



**Commentariorvm, Ac Dispvationvm In Primam Partem
Sancti Thomæ Tomvs ...**

Complectens ad viginti sex Quæstiones priores, centum & septem
Disputationes in Capita diuisas

Vázquez, Gabriel

Antverpiæ, 1621

Prædestinationis dari causam finalem ex parte prædestinati, sed non
meritoriam, aut disponentem, putauit Durandus. c. 4.

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Porro August. frequenter alio modo loquitur; nam prædestinationem ad gloriam, prædestinationem simpliciter, & prædestinationem gratiæ, vocat voluntatem, & præscientiam æternam Dei præparandi dona gratiæ, ad regnum cælorum: & quia iuxta hunc modum loquendi possumus summa facilitate contra Calvinum, nostram libertatem tueri, quam hi recentiores cum illa non tam communi distinctione prædestinationis defendunt; non est, cur à communi, & consueta significatione prædestinationis abhorreamus, sed cum Augustino pleno ore dicamus, sine meritis fieri, ut cap. 11. probabitur. Multum autem præsentis disput. conducet distinctio illa duplicis electionis, tum ad gloriam præmissio examine, tum ad gratiam sine examine, quæ non solum in re, probabilissima est, nec ab August. phrasi aliena, verum etiam ipsi non parum familiaris, ut disp. illa 89. monstrauimus. Argumenta vero omnia, quæ afferre possunt prædicti auctores, solum probant id, quod nos ibidem asseruimus, electionem nimirum ad gloriam factam fuisse ex meritis gratiæ: at eam prædestinationem iuxta consuetum modum loquendi Augustini & Patrum, certe non probabunt; quomodo autem omnium, qui eliguntur ad gloriam sit eadem ratio, contra OKamum, & Gabriel. eo loco ostendimus.

CAPVT IV.

Prædestinationis dari causam finalem ex parte prædestinati, sed non meritoriam, aut disponentem putauit Durandus.

18.

Durand.

Durandus in 1. d. 41. q. 2. num. 11. cum cæteris Scholasticis in eo conuenit, ut cum inquiratur de causâ prædestinationis, quæstionem solum intelligat ex parte effectus; & cum S. Thoma, & reliquis notet, eam esse de toto effectu; an scilicet totius effectus detur aliqua causâ ex parte prædestinati. In quæstione vero, sic intellecta ex aduerso cum OKamo, & Gabriele pugnat: censet enim inter effectus diuinæ prædestinationis non esse numerandam consequentiam finis prædestinati, quæ est consequentia beatitudinis, sed cætera solum media, quibus ad beatitudinem homo perducitur. Ex qua doctrina colligit primum, totius effectus prædestinationis non dari causam meritoriam, nec vilo modo disponentem ex parte prædestinati: quia quæcumque conducunt, & disponent, vel merentur effectum aliquem prædestinationis, sub eandem prædestinationem tanquam effectus illius cadunt; inter quos vnus potest esse alterius causâ, aut meritoria aut disponentis, seu aliquo modo impetratoria. Deinde infert Durandus, totius effectus prædestinationis ex parte ipsius prædestinati dari causam finalem; quia omnia media, quæ Deus prædestinatione sua præparat ad gloriam, respiciunt ipsam gloriam tanquam finem; cum gratia illius esse dicantur. Si ergo gloria non est effectus prædestinationis, ut supponitur, consequitur ex parte prædestinati esse finem aliquem constitutum toti effectui prædestinationis. Suppositionem autem probat hac ratione: prædestinatio, seu prouidentia in Deo respondet prudentiæ in nobis, ergo de illa philosophandum est, sicut de nostra prudentia: atqui prudentia in nobis non versatur circa finem, sed circa media, dicit enim Aristotel. & Ethicor. cap. 9.

19.

CAPVT IIII. 561

12. propositum rectum circa finem virtutis fieri à virtute, sine consultatione prudentiæ, quam inquit versari solum circa media, quæ in finem referuntur: ergo & prouidentia seu prædestinatio in Deo non debet circa gloriam, quæ est finis, versari, sed circa media, quæ ad illam perducunt.

In hac opinione Durandi duo sunt, alterum sane, in quo, cum optime loquatur, non parum re ipsa errat: alterum, quod non ita recte consonat communi modo loquendi Scholasticorum, & Patrum, in re tamen ab eorum sensu non est alienum. Id, quod priori loco docet, nullam scilicet causam meritoriam, aut disponentem, aut impetratoriam esse ex parte nostra totius effectus prædestinationis nostræ, recte quidem dictum est, perperam tamen à Durando, & à nonnullis Theologis intellectum: existimat enim Durand. in 2. d. 28. q. 5. nu. 7. prædestinatos posse se ad gratiam disponere sine motione speciali, & interna, quæ sit ab Spiritu sancto: aliquando tamen non sine peculiari prouidentia; & hanc dispositionem effectibus prædestinationis annumerat in 1. d. illa 41. q. 2. ut defendat non dari causam meritoriam, seu dispositionem totius effectus prædestinationis, cum non refugiat eam concedere respectu gratiæ: in quo, quam grauer ipse, & alij Theologi errent, capite 11. & seq. videbimus. Quod vero posteriori loco Durandus docet, re ipsa verum est, nempe gloriam esse causam per modum finis reliquorum mediæ, quæ ad illam præparantur, non ut sint volita à Deo, quia respectu voluntatis Dei nihil creatum est id, cuius gratia, & ratio volendi aliquid, sed propter quod cætera esse vult Deus, iuxta doctrinam à nobis traditam disp. 82. ca. 2. Au vero consequutio gloriæ inter effectus prædestinationis connumeranda dicatur, non tam rei, quàm vocis quæstio est. Sententia nihilominus Durandi ex hac etiam parte non est amplectenda: quoniam communi modo loquendi Scholasticorum, & Patrum aduersatur. In primis cæteri omnes Scholastici vocant effectum prædestinationis, ipsam gloriæ consecutionem. Ex Patribus vero passim Aug. inter ea, quæ Deus præparauit & prædestinauit electis, ipsum gloriæ, & beatitudinis præmium assignat, & Fulgent. lib. 1. ad Monimum cap. 11. Fulgentius verbis iam citatis, & cap. 8. cum ait: *Hec autem Deus sicut in prædestinatione semper habuit, sic per gratiam sicut prædestinauerat, scilicet: enumerauerat autem inter illa omnia beatitudinem. Colligit hoc Fulgentius c. illo 1. ex illo Pauli ad Rom. 8. Nam quos præsciuit, & prædestinauit &c. nam statim Apostolus enumerans, quæ prædestinatione, & præscientia sua in electis fecit Deus, inquit: Quos autem prædestinauit, hos & vocauit, & quos vocauit, illos & glorificauit. Vbi subiungit statim Fulgentius: Veruntamen cum simul iustificatos, & glorificatos audimus, non simul iustificationis & glorificationis opus præsentis tempore deputemus. Hoc dicit, quod aliqui illud glorificauit, ad consummationem, & augmentum sanctitatis in hac vita referant: quia de causâ non legunt glorificauit, sed magnificauit.*

