

REAL RELATIONS IN GOD TO CREATURES: AQUINAS

Studies: see references in W. Norris Clarke, "A New Look at the Immutability of God" in God Knowable and Unknowable edited by Robert Roth, New York: Fordham, 1973.

General state of the questions: Proceedings ACPHA 39 1965

Joseph Owens: The concept of the absolute and the concept of the relative are irreducible, p. 137.

C. Kossel: Real relations are the reality of the order of the universe, p. 151.

Walter Stokes: The key to the Thomist position is that whatever by its very nature is referred to something else, depends on it at least as a condition of its being, since without it this being can neither be nor be thought of, p. 147 *C. Gent II, 12.*

On the basis of John Metz Christliche Anthropozentrik he argues for the need for a new approach.

Studies from my viewpoint:

pp 64 ff

Grace and Freedom/London and New York 1971 Theol Stud 3 1942 375 ff

Verbum. Word and Idea pp 97 ff Notre Dame and London 1967

Theol Stud 8 1947 404 ff.

C Kossel Modern Schoolman 24: 19-36; 25: 151-172 Nov 1946 March 1948

Systematic from my viewpoint:

W. Lindhardt, Die Sozialprinzipien des hl. Thomas von Aquin, #10 Die Universumsidee pp 67-880. Freiburg: Herder 1932

Collection, London and New York 1967, pp 87-90

Insight, pp. 490-497

De Deo Trino (Rome 1964) II Pars systematica. Relations to creatures, pp. 217, 219, 226. Relations in general, 291-315.

C. Kossel, "St. Thomas's Theory of the Causes of Relation,"
Modern Schoolman 25: 171 f. [March 1948]

"The conclusion from a study of these texts seem clear. First, in the mind of St. Thomas, the immediate foundations for relations in creatures are certain accidental forms in the subject. Secondly, each of these forms has a twofold function. It is an absolute perfection of its subject making it to be what it is in the order of intrinsic accidental act. It also carries the subject outside itself by a virtual relativity, attraction, or -- perhaps best of all -- a potentiality for communicating with /172/ others in perfection. These are distinct and conceptually irreducible functions or modes of being, but they do not constitute two physical entities in the motion with which they are identified. Both derive from one physical form. Finally, this second aspect of form is intimately linked to the tendency of things to the good and perfection attained through operation. The root of relativity is ultimately in the finalization of created beings; they are not for themselves alone but for the universal order of harmonious co-operation by which all and each somehow attain the absolute good, the extrinsic end of the universe and each of its parts."

RRIG - Aquinas

In I Sent., d. 26, q. 2, a. 1

Utrum relationes divinae sint omnino nihil.

First objection from Boethius, de trin, c. 4 (ML 64, 1252)

Third objection

What comes and goes without any change in its subject and solely by the relation of something else to it, is not real.

Column is dextera or sinistra solely by movement of animal
Man ceases to be father when his ~~son~~ only son dies.

Solution

There are two elements to a relation and a change in either changes the relation

There is its foundation, e. g., quantity, the cause of the relation

There is a referring to something else, e. g., a proportion

Change the subject or the term and the relation changes.

Corpus art.

distinguendum est inter relationes

Quaedam enim sunt quae habent aliquid in re, supra quod esse eorum fundatur, sicut aequalitas fundatur supra quantitatem; et huiusmodi relationes aliquid realiter in re sunt.

Quaedam vero sunt quae non habent fundamentum in re de qua dicuntur, sicut dextrum et sinistrum in quibus non sunt determinatae istae positiones secundum naturam sicut in partibus animalium.

These ~~x~~ are real in animals because founded, but not real in columns in which they have no real foundation.

Four classes of notional relationes

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- 1 When there is no movement in the subject to provide a foundation and such are all relations in which God is referred to creatures
 - 2 No real distinction between subject and term: rel of identity
 - 3 Relation of a being to a non-being: real relation requires both subject and term to be in act
 - 4 The relation of a relation: a relation is not referred to its / subject or its term by a further relation but by itself

This is from Augustine

De Pot q 7 ca 8

Lib de Causis

gives a new ground from hierarchy of powers (virtues)
prop 17

RRIG - Aquinas

In I Sent., d. 30, q. 1, a. 1.

Utrum aliquid dicatur de Deo ex tempore

Sol. God is cause of universe, hence he is related to universe as principle to effect.

But a real relation requires both subject and term to exist in act; creatures exist not eternally but temporally; and so God is referred to creatures ex tempore.

