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978-0-521-02918-6 - Summa Theologiae: Volume 10 - Cosmogony, (1a. 65-74)

William A. Wallace, O.P.

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The *Summa Theologiae* ranks among the greatest documents of the Christian Church, and is a landmark of medieval western thought. It provides the framework for Catholic studies in systematic theology and for a classical Christian philosophy, and is regularly consulted by scholars of all faiths and none, across a range of academic disciplines. This paperback reissue of the classic Latin/English edition first published by the English Dominicans in the 1960s and 1970s, in the wake of the Second Vatican Council, has been undertaken in response to regular requests from readers and librarians around the world for the entire series of 61 volumes to be made available again. The original text is unchanged, except for the correction of a small number of typographical errors.

The original aim of this edition was not narrowly ecclesiastical. It sought to make this treasure of the Christian intellectual heritage available to theologians and philosophers of all backgrounds, including those who, without claiming to be believers themselves, appreciate a religious integrity which embodies hardbitten rationalism and who recognise in Thomas Aquinas a master of that perennial philosophy which forms the bedrock of European civilisation. Because of this the editors worked under specific instructions to bear in mind not only the professional theologian, but also the general reader with an interest in the 'reason' in Christianity. The parallel English and Latin texts can be used successfully by anybody with a basic knowledge of Latin, while the presence of the Latin text has allowed the translators a degree of freedom in adapting their English version for modern readers. Each volume contains a glossary of technical terms and is designed to be complete in itself to serve for private study or as a course text.

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LUDOVICUS EVERY, O.P.

Prior Provincialis, Prov. S. Joseph, S.F.A.

die 12 Januarii, 1967

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RAYMUNDUS SMITH, PH.D., S.T.PRAES.

Censor Deputatus

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SUMMA
THEOLOGIAE

Latin text and English translation,
Introductions, Notes, Appendices
and Glossaries



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HIS HOLINESS POPE PAUL VI

WAS PLEASED to grant an audience, on 13 December 1963, to a group, representing the Dominican Editors and the combined Publishers of the new translation of the *Summa Theologiæ* of St Thomas, led by His Eminence Michael Cardinal Browne, of the Order of Preachers, and the Most Reverend Father Aniceto Fernandez, Master General of the same Order.

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AT THIS AUDIENCE

THE HOLY FATHER made a cordial allocution in which he first welcomed the representatives of a project in which he found particular interest. He went on to laud the perennial value of St Thomas's doctrine as embodying universal truths in so cogent a fashion. This doctrine, he said, is a treasure belonging not only to the Dominican Order but to the whole Church, and indeed to the whole world; it is not merely medieval but valid for all times, not least of all for our own.

His Holiness therefore commended the enterprise of Dominicans from English-speaking Provinces of the Order and of their friends; they were undertaking a difficult task, less because the thought of St Thomas is complicated or his language subtle, than because the clarity of his thought and exactness of language is so difficult to translate. Yet the successful outcome of their efforts would undoubtedly contribute to the religious and cultural well-being of the English-speaking world.

What gave him great satisfaction was the notable evidence of interest in the spread of divine truth on the part of the eminent laymen concerned, members of different communions yet united in a common venture.

For these reasons the Holy Father wished it all success, and warmly encouraged and blessed all those engaged. He was happy to receive the first volume presented to him as a gesture of homage, and promised that he would follow with interest the progress of the work and look forward to the regular appearance of all the subsequent volumes.

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GENERAL PREFACE

BY OFFICIAL APPOINTMENT THE SUMMA PROVIDES THE FRAMEWORK for Catholic studies in systematic theology and for a classical Christian philosophy. Yet the work, which is more than a text-book for professional training, is also the witness of developing tradition and the source of living science about divine things. For faith seeks understanding in the contemplation of God's Logos, his wisdom and saving providence, running through the whole universe.

The purpose, then, of this edition is not narrowly clerical, but to share with all Christians a treasury which is part of their common heritage. Moreover, it consults the interests of many who would not claim to be believers, and yet appreciate the integrity which takes religion into hard thinking.

Accordingly the editors have kept in mind the needs of the general reader who can respond to the reasons in Christianity, as well as of technical theologians and philosophers.

Putting the Latin text alongside the English is part of the purpose. The reader with a smattering of Latin can be reassured when the translator, in order to be clear and readable, renders the thought of St Thomas into the freedom of another idiom without circumlocution or paraphrase.

There are two more reasons for the inclusion of the Latin text. First, to help the editors themselves, for the author's thought is too lissom to be uniformly and flatly transliterated; it rings with analogies, and its precision cannot be reduced to a table of terms. A rigid consistency has not been imposed on the editors of the different volumes among themselves; the original is given, and the student can judge for himself.

Next, to help those whose native tongue is not English or whose duty it is to study theology in Latin, of whom many are called to teach and preach through the medium of the most widespread language of the world, now becoming the second language of the Church.

