION OF CREATURES FROM GOD

- Everything is caused by God
- God is the exemplar cause of everything
- God is the final cause of everything

Q 45: THE EMANATION OF THINGS

- Creation from nothing
- God can create anything
- Creation is in the creature as a relation
- God alone creates
- God creates out of the divine being
 - Creation is from one principle
 - Necessary in maintaining the freedom of God and the createdness of creation
- There is a trace of the origin (Trinity) in all creatures
 - Creation, though from the being of God, is from the Trinitarian being of God

Q 46: THE BEGINNING OF THE DURATION OF CREATURES

- Creation has a beginning
- This is an article of faith that cannot be proved by reason
- Creation was the beginning of time

Q 47: THE DISTINCTION OF THINGS

- Distinction comes from God
- The inequality of things comes from God
- There is only one world

Q 48: THE DISTINCTION OF THINGS IN PARTICULAR

- Evil is not a nature
- Evil is in things
- Evil is in Good as its subject
- Evil does not corrupt the whole good
- Evil is Pain and Fault
- Evil has these equally

Q 49: THE CAUSE OF EVIL

- Good is the cause of evil
- God is not the cause of evil
- There is no supreme evil that is the cause of evil

PROVIDENCE

- God has a plan for history and brings history to his desired conclusion
- Nothing happens in the world outside of God's providence
- God's providence turns all evil to a good end

THE FRANCISCAN TRADITION: LOVE AT THE HEART OF THE DIVINE

RICHARD OF ST. VICTOR

- Creation is grounded in the inner-trinitarian self-giving
- The inner-trinitarian existence completes God
- Creation is therefore a free act

BONAVENTURE

- Creation exists to manifest the divine goodness
- Creation exists to allow creatures to share in divine life

DUNS SCOTUS

- God creates to have a perfect lover
- Creation is grounded in the will of God
- Being is a univocal concept
- God is related to the world through the Son

WILLIAM OF OCKHAM

- God causes all things equally
- There is no analogy between things and God
- All commonality is the result of our rational abstraction
- Creation is an act of free and (to us) inscrutable divine willing
- Reason can know nothing about creatures other than the facts of their existence

MEDIEVAL TRADITION

- The world as God's handiwork
- State of incompleteness

REFORMATION PERSPECTIVES

MARTIN LUTHER

- Creation is the work of the Son
- Creation exists in a relationship of dependence upon the Father through the Son in the Spirit
- Creation is God's address to and through the creature (Gunton, 149)

JOHN CALVIN

- Creation is willed by God.
- "Believers comfort themselves with the solace that they suffer nothing except by God's ordinance and command" (Inst., 16.3, quoted in Gunton, 151)

EMERGING COMMON PERSPECTIVE

- World of laws and forces
- Fixity
- Givenness