Note however the difference between the ratio of what is absolute, as quantity, quality, and the ratio of a relation.

The former can be predicated only if true of the thing, and so it must denote a reality in the thing

But the relation does not denote a reality in the subject but only a respectus ad aliud; and this respectus comes into being and ceases to exist simply by a change in the term. Relations accordingly of reason can come and go without any change in their subjects.

In I Sent., d. 30, q. 1, a. 3.

Utrum habitudines designatae in nominibus dictis de Deo ex tempore, sint realiter in Deo

Sol. Distinguish three types of apprehension of/a ^{a thing by} ratio:

- 1 the reality of the ratio may be in the thing: forma lapidis in lapide
- 2 there may be no reality corresponding to the ratio: chimæra
- 3 there may be a reality underpinning the ratio through which the thing is apprehended: things are substances but there are not things that are just substances; the generic apprehension is true as far as it goes, but it does not get the modus quo est (specific and individual).

So when we refer God to creatures as their cause, we attribute to Him a relation of reason; but underpinning it is the reality of divine essence and power and operation

De Potentia q. 7: De divinae essentiae simplicitate

a. 1: Utrum Deus sit simplex

sol. quia primum ens, quia incompositum, quia perfectum

a. 2: Utrum in Deo sit substantia vel essentia idem quod esse

sol. the proper effect of a cause proceeds scdm similitudinem suae naturae; but all things possess esse; the nature of their proper cause is its esse

a. 3: Utrum Deus sit in aliquo genere

sol. things are in genere not because of their esse but because of their quiddity; things in genere are composed of matter and form or at least of potency and act; things in genere are determined by what is proper to that genus, but God is not limited in perfection

a. 4: Utrum "bonum, sapiens, iustum" et huiusmodi praedicent de Deo accidens

sol. In Deo est nulla differentia habentis et habiti, participantis et participati; in Deo nulla est compositio; in Deo nulla est potentia ad actum, but subject is to accident as potency to act.

a. 5: Utrum praedicta nomina significant substantiam

sol. Not that he operates 'as if' he were wise, etc., and not merely to deny opposite (eg alive in sense of not inanimate, intelligent in sense of not a brute), but eminenter (since effects of equivocal cause do not match cause)

a. 6: Utrum ista nomina sint synonyma

sol. Variety of opinions refuted, Et sic omnes rationes sunt quidem in intellectu nostro, ^{prout} ~~ut~~ in subiecto: sed in Deo sunt ut in radice verificante has conceptiones.

a. 7: Utrum huiusmodi nomina dicantur in creaturis univoce vel aequivoce

sol. Analogice secundum secundum modum

De pot. q. 7, a. 8

1. ... Relativa enim sunt simul, secundum Philosophum (Cat. 7). Sed creatura non potest simul esse cum Deo: Deus enim omnibus modis est prior creatura. Ergo nulla relatio potest esse inter creaturam et Deum.

Ad primum ergo dicendum, quod illa relativa sunt simul natura quae pari ratione mutuo referuntur, sicut pater ad filium, dominus ad servum, duplum ad dimidium. Illa vero relativa in quibus non est eadem ratio referendi ex utraque parte, non sunt simul natura, sed alterum est prius naturaliter, sicut etiam Philosophus dicit de sensu et sensibili, scientia et sciibili.

Et sic patet quod non oportet quod Deus et creatura sint simul natura, cum non sit eadem ratio referendi ex utraque parte.

Nihilominus autem non est necesse in illis etiam relativis quae sunt simul natura, quod subiecta sint naturaliter simul, sed relationes solae (father can be, human must be, before son is).

2. Praeterea, inter quaecumque est aliqua relatio, est etiam illorum aliqua comparatio. Sed inter Deum et creaturam non est comparatio....

Ad 2^o secundum dicendum quod non omnium est comparatio quorum est relatio ad invicem, sed solum illorum quorum est relatio secundum unam quantitatem vel qualitatem, ut ex hoc possit unum altero dici maius vel melius vel albius vel aliquid huiusmodi...

Nihilominus tamen quamvis Deus in eodem genere non sit cum creatura sicut contentum sub genere, est tamen in omnibus generibus sicut principium generis et ex hoc potest esse aliqua relatio inter creaturam et Deum sicut inter principiata et principium.

