SUMMA OF THE SUMMA

CHAPTERS FIVE AND SIX

Question Five:

OF GOODNESS IN GENERAL

Article One: Whether Goodness Differs Really from being?

On the Contrary—Augustine says, “in as much as we exist, we are good.”

I answer that—Goodness and being are really the same. However, they differ only in idea. Since all desire perfection of their being, all desire goodness. That is, all only want good things to happen to them. Since existence is good and completely actual all beings and goodness are the same really. PK adds that, “Good” adds nothing to the content of “being” not already in that content, but adds only a relation to a desiring will.” PK continues to state that “goodness presents the aspect of desirableness, which being does not present.”

Article Two: Whether Goodness is Prior In Idea to Being?

I answer that—In idea, being is prior to goodness. The first conceived in the intellect is being because everything knowable is only known so much as it is actual. Goodness is similar to idea as sound is to its audibility. An idea is only actualized after being makes it intellectually really present. If an idea is not knowable, then it cannot really be actualized until the being comprehends the idea. Thus, being precedes goodness

Article Three: Whether Every Being is Good?

On the contrary: All beings created are good because they come from God and God is good. So what comes from God is good. Therefore, every being is good.

I answer that: Every being is good because being is good. Each being has actuality, and therefore, is in some way perfect since every act implies perfection. And therefore, perfection implies goodness because goodness is desirable.

Article Four: Whether Goodness has the Aspect of a Final Cause?

Obj. 1: It seems goodness is related more closely to other causes than the final cause. “Goodness is praised as beauty, but beauty has the aspect of a formal cause that is form as determining matter, rather than an end in itself.” (PM)

Cont.: Whether Goodness has the Aspect of a Final Cause?

Obj. 2: Goodness has the aspect of an efficient cause because goodness is that which by all things subsist. God is the efficient cause of goodness. (in that one’s existence is owed to God).

Obj. 3: Augustine says, “We exist because God is good.”

On the contrary: To the extent something is good in the end is the extent to which goodness can be determined in a being. In effect the goodness of a being has to come out good in the end of its existence as we know it in the present state.

I answer that: “Since goodness is that which all things desire, and since this has the aspect of an end, it is clear that goodness implies aspect of an end.”

Reply to Obj. 1: Goodness is a thing and the beauty of a thing is based on the same thing that is the form. Consequently goodness is highly desired and valued as beauty. (PM) “However, they differ logically. For goodness properly relates to the appetite; and therefore, it has the aspect of an end. That is, the appetite being a kind of a movement towards a thing. “However, beauty consists in due proportions, for the senses delight in things duly proportional, as in what is after their own kind—because even sense is a sort of reason, just as is every cognitive faculty.” P. 93. Since knowledge is by assimilation and similarity relates to form, beauty properly belongs to the nature of a final cause.

Reply to Obj. 2: “Goodness is able to move other things to itself by being attractive.” PK

Article six: Whether Goodness is Rightly Divided into Virtues; the Useful and the Pleasant?

I answer that: Virtue is the end of the end of the movement of goodness for it is desired for its own sake, but that which terminates the movement of the appetite in the form of rest in the thing desired, called the pleasant….” Pg. 94

QUESTION 6

The Goodness of God

Article One: Whether God is Good?

Obj. 2: “To be good does not belong to God alone, because God has bestowed Himself to all His creation. Yet, not all things know Him and nothing is desirable unless it is known even though it is not possible for His creation to know God completely at this time. His goodness can be found in all things having sensible knowledge: others having a natural desire without knowledge, as being directed to their ends by a higher intelligence..” (PM)

Reply to Obj. 2: All things desire God even though they don’t all know it! And so of those things which desire God, know Him as He is Himself. Some relate to God in some participation of His Goodness and thus belong to sensible knowledge. Others have natural desire for God being directed by a higher intelligence. For the inanimate actually desire God as it grows. And in growing it becomes what God intended it to be out of His goodness. Therefore, all creation participates in God’s goodness; for His goodness is innately present in all creatures of our God and King.

Article three: Whether to Be Essentially Good Belongs to God Alone?

I answer that: Only God is essentially good. There are not varying degrees of God’s goodness. However, in His creation its goodness is only according to its perfection. The perfection of a thing is in three parts:

1. According to its own constitution

2. In respect of any accidents added to reach a perfection

3. Perfection consists in the attaining to something else as the end

This triple perfection belongs to no creature by its own being or essence. It belongs to only God, in whom alone is true essence in existence. And in God no accidents exist, because all that belongs to God belongs to Him essentially. God is not headed toward an end. He is the Alpha and the Omega. God alone has every kind of perfection by His own essence. “God alone is essentially good.”

Article four: Whether All things are good by the Divine Goodness:

On the contrary: All things are not good by their own goodness, but only qualified as good in that God grants His divine goodness upon them.

I answer that: There can be only one good, and all that which come from it are good which is generated by the one Good God. “Everything is good by reason of similitude of the divine goodness belonging to it, which is formally, its own goodness, and thus is determined good. (PM)