**Section 1: Religious Determinism/Predestination**

**Section 1a: Background**

* Definition of Determinism: the philosophical idea the humanity has absolutely no free will, sometimes referred to as Hard Determinism.
* In religious theology, determinism is often referred to as ‘predestination’ i.e. predestination is the concept of religious hard determinism.

**Section 1b: Religious Determinism/Predestination - St. Augustine**

**Background**

* Saint Augustine of Hippo (354-430AD) wrote the ‘Doctrine of Original Sin’ – which at the time became the Catholic Churches official theology on predestination.

**Doctrine of Original Sin**

* Though the Doctrine of Original sin is one theory it is easier to understand it in two parts

**Part 1: Why Humanity is predestined**

* The Doctrine of Original Sin is based on the original sin of Adam and Eve hence the name Doctrine of Original Sin) i.e. their sin of eating from the tree of knowledge of good and evil, despite express instructions, from God, not to do so.

**Concupiscence**

* Augustine’s Doctrine of Original Sin starts by arguing that the outcome of ‘original sin’ is that sin became a major defect of the human character.
* It was one of the outcomes of committing the original sin, which tainted Adam’s and Eve’s original perfect nature. Augustine called this defect ‘concupiscence ’.
* Definition of Concupiscence: a Latin term that means ‘longing’ and is associated with human senses e.g. a longing for earthly material things - food, sex etc.
* Concupiscence is therefore in opposition to having the desire to know and love God i.e. concupiscence , in itself, is not a sin but it inhibits a moral agent’s ability to choose Godly goodness and resist the temptation of earthly pleasures.
* This defect of concupiscence , according to Augustine, is passed on from Adam and Eve to every person born into this world: for two reasons:
* Firstly, all humanity is related to Adam and Eve. Therefore, Augustine argued that all of humanity inherited Adam's sin, thus, Adam’s guilt is humanities.
* Secondly, all humanity is born from sexual intercourse, which is itself a result of concupiscence and thus all humanity inherits concupiscence.

**Massa Peccati**

* The result of the above, according to Augustine, is that all humanity is born ‘massa peccati’.
* Definition of massa peccati: Latin term meaning a lump or mass of sin (sometimes referred to as a lump of shit).
* What Augustine means is that humanity is born ‘massa peccati’ because concupiscence will result in all humanity also been tempted by materialism, at the expense of God living. Augustine illustrated massa peccati by stating humanity is **“so hopelessly corrupted that we are absolutely incapable of doing anything good by our own forces.”**
* Therefore, for Augustine, humanity’s ability to freely choose is lost to sin, moral agents are predestined to sin.

**Liberum Arbitrium**

* However, despite the above Augustine still argues humanity is born with free will – this is our original essential nature. Therefore, our original essential human nature is ‘Liberum arbitrium’.
* Definition of Liberum Arbitrium: Latin phrase meaning humanity can make a free choice between following a materialistic life and a godly life.
* However, concupiscence acts as secondary human nature which overrides our essential human nature of Liberum arbitrium. As Augustine argues humanity's free will **“has been utterly wasted by sin.”**
* Therefore, according to Augustine, humanity cannot make free will decisions because the dominant concupiscence pre-determines all moral agents to sin.

**Part 2: God’s response to humanities predestination**

* However, Augustine’s Doctrine of Original Sin is not without hope for humanity.
* Augustine argued that through God’s grace (God’s eternal love and mercy) some people are released of their sinful secondary nature, of concupiscence , and are therefore will not remain in a desperate state of sin.

**Who is chosen?**

* By God’s grace only a few people are chosen to be freed of the effects of concupiscence
* No person can ask for it or do anything to deserve it. Grace, at least as humanity can understand it, is given randomly to a small fixed number of people. Therefore, only God knows why certain people are chosen and not others.

**The Elect**

* Augustine called those chosen people ‘the elect’. Those not chosen were called the ‘reprobates’.
* According to, Augustine, God decided which individuals would receive grace before any of them were even born.
* However, God’s grace does not mean that ‘the elect’ have free will. This is because ‘the elect’ cannot resist the calling of grace given to them by God. Therefore, they will follow Godly living and remain sinless.
* Therefore, the elect are predestined to be sinless. One outcome of this is that they will go to heaven when they die. Because of their sinless nature.

**Ultimately**

* Therefore, Augustine’s Doctrine of Original Sin makes it clear that humanity has no ultimate free will. Whether a moral agent is chosen by God to be an ‘elect’ or a ‘reprobate’ they are predestined from birth.