Cf. ibid. ad 6m

De potentia q. 7, a. 8 c. Utrum sit aliqua relatio inter Deum et /

.... Quod autem attribuitur alicui ut ab eo in aliud procedens non facit compositionem cum eo, sicut nec actio cum agente. Et propter hoc etiam probat Philosophus V Phys (Phys. V, 2; 225b 11 ff.; In V Phys., Lect. 3 ##1287 ff.) quod in ad α aliquid non potest esse motus: quia sine aliqua mutatione eius quod ad aliud refertur, potest relatio desinere ex sola mutatione alterius; sicut etiam de actione patet, quod non est motus secundum actionem nisi metaphorice et improprie; sicut exiens de otio in actum mutari dicimus; quod non esset si relatio vel actio significaret aliquid in subiecto manens.

Ex hoc autem apparet quod non est contra rationem simplicitatis aliqui^cus multitudo relationum quae est inter α ipsum et alia; immo quanto simplicius est, tanto concomitantur ipsum plures relationes. Quanto enim aliquid est simplicius, tanto virtus(eius) est minus limitata; unde ad plura se extendit sua causalitas. Et ideo in libro de Causis (prop. 17) dicitur, quod omnis virtus unita plus est infinita quam ~~virtus~~ virtus multiplicata.

Oportet autem intelligi aliquam relationem inter principium et ea quae a principio sunt, non solum quidem relationem originis, secundum quod principiata oriuntur a principio, sed etiam relationem diversitatis; quia oportet effectum a causa distingui, cum nihil sit causa sui ipsius. Et ideo ad summam Dei simplicitatem consequitur quod infinitae habitudines sive relationes existant inter creaturas et ipsum, secundum quod ipse creaturas producit a se ipso diversas, aliquantulum tamen sibi assimilatas.

Verbum. Word and Idea in Aquinas, pp. 51 - 53: the higher the understanding, the more it grasps by fewer species. In man, in angels, in God.

De Potentia, q. 7 con'd.

a. 8: Utrum sit aliqua relation inter Deum et creaturas

sol. conclusion: Et ideo ad summam Dei simplicitatem consequitur quod infinitae habitudines sive relationes existant inter creaturas et ipsum, secundum quod ipse creaturas producit a se ipso diversas aliququaliter tamen sibi assimilatas.

possibility: ... relatio in hoc differt a quantitate et qualitate, quia quantitas et qualitas sunt quaedam accidentia in subiecto remanentia; relatio autem non significat, ut Boethius dicit (in lib. de Trinit. circa medium), ut in subiecto manens, sed ut in transitu quodam ad aliud; unde et Porretani... Et propter hoc etiam probat Philosophus V Phys., quod in ad aliquid non potest esse motus; quia sine aliqua mutatione eius quod ad aliud refertur, potest relatio desinere ex sola mutatione alterius; sicut etiam de actione patet, quod non est motus secundum actionem nisi metaphorice et improprie; sicut exiens de otio in actum mutari dicimus; quod non esset si relatio vel actio significaret aliquid in subiecto manens. Ex hoc autem apparet quod non est contra rationem simplicitatis alicuius multitudo relationum quae est inter ipsum et alia....

ad 5m ... non oportet, ad hoc quod de aliquo relatio aliqua de novo dicatur, quod aliqua mutatio in ipso fiat; sed sufficit quod fiat mutatio in aliquo extremorum: causa enim habitudinis inter duos est aliquid inhaerens utrique. Unde ex quacumque parte fiat mutatio illius quod ~~ca~~ habitudinem causabat, tollitur habitudo quae est inter utrumque. Et secundum hoc, per hoc quod in creatura aliqua mutatio fit, aliqua relatio de Deo incipit dici....

ad 6m ... huiusmodi relationes cum de Deo dici incipiant propter mutationem in Deo factam, patet quod causa quare de Deo dicantur est ex parte ~~ca~~ creaturae, et per accidens de Deo dicuntur. Non quidem accidens quod in Deo sit, ut ~~ca~~ Augustinus dicit, sed secundum aliquid extra ipsum existens, quod ad ipsum accidentaliter comparatur. Non enim esse Dei a creatura dependet, sicut nec esse aedificatoris a domo. Unde sicut accidit aedificatori quod domus sit, ita Deus quod creatura. Omne enim dicimus per accidens se habere ad aliquid, sine quod (sic) illud esse potest.

