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Box 15, Folder 03 - "Theology" (E.M.S.)

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Theology

Theology

Faulty Reason cannot 1) contradict each other

2) ignore each other, 3) be confused

Faith & Reason

1041 whenever Reason can find a pathward Faith has no place. In other words one cannot both know & believe the same thing at the same time. Accord' to St. Augustine the proper obj. of Faith is precisely that to which R. does not attain. It follows that all rational knowledge, based analytically, on first principles falls at the same time outside the sphere of F.

In practice Faith must replace reason in a large no. of our affirmations.

It may in fact happen that certain truths are believed by ignorant people and known by the learned

But Reason is v. fallible - nice nice diffn - so " the salutary that Providence imposed as articles of Faith even such truths as are accessible to Reason to enable all to participate easily in the knowledge of G. without fear of doubt or error.

Must Be Some things on Faith. as G. created as
knows an end - we don't p 42

"Faith is to incomprehensible contents in rational knowledge its perfection & crowning completeness"

2
Meliorism The Minimum The Divine Parallel p48

Not all truths are necessary for salvation.

No need for God to reveal to us what we
are capable of discovering for ourselves concerning
concerning created things.

Knowing in Different Ways

(a) By Faith & Reason "to say felt by Reason"

discussing in same order in rth. to intelligences

Contemplate thanks to the guiding thread given
by Reason"

Made of knowing and Grade of Being

p57. The made of knowing is a direct result of
made of Being.

Science must establish man's place in
the order of creation.

Logical Truths

If truth does not exist, then it is true that T .
Does not exist : but if anything true does exist
then truth necessarily exists.

of Epaminondas was a Cretan!

Members in

Seasonal Basis

Seeing God Directly

Impossible. p. 63 There is a disproportion, a lack of adaptation between our understanding, attuned as it is to sensory things, to see an object (God) not to sense it, as the owl cannot see the Sun.

If God's existence is to be self-evident "we should need to be delivered from our body to apprehend this purely intelligible being who is his essence."

God is the necessity of positing an immobile
mover.

We must regress infinitely or posit an
immobile mover — God.

Act - Potency - Motion

Everything that moves is set in motion by something.

Nothing, in fact, is in motion

unless it

be in Potency with regard to that towards which it is moved

Nothing moves anything else

except

it is in act itself

To set a thing in motion means to cause it ^{to} pass from potency to act

A thing can only be brought from potency to act by something which is in act

It is impossible for a thing to be in act & in potency at the same time in ref. ^{ce} to the same thing

(eg. the pen & writing)

Movement - set in motion by matter & so on ad lib

Must be a first Mover - God.

Gods Love of Himself

How could an intelligent being be deprived of the power of willing & loving? There is a natural inclination in all things by which they tend to seek what is good for them, and then to rest upon ~~it~~ attaining it, to remain at rest

Thus the natural tendency of an acorn is to germinate; of an oak to develop itself, to keep itself alive, & reproduce its kind.

An intelligent being possesses this trait that it knows what is good for it. #

It must therefore go in quest thereof freedom and in a special manner rest therein by an inclination regulated by the intellect

This inclination regulated by the intellect is will.

The divine intellect knowing what is good, cannot exist apart from the divine will, that wills what is good

The Divine will cannot be a mere faculty
capable of acting,
of performing numerous acts in succession,

It would be imperfect if it were not ~~so~~
essentially and } in Act.
always

Now the very first act of every will is to love the Good

This love is entirely spiritual as the intellectual
Knowledge is by which it is directed.

All the acts of the will proceed from love, which is the
very awakening of the will as it comes in contact
with the good.

These acts are known as:-

desiring

enjoying

hoping

willing

choosing or

loving

Desire } love of a future good
hope }

Sadness } love of a past good

hating - opposed love

Passion Emotion

When love is the result of ~~Sense~~ Knowledge acquired from sense-perception, it is merely passion, an emotion.

Result of purely spiritual knowledge is purely spiritual.

Conclusion as to Deity

There is then necessarily in God an entirely spiritual & eternal act of the love of Supreme Good.

Now this Supreme Good, loved from all eternity, is God Himself. who is

Infinite perfection

to plenitude of Being

who loves himself as much as he is lovable

is infinitely

This love is not a desire or a habit
God possesses the Supreme Good from all Eternity & necessarily delights in it without any prospect of being separated from it.

God cannot cease loving Himself.

Because his will is

goodness itself actually loved.

Because of its depth & intensity this love is called zeal

a Burning & eternally subsistent flame.

God is a consuming fire.

Love & Joy both therefore belong to God.

Desire } cannot be attributed to God
Sadness } (exc. metaphorically)
Anger }

- because presupposes either
absence of some good or
presence of evil.

No Egalism in God's love for Himself

Egalism consists in preferring oneself to the Supreme Good.

God is the Supreme Good.

In loving Himself he does love the Supreme Good.

above all things with a Stolz love.

Holiness is unchangeable purity -

opposite of defilement & sin + imperfection.

Gods love is :-

1) Pure How cd. it be stained with sin - wh. means
a turning away from God.

How could God turn away Himself?

How cd. He so against the law which
identifies Himself with His very nature (?)

God is impeccable & hates sin with a holy hatred

Can God never be inconstant? Can G. cease to
be the Supreme Good, can He cease to know above
Himself?

Nature is thus an irrevocable adherence of
divine love to the Sovereign Good; - but it ^{divine love}
~~is the Sov Good~~ - is absolutely identified with
this Good which is always loved.

Good cd. not find any reason for not loving
the Supreme Good. Perfect holiness - like
that of the Blessed in Heaven - is not free to fall
away fr. this state, to do what is evil

It rises far above the wretched liberty,
for it implies that it is under the necessity
of loving what is good.

Gods Love for Us Cannot be Passive

p 28 Val. II

He who is the plenitude of all goodness cannot
be attracted by created good. —

Gods love for us does not presuppose loveliness
in us, but on the contrary, creates it in us.

"The love of God infuses & creates goodness"

It is not because G. has found us lovable
that he loves us, but because He has loved
us that we are lovable in his sight.

"What hast thou wh. thou hast not received?"

Why has G. loved us with a created love when there
is nothing in us wh. could have attracted him?

Is it not a property of good for it to be
diffusive, to give similarity of itself?

Goodness is essentially communicative —

Eg Sun.

When Intellect has arrived at truth it spontaneously
seeks to impart this to others.

God - His Existence & His Nature
Jamou - Lagrange.