

**THE KNOWABLENESS OF
GOD: ITS RELATION TO THE
THEORY OF KNOWLEDGE IN
ST. THOMAS, DISSERTATION**

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The Knowableness of God: Its Relation to the Theory of Knowledge in St. Thomas, Dissertation
by Matthew Schumacher

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MATTHEW SCHUMACHER

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THE KNOWABLENESS OF GOD

ITS RELATION TO THE THEORY
OF KNOWLEDGE IN ST. THOMAS

DISSERTATION

SUBMITTED TO THE FACULTY OF PHILOSOPHY OF THE
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BY

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To the Memory
of
Rev. Peter Johannes, C. S. C.

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ABBREVIATIONS.

C. G. for *Contra Gentes*. C. G., l. 1, c. 10 means, *Contra Gentes*, book 1, chapter 10.

Sum. Theol. for *Summa Theologica*. Sum. Theol., I, q. 10., a. 1 ad 2 means, *Summa Theologica*, first part, question 10, article 1, second objection.

De Veri. for *De Veritate*. De Veri., q. 1, a. 2 means *De Veritate*, question 1, article 2.

Com. on Lomb. I, Dis. 5, q. 1. a. 3 means, *Commentary on the Lombard*, first book, distinction 5, question 1, article 3.

Others can be understood from these.



INTRODUCTION.

If truth is God's handwriting, the ink is indelible and the page indestructible. If the world is God's, it cannot deny its allegiance. The Conception of God as found in the works of St. Thomas is the expression of the power of the Creator as witnessed to by the work of His hands. The question of God has never been a problem of the past; in some phase it has always demanded the best thought of the best thinkers of all epochs. There are times, however, when it seems to arouse especial attention—when its full import for all thought is pressed home. We are now in such a time, for we have gone to the very root of the problem—we are now concerned with the Idea of God. Not so much the existence of God, nor a discussion of His Attributes specifically, but the quest is for a Conception of God that will quell our uneasiness in presence of many apparent confusions, and satisfy our demand for an adequate explanation. Many have been and are to-day seeking this Concept, but it is an idle attempt unless the path that leads to it has been shown to be sure and consistent, for this Idea is not the product of bare thought. In other words, our Concept can