

DETERMINISM

1. Pelagianism

- a. most libertarian position
- b. central tenet: salvation is a reward
- c. a person possesses free will/thus, is responsible for what he or she does
- d. God rewards people for good deeds and punishes them for bad ones
- e. salvation dependent on the merits achieved by each person
- f. inconsistent with Epistles of Paul, where salvation is gift of God's grace
- g. condemned by the Second Council of Orange (529)

2. Semi-Pelagianism

- a. salvation depended for the most part on the grace of God
- b. free will also made a small but significant contribution
- c. a person's first turning to God is result of a free decision
- d. God must grant a person the further grace necessary for salvation
- e. also condemned by the Second Council of Orange
- f. William of Ockham and Gabriel Biel: semi-Pelagists
 - (1) attempted to satisfy decrees of Second Council of Orange
 - (2) strictly speaking, God could not be said to reward people by granting grace
 - (3) God is not a debtor to anyone
 - (4) God grants grace as a free gift

3. Restricted Theological Determinism (RTD)

- a. free will operative only in matters that do not bear on salvation
- b. even first turning is result of God's grace
- c. hence, a person cannot earn salvation
- d. proponent: Augustine

4. Semi-Augustinianism

- a. modified Restricted Theological Determinism in libertarian direction
- b. by Adam's fall, free will is wounded but not destroyed
- c. people lose the ability to will the good
- d. yet people have free will in all matters that do not affect salvation
- e. by God's grace, a person's ability to will the good is restored
- f. agrees with RTD that a person's first turning to God is result of grace
- g. differs from RTD in that once grace granted free will can affect salvation
- h. person who has received grace can choose between good and evil
- i. God can justly reward people for good deeds and punish them for bad ones
- j. view of Second Council of Orange and of Thomas Aquinas

5. Thoroughgoing Determinism

- a. *Fatalistic Determinism*
 - (1) whatever will be, will be
 - (2) irrespective of natural causes, free will of a person, or God himself
- b. *Causal Determinism*
 - (1) all things determined by antecedent material or efficient causes
 - (2) not seriously considered by Scholastics or Aquinas
- c. *Deductive Determinism*
 - (1) complete determinism follows deductively from the nature of God
 - (2) if God wills an event, then the event necessarily takes place
 - (3) if God wills an event to be contingent, then that event necessarily is
contingent