

Ordo universi

Order and End.

~~First step in filling in the above outline is to recall the~~
~~In answer to the first question one may observe~~

~~what of world order.~~

~~that Aquinas did correlate the notions of end or destiny with~~

~~that of world order. Let us take as a starting-point, a passage~~

in Aristotle's Metaphysics³ which, frequently ~~was~~ cited⁴ and

at times developed⁵ in the writings of Aquinas. It distin-

guished between intrinsic and extrinsic end. Extrinsic end

was illustrated by the place that is the term of a local move-

ment. Intrinsic end is exemplified by the form that is reached

by alteration or by generation. However, what interests us,

is the affirmation then, when there is a whole composed of

parts, then the form, the good, and the intrinsic end is con-

stituted by the order of the parts.⁶

Genius ~~always~~ leaps. Aquinas took this identification

of form; good, intrinsic end, and order and applied it to the

created universe as a whole. There were two immediate corollaries.

First, God is the extrinsic end of the universe. Secondly,

the excellence and value of the universe as a whole exceeds

that of any of its parts. Thus, one reads that the order of

the universe comes closest to divine perfection,⁷ that it

resembles God more than any other creature,⁸ that it is the

best among created things,⁹ that it is the product of divine

wisdom,¹⁰ that it is prior in divine intention,¹¹ that prin-

cipally it is willed,¹² that most of all it is cared for,¹³

that its proper cause is God himself,¹⁴ that it is what God

principally causes,¹⁵ that God knows parts of the universe

because he ~~visits the whole~~ knows the whole,¹⁶ that God wills

③ A. 10; 1075^a 12 ff

⑥ In Met. 1075^a 12 ff
#2627-31

⑦ Met. III 64 #10

⑧ Met. II 24 #10

⑨ Met. II 39 #17

⑩ Met. I 24 #10

⑪ Met. III 64 #9

⑫ Met. III 64 #10

⑬ Met. II 42 #3

⑭ Met. III 14 #9

⑮ Met. III 14 #9

⑯ Met. III 14 #9

⑰ Met. III 14 #9

⑱ Met. II 42 #6

C9 I 78 #4
18 II 39 #7
42 #5
15 #8
III 69 #18

parts of the universe by willing the whole,¹⁷ that the end and form of the parts is the whole.¹⁸

19 I 22, 4; 47, 1;
73, 1; 103, 2, 3

20 I, 2, 3; I II 3.
9 C9 I 42 4-7

I 21 1
I 21, 2 9 10, 1

C9 II 64 #11

I 73 1

I 22 1

II 91 1

und a 2
I 103 1; I 116 1-3

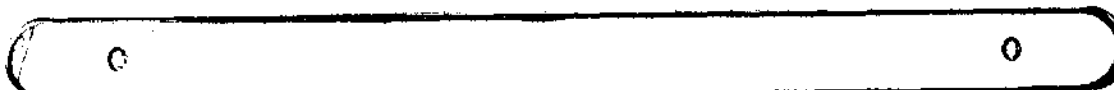
I 103 7-8

20 I, 25, 6, 3m;
47, 2, 1m; 48, 2, 3m
56, 2, 4m

21 I 47 1; C9 II 97 #2
I 47, 2; 3m; 65, 2, 3m
C9 II 45 #9

If I have been quoting from the Contra Gentiles, it is ~~not~~ because the Summa Theologiae not merely maintains the same position¹⁹ but also gives it a more detailed development. For from the order of the universe there is demonstrated the existence²⁰ and the unity of God.²¹ That order is the distributive justice of God,²² and that justice is ontological truth.²³ In the Contra Gentiles it was clear that divine wisdom ordered not only things but also their operations.²⁴ But now there is distinguished a first perfection that was the form and order of the universe on the seventh day of creation and a second perfection that is the perfect beatitude of the saints after the end of this world.²⁵ Between these extremes there is the dynamic order of things directing their operations to their ends: it pre-exists in the divine mind as providence²⁶ and as eternal law;²⁷ it exists in things as natural law,²⁸ as divine governance,²⁹ and as fate.³⁰ It ~~is inescapable~~ ^{admits no escape}, for what may appear to evade providence in one manner comes under it in another.³¹ It is the premise for a relative optimism, for to make existing creatures better would throw out the general order.³² Hence the perfection of the universe requires ^{I, 30, 1-2} multiplicity ³³ and inequality,³⁴ spiritual creatures³⁵ and a material creation,³⁶ ^{I, 65, 2} necessary effects from necessary causes and contingent effects from contingent causes,³⁷ creatures that can fail,³⁸ ^{I 48 2} but not evil for evil comes under order only accidentally.³⁹ ^{I 48 1-5m} The marvellous connection of things⁴⁰ ^{C9 II 68 #6-12} reveals the world to be one with the unity of order⁴¹ ^{I 47 3} somewhat on the analogy of an organism;⁴² ^{I, 65, 2.} still such analogy is not to be