De Potentia q. 7 a. 9

Utrum huiusmodi relationes quae sunt inter creaturas et Deum sint realiter in ipsis creaturis.

sol reality of relations

... perfection of things resides not only in their absolute being but also in their order; the order of things to one another depends on their order to God

cf also R. Linhardt, *Die Sozialprinzipien des hl. Thomas von Aquin*, Freiburg: Herder, 1932, pp. 67-80 ie #10 Die Universumsidee
ad 4m creatura refertur ad Deum secundum suam substantiam sicut secundum causam relationis; secundum vero relationem ipsam formaliter: sicut aliquid dicitur simile secundum qualitatem causaliter, secundum similitudinem formaliter.

ad 7m ipsa relatio, quae nihil est aliud quam ordo unius creaturae ad aliam, aliud habet in quantum est accidens, et aliud in quantum est ordo.

In quantum enim est accidens, habet quod sit in subjecto, non autem in quantum est relatio vel ordo, sed solum quod ad aliud sit quasi in aliud transiens, et quodammodo rei relatae assistens.

Et ita relatio est aliquid inhaerens, licet non ex hoc ipso quod est relatio; sicut et actio ex hoc quod est actio, consideratur ut ab agente.

Et ideo nihil prohibet quod esse desinit ~~in~~ huiusmodi accidens sine mutatione eius in quo est; quia sua ratio non perficitur prout est in ipso subiecto, sed prout transit in aliud; quo sublato, ratio quidem huius accidentis tollitur quidem quantum ad actum, sed manet quantum ad causam; sicut et subtracta materia, tollitur calefactio, licet maneat calefactionis causa.

a. 10: Utrum Deus realiter referatur ad creaturam, ita quod ipsa relatio sit res aliqua in Deo

sol ... in illis tantum mutua realis relatio invenitur in quibus ex utraque parte est eadem ratio ordinis unius ad alterum;

quod quidem invenitur in omnibus relationibus consequentibus quantitatem....

In relationibus autem quae consequuntur actionem et passionem, sive virtutem activam et passivam, non est semper motus ordo ex utraque parte.

Always in patients, recipients.

In agents, ~~¶~~ when the action redounds to their good and perfection; or when their acting is the result of their being acted upon.

Quaedam vero sunt ad quae quidem alia ordinantur et non e converso, quia sunt omnino extrinseca ab illo genere actionum vel virtutum quae consequitur talis ~~¶¶¶¶~~ ordo; sicut patet quod ~~¶¶~~ scientia refertur ad scibile... Ipsa vero res quae est extra animam, omnino ~~¶~~ non attingitur a tali actu, quum actus intellectus non sit transiens in exteriorem materiam mutandam; unde et ipsa res quae est extra animam, omnino est extra genus intelligibile.

.. similis ratio est de sensu et sensibili.

Similiter hom^o comparatur ad columnam ut dexter...

Similiter nummus est ~~¶~~ extra genus illius actionis per quam fit pretium; quae est conventio inter aliquos homines facta;

homo etiam est extra genus artificialium actionum, ~~¶~~ per quas sibi imago constituitur. Et ideo nec homo habet realem relationem ad suam imaginem, nec nummus ad pretium...

ad 5m Vel dicendum quod Deus intelligit res alias intelligendo se; unde relatio divinae ~~¶¶¶¶¶~~ scientiae non est ad res directe sed ad ipsam divinam ~~es~~sentiam

rr i G - Aquinas

De Potentia q. 7, a. 11

3. Praeterea, hoc nomen, Dominus, relationem significat, cum sit relativum secundum esse. Sed Deus est Dominus non secundum rationem tantum. Ergo huiusmodi relationes non sunt in Deo secundum rationem tantum.

Ad tertium dicendum quod sicut aliquis est idem sibi realiter, et non secundum rationem, licet relatio sit secundum rationem tantum, propter quod relationis causa est realis, scilicet unitas substantiae quam intellectus sub ~~ratione~~ relatione intelligit: ita potestas coercendi subditos est in Deo realiter, quam intellectus intelligit in ordine ad subditos propter ordinem subditorum ad ipsum; et propter hoc dicitur Dominus realiter, licet relatio sit rationis tantum. Et eodem modo apparet quod Dominus esset, nullo existente intellectu.

sol ordo either in re or in intellectu or partly one and partly ^{other}

Ad hoc autem quod aliqua habent ordinem, oportet quod utrumque sit ens, et utrumque distinctum (quia eiusdem ad se ipsum non est ordo) et utrumque ordinabile ad aliud