



Artur Andrzejuk

# The Philosophy of God in St. Thomas Aquinas' Works

## A CHARACTERIZATION OF THE MAIN ISSUES

### Introduction

In this paper, I provide an insight into three aspects of the philosophy of God in St. Thomas Aquinas's works. It will be described in several steps as follows. At first, I will analyze the question of the existence of God, next the topic of the essence of God, and finally, human relations with God from Aquinas's philosophical perspective, which obviously leads to the theological one. The philosophy of God has been considered many times in Aquinas's texts.<sup>1</sup> There are even more Thomistic works on that matter.<sup>2</sup> Particular issues explored in this article have already been treated (even more extensively) in my previous publications.<sup>3</sup> In what fol-

---

Artur Andrzejuk, Cardinal Stefan Wyszyński University in Warsaw, Poland  
a.andrzejuk@tomizm.org • ORCID: 0000-0002-7926-4070

<sup>1</sup> For example, R. Garrigou-Lagrange, *De Deo Uno. Commentarium in Primam Partem S Thomae* (Turin: L.I.C.E.–R. Berruti & C., 1938).

<sup>2</sup> A review of the conceptions of a Thomistic theodicy can be found in: *Studia z filozofii Boga* [Studies in the philosophy of God], ed. B. Bejze (Warszawa: ATK, 1968).

<sup>3</sup> A. Andrzejuk, *Filozofia bytu w tekstach Tomasza z Akwinu* [The philosophy of being in the works of Thomas Aquinas], (Warszawa: Wydawnictwo von borowiecky,



lows, I show the key insights of the Thomistic philosophy of God and explain how they establish a starting point for the theology of Aquinas.

## The question of the existence of God

The first issue, the question of the existence of God, is considered by St. Thomas as an assumption of the metaphysics of individual being apprehended from the perspective of its internal and external causes.

It is considered in the perspective of external causes, when in the process of asking for extrinsic causes of the existence of each being (which cannot be explained by itself), there is a need to accept that there is efficient cause of the existence in order to grasp—in a non-contradictory way—the structure of a particular being. This, for Thomas, is the only argument or proof for the existence of God. Needless to say, it is simply an assumption for approaching individual being from the perspective of its causes.

The shortest reasoning of St. Thomas on that topic is found in the fifth chapter of *De ente et essentia* (sentences from 46 to 51)<sup>4</sup>:

---

2018); A. Andrzejuk, *Dowodzenie istnienia Boga w metafizyce Tomasza z Akwinu. Problem „drogi z przyczynowości sprawczej” (ex causa efficientis)* [Proving the existence of God in the metaphysics of Thomas Aquinas. The problem of “the way from efficient cause”], “Rocznik Tomistyczny” [Thomistic Yearbook] 12 (2023), 2, 19–32.

<sup>4</sup> St. Thomas Aquinas, *De ente et essentia / O bycie i istocie* [De ente et essentia / On being and essence], trans. S. Krajski, in: *Opera philosophorum medii aevi*, vol. 9, fasc. 1 (Warszawa: UKSW, 2011), 126–173. I also draw from an edition and translation (with some slight modification) by Stanisław Krajski: “46. Omne autem quod convenit alicui, vel est causatum ex principiis naturae suae, sicut risibile in homine, vel advenit ab aliquo principio extrinseco, sicut lumen in aere ex influentia solis. 47. Non autem potest esse quod ipsum esse sit causatum ab ipsa forma vel quidditate rei, [causatum] dico sicut a causa efficiente, quia sic aliqua res esset causa sui ipsius, et aliqua res seipsam in esse produceret, quod est impossibile. 48. Ergo oportet quod omnis talis res, cuius esse est aliud quam natura sua, habeat esse ab alio. 49. Et quia omne quod est per aliud reducitur

Everything that pertains to a thing, however, either is caused by the principles of its own nature, as risibility in man, or else comes from some extrinsic principle, as light in the air from the influence of the sun. Now, it cannot be that existence itself is caused by the very form or quiddity of the thing (I mean as by an efficient cause), because then the thing would be its own efficient cause, and the thing would produce itself in existence, which is impossible. Therefore, everything the existence of which is other than its own nature has existence from another. And since everything that is through another is reduced to that which is through itself as to a first cause, there is something that is the cause of existence in all things in that this thing is existence only. Otherwise, we would have to go to infinity in causes, for everything that is not existence alone has a cause of its existence, as was said above. It is clear, therefore, that the intelligences are form and existence and have existence from the first being, which is existence alone,<sup>5</sup> and this is the first cause, which is God.

