



Name: _____

Date: _____

Words to know:

analogy (*comparing two things that are alike in some ways but unlike in other ways*), causality (*the relationship between cause and effect*), negation (*the contradiction or denial of something*), preeminence (*surpassing all others*), dissimilitude (*dissimilarity, being dissimilar*)

Aquinas has a very precise and very unique theory of divine naming from what he calls _____ –likeness and also unlikeness.

The theory begins from the idea that we know God by looking at the _____ of God and thinking about the _____ of those effects.


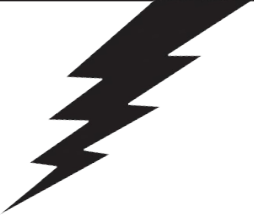
So, the whole created reality that is around us comes from God and we can, by reflecting on it, see that it has a source, a hidden _____, the transcendent _____ who gives being to all things. From that we can derive some kind of way of seeing what God is in so far as He creates effects that are _____ Him, but not identical with Him.

This allows us to achieve real knowledge of God that is not _____ and is imperfect but is also real.

Three ways in which we know God (complete the chart):

Latin	English	Example: God's Goodness
<i>Via Causalitatis</i>	The Way of Causality	<ul style="list-style-type: none"> God has created a world of _____ things. The effects in some way must resemble the _____. Therefore, we must in some way be able to attribute _____ to God.
<i>Via Negationis</i>	The Way of Negation	<ul style="list-style-type: none"> God's goodness is NOT like our goodness. He is wholly _____ to us and so is His goodness: eternal, infinite, incomprehensible, essential to Himself, etc.
<i>Via Eminentiae</i>	The Way of Preeminence	<ul style="list-style-type: none"> God is the author of the goodness of all other things, and so His goodness remains _____ our world. It is _____ and not immediately evident to us.

Analogy means when two things are _____ each other but not _____.

Extreme	Analogy Theory	Extreme
 <p>God is so transcendent, we can hardly _____ God at all.</p>	<p>We can say true things of God, but only by _____ and dissimilitude.</p> <p>God is both _____ his creation, and the properties or perfections we find in creation can truly be predicated of God but in a wholly different and super-eminent way.</p>	 <p>We know God so accurately from creatures that we can name what God is in almost the same sense as we can name _____.</p>

Analogical terms that we use to signify God do truly denote what God _____.

Nevertheless, this divine naming is certainly non-comprehensive—we don't _____ God or get our minds completely around Him. Our analogical knowledge of God is marked by what is classically called _____. (God is veiled in darkness.)

For us to know God in a more perfect way we need God to _____ and _____ and He's done that most perfectly by becoming _____ and giving us the grace of a yet greater and more intimate friendship with Him through _____.

Comprehension question: What would be the problem with thinking we could know everything about God? What would be the problem with thinking we could know nothing at all about God? How does analogy theory help us to avoid these extremes and have accurate knowledge of God?