20.

Durand.

August. Fulgent.

Constat ergo totius effectus prædestinationis non esse causam per modum finis aliquid ex parte prædestinati, cum gloria, quæ posset esse finis, inter effectus connumeretur. Hoc tamen certissimum est, Durandum nihil fauere aut Pelagianis, aut Massiliensibus, cum quibus semper fuit August. de prædestinatione gratiæ contentio. Nunquam

quam

quam enim inter eos vlla fuit controuersia, an prædestinationis daretur causa finalis ex parte etiam prædestinati, in sensu adhuc exposito; sed, vt c. i. notauimus, vt daretur causa meritoria, aut im-petratoria, cuius occasione, & respectu Deus prædestinaret, & in tempore daret primam gratiam an non: nec de toto effectu simul, sed de primo quaestione habuerunt: ideo id, quod docuit Durandus, nihil eorū disputationis interest. Hoc dixerim quod nonnulli hanc Patrum doctrinam, & intentionem non satis intelligentes, quoties audiunt prædestinationis, siue in hoc sensu siue in alio, dari hanc, aut illam causam, statim in Pelagianismum reijciunt. Id quod viros Theologos non decet, qui mentem Patrum, & hereticorum errores bene persectos habere debent.

*Quomodo
versetur
prudencia
circa finem
virtutis ex-
plicatur ex
Arist.*

Porro durandi ratio non probat suppositio-nem illam, quam diximus: quod enim Arist. ait, alio modo est intelligendum, videlicet propo-situm finis abstracti à materia, & circumstantiis, at-que secundum se considerati, quatenus honestus est, quem sequitur amor, & propositum virtu-tis, non proponi à prudentia, nec esse consulta-tionis obiectum, hæc enim versatur circa parti-culares circumstantias, & materiam, in qua ratio virtutis, & finis honesti reperitur, & has in parti-culari prudentia præfinit. Imo in sententia Ari-stotelis electio circa finem hoc modo versatur, vt 1. 2. quaest. 13. a. 1. ostendimus. Quare in diffi-cultate proposita non est, cur dicamus gloriam, prout meritis huius reddenda est, ad prudentiam Dei seu providentiam, & prædestinationem non pertinere: prudentis enim non notandum est, o-mnibus providere media, vt brauium cōsequan-tur, sed etiam cuique pro dignitate examine præ-misso laboris, & meriti præmium retribuere. Ipsa ergo beatitudinis retributio pro his aut illis me-ritis ad providentiam pertinebit. Adde, quod do-ctrina Aristotelis locū solum habet in fine, quem sibi aliquis adquirendum proponit qualis est ho-nestas virtutis, non autem in fine, quem quis al-teri proponit, vt pro eo consequendo laboret, & meritis eum adipiscatur. Quare ratio Durandi nullo pacto probat id, quod contendit.

CAPVT V.

*Prædestinationis dari meritum congruum ex auxi-
lio gratiæ senserunt Bonaventura, &
Laurellus.*

Bonavent.

Bonaventura in 1. d. 4. t. a. 1. q. 1. alio modo vsur-pans prædestinationem, quam Scholastici su-pertius commemorati, & Augustinus, ac Patres, vt inferius patebit, diuerso etiam modo, quam illi, philosophatur. Nam cum existimet, duos tantum esse prædestinationis effectus iustificationem vi-delicet vsque ad perseverantiam, & beatitudinis cōsequutionem, cumque gratia remissionis pec-catorum ex meritis congrui detur, infert inde, prædestinationis gratiæ dari causam meritoriam de congruo, non de condigno, opera nimirum omnia, quæ iustificationem præcedunt, & ad il-lam disponunt, non quidem ex solo libero arbi-trio facta, sed ex auxilio gratiæ excitantis, & ad-iuvantis. Id quod disertis verbis ipse notauit in 4. d. 15. 1. p. d. art. 1. q. 5. nam d. illa 41. nihil expresse dixit. Sed cum idem de prædestinatione, atque de iustificatione dicat, & de iustificatione d. illa 15.

*23.
Explicatur
Ment. Bon-
aventura.*

asserat dari ex meritis de congruo, à gratia profe-ctis non à solo libero arbitrio idem omnino de prædestinatione d. illa 41. intellexit. Eandem sen-tentiam sequutus est Chrysost. Laurellus in comment. his-
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