The thesis on the existence of God is hence for Aquinas a kind of conclusion to which we arrive in analyzing a structure of being in the context of its external causes.<sup>6</sup>

---

ad id quod est per se, sicut ad causam primam, [ideo] oportet quod sit aliqua res, quae sit causa essendi omnibus rebus, eo quod ipsa est esse tantum. 50. Alias iretur in infinitum in causis, cum omnis res quae non est esse tantum, habeat causam sui esse, ut dictum est. 51. Patet ergo quod intelligentia est forma et esse, et quod esse habeat a primo ente, quod est esse tantum, et haec est prima causa, quae Deus est.” For the English version, we turned to: <https://aquinas.cc/1a/en/~DeEnte.C4>, accessed May 2, 2024.

<sup>5</sup> In this passage, Thomas analyzes the structure of intelligence, that is angels, therefore we come to the above conclusion.

<sup>6</sup> It is worth mentioning also that Edward Feser entirely omits the five ways when building a Thomistic proof and follows only this reasoning on the existence of God which is for the most part found in Thomas’s *De ente et essentia*: E. Feser, *Five Proofs*

Then, consequently, arises the problem of the famous ways (*viae*). They appear in a different shape in various works of Aquinas, but since their complete exposition is found in *Summa theologiae*, it is agreed to speak of “five ways.”<sup>7</sup> There is abundant literature concerning them accompanied by a certain veneration; for example, A. Bogliolo holds that they are thought to be the crown and the heart of philosophy of St. Thomas.<sup>8</sup> In this applause and reverence there are some minor voices which appeal for a more cautious interpretation of the ways<sup>9</sup> which, as it is suggested at first, appear in the theological works of Aquinas (this can be clearly observed in *Summa theologiae*). There are also authors who justly point out the place where these ways are, which is a beginning of *Summa theologiae*. Further, there are those who, as it seems, accurately observe that we are dealing here with a domain proper not to philosophy, but to the theology of St. Thomas.<sup>10</sup> Moreover, there are thinkers who notice that nowhere in his works does Thomas employ the term “proof” but rather he says *via* (way, path).<sup>11</sup> Other authors,

---

*of the Existence of God, Aristotle, Plotinus, Augustine, Aquinas, Leibniz* (San Francisco: Ignatius, 2017). We should add that Feser knows the ways of St. Thomas and explains them in detail in another book: E. Feser, *Aquinas. A Beginner's Guide* (Oxford: One-world Publications, 2009).

<sup>7</sup> Thomas de Aquino, *Summa theologiae* (Alba-Roma: Editio Paulinae, 1962), I, q. 2, a. 3.

<sup>8</sup> A. Bogliolo, *O założeniach dróg, którymi św. Tomasz dowodzi istnienia Boga* [On the assumptions of the ways by which St. Thomas proves the existence of God], trans. Z. Włodkowska, *Studia z filozofii Boga* [Studies in the philosophy of God], 92.

<sup>9</sup> F. van Steenberghen, *Le problème de l'existence de Dieu dans les écrits de S. Thomas d'Aquin* (Louvain-la-Neuve: Peeters, 1980), 353, footnote 50.

<sup>10</sup> M-D. Philippe, “La troisième voie de S. Thomas,” In: *De Deo in philosophia S. Thomae et in hodierna philosophia*. Acta VI Congressus Thomistici Internationalis, Vol. 1 (Roma: Officium Libri Catholici, 1965), 41–47, 43.

<sup>11</sup> A. Andrzejuk, *Małe vademecum tomizmu. Wypisy z ksiąg filozoficznych Tomasza z Akwinu* [A small vademecum of Thomism. Excerpts from the philosophical texts of Thomas Aquinas] (Warszawa: NAVO, 1999), 27.

even renowned, do not pay much attention to that distinction and say, for example, that Aquinas proves the existence of God in five ways, etc.<sup>12</sup>

Thus, we need to ask what are these ways and what do they justify? It seems that within Aquinas's system, the only thing they prove is that there exists the possibility for human intellect to arrive at the existence of God. This is a justification of that which we find in the Sacred Scripture, for example in St. Paul (Rom 1, 20), which even longer after Thomas became a dogma in the Catholic Church, namely, that human reason is capable of, through its own powers, arriving at the existence of God.<sup>13</sup>