20 I, 25, 6, 3m;
47, 2, 1m; 48, 2, 3m
56, 2, 4m
21 I 47 1; C9 II 97 #2
I 47, 2; 3m; 65, 2, 3m
C9 II 45 #9



exaggerated,⁴³ ^(Quod I, 3, 1m) even though it suffices to prove that the heavenly bodies influence earthly events.⁴⁴ ^(Quod II 11)

Within world order intellectual creatures hold a place of privilege. ~~They~~ They have been created in the ^{I, 93, 2, 3m} image of God and so rival the excellence of world order itself.⁴⁵

They are the principal parts of the whole and so are needed on their own account while other creatures exist for their service.⁴⁶ ^{Cf II 12 x 4 of 11, 13} But though intellectual creatures are propter se,

this does not imply that they are not subordinate both to God and to world order.⁴⁷ ^{Cf II 12 x 10 of 15, 22.} Even of the Blessed Trinity Aquinas

wrote: "Sed contra: Ubi cumque est pluralitas sine ordine, ibi est confusio. Sed in divinis personis non est confusio, ut Athanasius dicit. Ergo est ibi ordo."⁴⁸ ^{I 42 3 ad Contra} Now the order to

which persons are subject regards not the species but the individual;⁴⁹ ^{Cf II 13} it is a matter of law⁵⁰ ^{id 14} directing man to God,⁵¹ ¹¹⁵ and the end of law is the love of God⁵² ¹¹⁶ and of one's neighbor.⁵³ ¹¹⁷

To find fault with such subordination of persons to the order of the universe can have no basis but a confusion between

~~the order of final causality, which is an order of values,~~ ^{two} and the ^{two} objects of love. To love is velle bonum alicui.⁵⁴ ^{I 20 1 3m}

The more a person is loved, the greater the good that is ~~willed him.~~ ~~But the order of the universe contains, as parts,~~ ~~all excellence that exists in it~~

~~willed him. To subordinate his excellence to the greater good of the sum of all ^{finita} excellence, is to will him, ^{make} ^{the beneficiary of} a greater good, and so to love them not less but more.~~

~~Accordingly to subordinate persons to world order is~~
But the integration of ^{all} finite excellences values in a single whole is a greater good than any of the parts. And to will to ~~make~~ ^{make} persons the beneficiaries of this greater good is to love them not less but more.

While the order of the universe is the intrinsic end of the universe,⁵⁵ ^{I 103 2 3m} still God is the extrinsic end, the universal good, the essence of goodness.⁵⁶ ^{und. a.} Inasmuch, then, as any creature desires any good whatever, whether by intelligible appetite, or sensible appetite, or natural appetite which is without knowledge, necessarily it also desires God. For nothing is good or desirable except by participation of divine goodness.⁵⁷ ^{I 44, 4, 3m - 49 16-25} Again, anything is said to belong to another inasmuch as it is ordained to the other as its end;⁵⁸ ^{I, 21, 1, 3m} but all things belong to God by their very nature and being; hence the angels naturally love God more than themselves⁵⁹ ^{I 10 5c} and, were it not for the corruption of nature, man too would naturally love God above all.⁶⁰ ^{I-II 109 3} So it is that all inclination and all action both of nature and of will spontaneously head for the goal intended for them by God.⁶¹ ^{I, 103, 8. c}

Nature and Order.

If the notion of end and destiny stands in close correlation with the notion of the order of the universe, it should be possible to determine the relation between nature and destiny by considering the relation between nature and world order. Now the Thomist doctrine of world order was a consciously selected middle position between a deductive emanationism, such as Avicenna's, and an anti-intellectual voluntarism. Against the voluntarist, Aquinas insisted that the universe is the work of divine wisdom, that wisdom is the principle of order, that therefore everything in the universe has its reason.⁶² Against the more formidable emanationist, Aquinas insisted that divine freedom is the cause not merely