From the sources of the history of philosophy, Thomas chooses five reasonable ways of reaching the existence of the first cause. "Reasonable" in this case means: they adopt existential pluralism (as in monism it is not possible to speak of causality at all) and some philosophical realism in their starting point. In embracing these two criteria, Thomas was able to gather the aforementioned five ways. Each of them can be classified within the frame of some philosophical tradition. The first one is almost entirely drawn from the texts of Aristotle, as is the second one (the way of the efficient cause), which is slightly modified by Aquinas and most concisely treated. Nevertheless, this way, as it seems, would be the closest to a formula included in *De ente et essentia*, that is, to Thomas himself. But for some reason, in the content of this *via*, Aquinas claims that it is about

---

<sup>12</sup>E. Gilson, *Thomism: The Philosophy of Thomas Aquinas* (Toronto: Pontifical Institute of Mediaeval Studies, 2002).

<sup>13</sup>It was included by the First Vatican Council in the set of truths of the Catholic faith. "The only true God, our creator and lord, can be known with certainty from the things that have been made, by the natural light of human reason." (Vaticanum I, *Konstytucja dogmatyczna o wierze katolickiej* [Dogmatic constitution on the Catholic faith], Can. 44). <https://www.papalencyclicals.net/councils/ecum20.htm>.

existence. In this context, some authors add the *viae* concerning the efficient causality,<sup>14</sup> but others, for example Leo Elders, notice that there is no statement of Thomas's in that place, hence this way might concern some other cause understood rather generally.<sup>15</sup> The third way, in its formula included in *Summa theologiae*, is thought to be a tribute to Avicenna, even though similar reasoning can be found in the texts of Aristotle. Nevertheless, in its essence, this way is typical for Arabian philosophy. The fourth one is Neo-Platonic, and we may observe how many obstacles it causes when Thomists, who employ Thomistic reasoning, attempt to interpret such a strictly Neo-Platonic pattern.<sup>16</sup> The last, fifth way, the way "of governing the world" is usually called the way of "reasonability" and is close to the thought of St. Augustine.

What can be said on this topic, the topic of these ways, with a view of interpreting the aforementioned discussion on the matter? An implication might be as follows: if we understand the philosophy of St. Thomas to be a sort of compilation, then the ways are included in such a conception and linked with the topic of God. When, however, we consider the philosophy of Aquinas to be a certain philosophy of object, whose most significant topic is existence—not only in a sense of turning attention to them, but in making the existence be a primary element of being and a fundamental topic of metaphysics—then none of the ways fit into this perspective, because Thomas, in some other place and in another way speaks on how, within the frame of metaphysics of the existence, we approach the point where we make a con-

---

<sup>14</sup> M. Gogacz, *Poszukiwanie Boga. Wykłady z metafizyki absolutnego istnienia* [Searching for God: The lectures on metaphysics of absolute existence] (Warszawa: ATK 1976), 52–53, 55.

<sup>15</sup> L. Elders, *Filozofia Boga. Filozoficzna teologia św. Tomasza z Akwinu* [The philosophical theology of St. Thomas Aquinas], trans. M. Kiliszek, T. Kuczyński (Warszawa: Agencja Wydawnicza Katolików MAG, 1992), 104–105.

<sup>16</sup> M. Gogacz, *Poszukiwanie Boga* [Searching for God], 72–77.

stataion about God's existence. Nevertheless, in *Summa theologiae*, already in the next question Thomas returns to the second way and concludes that the causation of which we speak in the second way is simply a moment of causing the existence.

### **The question of the essence of God**

The question of the essence of God is rather simple, once we assume that existence is solely the first cause of being. Thus, this essence is a one-part being and the only element it “consists of” is existence. Therefore, in the philosophy of Thomas we find a natural implication of that position which is God's name: *ipsum esse subsistens*—self-existent existence.

The fact that God is solely the existence, and what is more, the existence from the perspective of an act, that is self-existent existence, results in a unique, particular structure and exemplary properties. Here lies the problem of what further on are called the attributes of God, which actually are His properties stemming from this structure. Thomas speaks in several of his works on these attributes. Sometimes he mentions more about them and develops the topic more broadly, on other occasions he speaks less. He also changes the style of his utterances. Sometimes he employs the form of a more philosophical lecture, when he wants to be more concise, as for example in *Compendium theologiae*,<sup>17</sup> where once having established that God is the self-existent act of existence, he speaks of the consequences deriving from it. In the *Summa theologiae* he does it differently: he takes a traditional catalog of God's attributes and discusses them according to

---

<sup>17</sup>Sancti Thomae de Aquino, *Compendium theologiae ad fratrem Raynaldum*, Textum Taurini 1954 editum ac automato translatum, [www.corpusthomicum.org](http://www.corpusthomicum.org), accessed March 3, 2024.

a certain tradition,<sup>18</sup> and Thomas usually lists the existential argument confirming or showing some property of God, specific to his philosophy, at the end of the answer, but he often suggests that it is actually the best argument (e.g. when talking about God's immutability).<sup>19</sup>

Both in the works of St. Thomas and Thomists, these attributes are explained differently. In the aforementioned shorter catalogue included in *Compendium theologiae*, the first result of a structure of the self-subsisting act of existence is immobility (*immobilitas*). God is unchangeable due to the fact of Him being entirely the act. He has nothing in Himself which undergoes the process of coming true and actualizing. Simply, He is always the same. And this immutability results in the eternity of God. Therefore, we say that God always is. A further consequence of this is some simplicity (*simplicitas*), while the unity of God means not only that unity (*unum*) is visible in his structure, but also that this structure is unique since there is solely one such being. Another issue is the infinity of God. Thomas explains that infinity means that God is unlimited. Since compound beings are finite, their act and potentiality mutually limit each other; act determines potentiality, while potentiality individuates and at the same time limits that act. No such composite exists in God; therefore we may state that God is infinite. What is more, being an act only, God is a perfect being, which means that He has everything that is possible to be equipped with, say, with all the perfections that we observe in created beings. As there exists some metaphysical rule of proportionality of result and cause, and we observe reasonability, will or love in created beings, it means that in God, as in their cause, we find them in their fullest, most

---

<sup>18</sup> Thomas was convinced that *Summa theologiae*, as a handbook which introduces a Catholic theology worked out by a long tradition, is not a space to popularize the person of an author and his views (this, however, does not mean that these views are not present—they are simply not particularly exposed by Aquinas in his work).

<sup>19</sup> *Summa theologiae*, I, q. 9, a. 1 co.



perfect form not as a result (as in created beings), but as a *principium* (rule, principle), because it is God that is a source of perfection in all His creatures. Thus, we may assume that God is a reasonable being, God is a free being and God loves everything He created. Thomas stressed that God loves any existence, all existing beings.

In *Summa theologiae*, Aquinas analyzes two further difficult issues; first, an issue of God's provenance from which perspective the problem of destiny is developed. If God rules over everything, and at the same remains immutable, would it not be that God established everything *a priori* and hence all that happens does so in a necessary way? From this perspective, all our decisions or activities are also *a priori* planned and determined. Therefore, any moral obligation and suggestion of any possibility of our being able to act one way or another, and that it all depends on our decision, would be a sort of hypocrisy or even a fraud. Thomas objects to this and explains that human freedom is included in the plan of God's provenance and hence, is in full agreement with God's will. Thus, we cannot say that our actions and fate are determined. We may only assume the following: the destination of man is God, that is, a community with God or participation in God's nature, but this knowledge flows from revelation, which is beyond philosophical reflection.

Next, an even more difficult topic is God's omnipotence (*omnipotentia divina*). Thomas is acquainted with contemporary reflection on that matter. Although he avoids mentioning a famous grotesque stone that would be created too heavy to be carried by God himself, he asks more seriously: would not God create another, the same second God? Thomas explains that God's omnipotence means that God is able to create everything which is able to exist. At the same time, he turns attention to the etymological context, as the word omnipotence (*omnipotentia*) derives from the term *potential*, also signifying potency. Thus, God can create everything which is possible to exist, whereas these structures which are internally contradictory are not. God can

create, insofar a structure is non-contradictory. Nevertheless, Thomas cautiously adds a remark in *Summa theologiae* that it would be better to refrain from saying that God is unable to do something but rather that something's existence is impossible. It is impossible for a structure deriving at the same time from being and non-being to exist.

As has already been mentioned, the topic of God's attributes has various interpretations in Thomism, especially when Aquinas himself encourages their development by introducing various catalogues of these attributes in his works. An interesting conception of the attributes of God, consequently deriving from the understanding of His structure as *ipsum esse subsistens*, was developed by Mieczysław Gogacz,<sup>20</sup> who was convinced that the existential God's attributes (*transcendentalia*) manifest the existence of being. As God is entirely the existence—the absolute existence—then existence can be manifested in the shape of existential properties which also can be absolutely grasped. From this point of view, there are the following attributes of God: reality (*res*), separateness (*aliquid*), unity (*unum*), veracity (*verum*), goodness (*bonum*), and beauty (*pulchrum*). Obviously, as said, Gogacz claimed that the position of these properties is inherited from the position of God's existence, which is the self-existent, unique and absolute act. Since God is identical with his existence, we may denote Him with the name of each of His attributes. This has happened in the history of philosophy when God was signified as the Truth, Goodness, Unity, and Beauty. More frequently however, God was signified by comparison with created being. This way—according to Gogacz—the following terms were coined: immaterial, eternal, necessary, infinite, and righteous. He denoted their axiological properties as they are a result of comparison, indicating God's specific position among other

---

<sup>20</sup> M. Gogacz, *Elementarz metafizyki* [Introduction to metaphysics] (Warszawa: NAVO, 2008), 80–81.

beings, an evaluation of this position. There is another explanation of God when seen from the perspective of the relationship between man and God. We deal here with the language of symbols, proper to lovers. In this context, Gogacz speaks of an eminent apprehension of God. It is psychologically understandable when someone says that God is everything to them, which cannot however be accepted as an answer to the question who God is (for such an answer belongs to the area of the metaphysics of being), because it may cause the misunderstandings known and experienced by various mystics.

### **The topic of the relationship of man with God**

The last topic concerns the twofold relationships between man and God. For the most part, they are religious relationships stemming from the content of Revelation, as for St. Thomas, Revelation and later theology introduce some hidden content through which God decided to share with man his plans, that which is beyond human cognitive abilities. In Aquinas, this issue was shown naturalistically. Here Thomas turns attention to the fact that, similarly to human relations, the knowledge we gather about someone from their biography or studying their work is not enough to initiate a friendship. The latter needs to be communicated to us. Likewise, God through His Revelation encourages us to initiate a friendship with Him, and even more, invites us to participate in His nature. This is the main content of the Revelation. Aquinas stresses that we would not invent such a thing. On that basis, supernatural religious relations are those in which God participates. But Thomas also turns his attention to a particular group of relations toward God which are natural and within the scope of justice. Hence, among social virtues, these linked to justice, there is the worship that we, as sensible creatures, owe God. This, for Aquinas, is something entirely natural. This virtue is signified as “religion” or “religiosity”

(*religio*). Obviously, Thomas adds that all natural virtues can be supported by God's grace, including religion, but in its basis, this virtue is of natural origin. It is more understandable when we take into consideration a medieval stance that accepted God's existence as obvious to everyone. Therefore, if we are God's creatures, we, consequently, owe veneration to God, regardless our personal relations with Him.<sup>21</sup> Let us mention that according to Thomas, the essence of these personal relations with God is friendship.

Thus interpreted, the relation of man with God became the foundation of Thomistic views on religious life.<sup>22</sup> This is based on an assumption that both God and man are endowed with mutual relations of love (friendship). From God's side, there are supernatural means: sanctifying grace, infused virtues, gifts of the Holy Spirit, and the fruit of these gifts. Man contributes to these relations by his involvement directed toward God and ascetical means (prayer, mortifications, acquired virtues) proportionate to human knowledge and religious upbringing. This is related to some plan of religious life that man wants to accomplish. Through grace and action, God gradually transforms these primary actions of man. This may result in a crisis of religious life which

---

<sup>21</sup> It seems that there is a trace of such an understanding of justice to God in a law against insulting religious feelings. Since nowadays God has become solely a "hypothesis" then his existence is not obvious to everyone, but in the disagreement against offending the religious feelings of others we find a sort of a distant anthropomorphic remain of the medieval *religio*.

<sup>22</sup> R. Garrigou-Lagrange, *Les Trois Conversions et les Trois Voies* (Paris: Les Éditions du Cerf, 1933); R. Garrigou-Lagrange, *Perfection chrétienne et contemplation, selon saint Thomas d'Aquin et saint Jean de la Croix* (Ligugé: Édition de la vie spirituelle, 1923); R. Garrigou-Lagrange, *Traité de théologie ascétique et mystique. Les Trois âges de la vie intérieure, prélude de celle du ciel*, Tome I (Paris: Les Éditions du Cerf, 1938); R. Garrigou-Lagrange, *Traité de théologie ascétique et mystique. Les Trois âges de la vie intérieure, prélude de celle du ciel*, Tome II (Paris: Les Éditions du Cerf 1939); M. Gogacz, *Modlitwa i mistyka* [Prayer and Mysticism] (Warszawa/Struga: Wydawnictwo „Michalineum,” 1987).

is known, after St. John of the Cross, as “a dark night.” The process of enduring this “night” strengthens and further develops the relationship with God. This realistic interpretation of religious life, which takes into consideration the ontic differences between God and man, usually is “imposed” on the most traditional division of religious life into the path of purification, illumination and union. As a result of this operation, the path of purification coincides with the period of “active purifications” (in the terms of St. John of the Cross), the path of illumination is “the dark night,” while the path of union is a period of “passive purgation.” This development of religious life is accompanied by (and revealed by) various human activities, especially prayer.

The latter issue is an example of building a strictly theological theory on the fundament of a primary philosophical basis, with regard to the structure of God and the structure of man, characteristic of human cognition and the character of relations initiated by persons.

## **Conclusion**

Summarizing the most significant statements of Thomas Aquinas in his philosophy of God, we need to stress strong intellectualism, or we may say that in his philosophy, there is a strong trust in the human intellect. And although Thomas points out that our knowledge about God allows us rather to formulate negative statements on what we do not know than affirmative ones on what we do know, because God is infinite, thus we will be cognizing him throughout the entire eternity, and throughout eternity, he will remain interesting to us. Our current cognition is only approximate, but once equipped with the intellect we may get to know something about God, also in the natural perspective.

Apart from intellectualism, there is naturalism as the other feature present to some extent in Thomas’s philosophy of God. We speak of naturalism in a medieval sense, which signifies the origins of knowl-

edge from our natural cognition. From this point of view, we may assume that the theology of St. Thomas provides a certain supplement to natural cognition. Obviously, these supplementations are important in the sense of final remarks and do not invalidate our natural knowledge but supplement it. From this perspective, it is the thought of St. Thomas that is an excellent illustration to St. Anselm's of Canterbury saying, introduced two hundred years prior to Thomas, that the Christian faith is of that type that seeks for—or even demands—understanding (*fides quaerens intellectum*). Here we find the maximalist fulfillment of this rule.



## The Philosophy of God in St. Thomas Aquinas's Works.

### A Characterization of the Main Issues

#### SUMMARY

The topic of God in the philosophy of St. Thomas Aquinas will be treated in three aspects: the question of the existence of God, the essence of God, and the topic of the relations between man and God. In this article, we would like to show the key issues of Thomas's philosophy of God in order to show how they serve as a starting point for the theology of Aquinas. With regard to the first matter, it was claimed that the only argument of Thomas for the existence of God is the reasoning conducted in *De ente et essentia*, where Aquinas points at the existence of God (the subsistent act of existence—*ipsum esse subsistens*) as the external efficient cause of the existence of beings composed of two elements, the act of existence and the essence as potentiality. In this perspective, the famous ways of St. Thomas were accepted in numerous philosophical systems (Aristotelianism, Neo-Platonism, and their compilations) to be an illustration of the possibilities of arriving at the stance that the first cause exists. When it comes to the latter issue, we present a concise approach to God's attributes in Thomas's *Compendium theologiae* and show a strictly existential

approach to these attributes in the Thomism of Mieczysław Gogacz. Regarding the relation of man to God, we turned our attention—following St. Thomas—to two orders of these relations: natural, related to justice, and supernatural, which is love (friendship) between man and God. As an example of the application of philosophical solutions in theology, we point to a Thomistic interpretation of the development of the religious life of man. In sum, we observe that the philosophy of God, in its version developed by Aquinas, is characterized by strict intellectualism and a naturalistic starting point for philosophical analyses.

**Keywords:** Thomas Aquinas, philosophy of God, existence of God, *ipsum esse subsistens*, attributes of God

#### REFERENCES

- Andrzejuk A., *Dowodzenie istnienia Boga w metafizyce Tomasza z Akwinu. Problem „drogi z przyczynowości sprawczej” (ex causa efficientis)* [Proving the existence of God in the metaphysics of Thomas Aquinas. The problem of “the way from efficient cause”], “Rocznik Tomistyczny” [Thomistic Yearbook] 12 (2023) 2, 19–32.
- Andrzejuk A., *Filozofia bytu w tekstach Tomasza z Akwinu* [The Philosophy of being in the works of Thomas Aquinas]. Warszawa: Wydawnictwo von borowiecky, 2018.
- Andrzejuk A., *Małe vademecum tomizmu. Wypisy z ksiąg filozoficznych Tomasza z Akwinu* [A small vademecum of Thomism. Excerpts from the philosophical texts of Thomas Aquinas]. Warszawa: NAVO, 1999.
- Bejze B. (ed.), *Studia z filozofii Boga* [Studies in the philosophy of God]. Warszawa: ATK, 1968.
- Bogliolo A., *O założeniach dróg, którymi św. Tomasz dowodzi istnienia Boga* [On the assumptions of the ways by which St. Thomas proves the existence of God], trans. Z. Włodkova, in: *Studia z filozofii Boga* [Studies in the philosophy of God]. Warszawa: ATK, 1968.

- Elders L., *Filozofia Boga. Filozoficzna teologia św. Tomasza z Akwinu* [The philosophical theology of St. Thomas Aquinas], trans. M. Kiliszek, T. Kuczyński. Warszawa: Agencja Wydawnicza Katolików MAG, 1992.
- Feser E., *Aquinas. A Beginner's Guide*. Oxford: Oneworld Publications, 2009.
- Feser E., *Five Proofs of the Existence of God, Aristotle, Plotinus, Augustine, Aquinas, Leibniz*. San Francisco: Ignatus, 2017.
- Garrigou-Lagrange R., *De Deo Uno. Commentarium in Primam Partem S Thomae*. Turin: L.I.C.E. – R. Berruti & C., 1938.
- Garrigou-Lagrange R., *Les Trois Conversions et les Trois Voies*. Paris: Les Éditions du Cerf, 1933.
- Garrigou-Lagrange R., *Perfection chrétienne et contemplation, selon saint Thomas d'Aquin et saint Jean de la Croix*. Ligugé: Édition de la vie spirituelle, 1923.
- Garrigou-Lagrange R., *Traité de théologie ascétique et mystique. Les Trois âges de la vie intérieure, prélude de celle du ciel*, Tome I. Paris: Les Éditions du Cerf, 1938.
- Garrigou-Lagrange R., *Traité de théologie ascétique et mystique. Les Trois âges de la vie intérieure, prélude de celle du ciel*, Tome II. Paris: Les Éditions du Cerf 1939.
- Gilson E., *Thomism: The Philosophy of Thomas Aquinas*. Toronto: Pontifical Institute of Mediaeval Studies, 2002.
- Gogacz M., *Elementarz metafizyki* [Introduction to metaphysics]. Warszawa: NAVO, 2008.
- Gogacz M., *Modlitwa i mistyka* [Prayer and mysticism]. Warszawa\Struga: Wydawnictwo „Michalineum”, 1987.
- Gogacz M., *Poszukiwanie Boga. Wykłady z metafizyki absolutnego istnienia* [Searching for God: Lectures on the metaphysics of absolute existence]. Warszawa: ATK 1976.
- Philippe M-D., *La troisième voie de S. Thomas. In De Deo in philosophia S. Thomae et in hodierna philosophia*. Acta VI Congressus Thomistici Internationalis, vol. 1. Roma: Officium Libri Catholici, 1965.



---

Steenberghen F. van, *Le problème de l'existence de Dieu dans les écrits de S. Thomas d'Aquin*. Louvain-la-Neuve: Peeters, 1980.

Thomas de Aquino, *Compendium theologiae ad fratrem Raynaldum*, Textum Taurini 1954 editum ac automato translatum, [www.corpusthomicum.org](http://www.corpusthomicum.org) [March 3 2024].

Thomas de Aquino, *Summa theologiae*. Alba-Roma: Editio Paulinae, 1962.

Tomasz z Akwinu, *De ente et essentia / O bycie i istocie* [De ente et essentia / On being and essence], trans. S. Krajski, in: *Opera philosophorum medii aevi*, vol. 9, fasc. 1. Warszawa: UKSW, 2011, 126–173.