The Latin is a sound working text, selected, paragraphed, and punctuated by the responsible editor. Important variations, in manuscripts and such major printed editions as the Piana and Leonine, are indicated. The English corresponds paragraph by paragraph and almost always sentence by sentence. Each of the sixty volumes, so far as is possible, will be complete in itself, to serve as a text for a special course or for private study.

THOMAS GILBY O.P.

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CAMBRIDGE UNIVERSITY PRESS
Cambridge, New York, Melbourne, Madrid, Cape Town, Singapore, São Paulo

Cambridge University Press
The Edinburgh Building, Cambridge CB2 2RU, UK

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org
Information on this title: www.cambridge.org/9780521393577

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[Excepting Latin text of 'DE CREATURA CORPORALI']

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This digitally printed first paperback version 2006

A catalogue record for this publication is available from the British Library

ISBN-13 978-0-521-39357-7 hardback
ISBN-10 0-521-39357-4 hardback

ISBN-13 978-0-521-02918-6 paperback
ISBN-10 0-521-02918-X paperback

Cambridge University Press

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THE TEXT AND TRANSLATION

THE LATIN TEXT is based chiefly on the 'Leonine' edition, commissioned by Leo XIII in 1882. Variant readings, where given, are taken from the critical apparatus of the Leonine and duly noted. In the portion of the *Summa* translated in this volume, the Leonine generally gives the *lectio durior*, or 'harder reading', so as not to gloss over the difficulties in the text. The attempt here, on the other hand, has been not to provide a critical edition, but to supply a sound working version; the choice of variants has thus been dictated by the thought of the entire context and by its proximity to St Thomas's general usage. The punctuation is that of the editor.

The translation aims to be completely faithful to the thought of the original and to present this in clear English. Technical terms are explained either in the notes or in the glossary. The terminology of ancient and medieval science has been retained throughout; in all cases, so as to avoid obvious anachronisms, the temptation has been resisted to provide a modern flavour by speaking of 'radiation', or 'energy', or 'mass', even in instances where St Thomas's thought might permit such a rendering. Translations of the Church Fathers follow the Latin text given by St Thomas, and not that of recent critical editions.

FOOTNOTES

Those signified by a superior number are the references given by St Thomas, with the exception of no. 1 to each article, which almost always provides the parallel texts in his writings. In some instances St Thomas's reference has been to the name of the author alone; these have been expanded so as to provide fuller information for the reader. Footnotes signified alphabetically are editorial references or explanatory remarks.

APPENDICES

Three sorts of appendices are provided. The first, 1 and 7-10, provide the Biblical background and history of exegesis of the Hexaemeron that is indispensable for understanding this part of the *Summa*. The second, 2 and 11, provide general doctrinal summaries of St Thomas's thought or procedure. The third, 3-6, are devoted to selected topics in medieval science that may facilitate the reader's comprehension of the text.

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REFERENCES

Biblical references are to the Vulgate and to its English rendering in the Douay-Rheims version; for the reader's utility, the portion of *Genesis* being commented on is given in Appendix 1(3), with both the Douay-Rheims and the Revised Standard versions in parallel column. For sake of uniformity, all patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers), even in those cases where a more critical edition has become available. Abbreviations to St Thomas's works are as follows:

Summa Theologiae, without title. Part, question, article, reply; e.g. 1a. 3, 2 ad 3. 1a2æ. 17, 6. 2a2æ, 180, 10. 3a. 35, 8.

Summa Contra Gentiles, *CG*. Book, chapter; e.g. *CG* 1, 28.

Scriptum in IV Libros Sententiarum, *Sent.* Book, distinction, question, article, solution or *quæstiuncula*, reply; e.g. III *Sent.* 25, 2, 3, ii ad 3.

Compendium Theologiae, *Compend. Theol.* Part, chapter; e.g. *Compend. Theol.* 1, 132.

Commentaries on Scripture (*lecturæ, expositiones*): Job, *In Job*; Psalms, *In Psal.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; Lamentations, *In Thren.*; St Matthew, *In Matt.*; St John, *In Joan.*; Epistles of St Paul, e.g. *In Rom.* Chapter, verse, *lectio* as required.

Philosophical commentaries: On the *Liber de Causis*, *In De causis*. Aristotle: *Peri Hermeneias*, *In Periherm.*; Posterior Analytics, *In Poster.*; Physics, *In Physic.*; *De Cælo et Mundo*, *In De cæl.*; *De Generatione et Corruptione*, *In De gen.*; *Meteorologica*, *In Meteor.*; *De Anima*, *In De anima*; *De Sensu et Sensato*, *In De sensu*; *De Memoria et Reminiscentia*, *In De memor.*; Metaphysics, *In Meta.*; Nicomachean Ethics, *In Ethic.*; Politics, *In Pol.* Book, chapter, *lectio* as required, also for Expositions on Boethius, *Liber de Hebdomadibus* and *Liber de Trinitate*, *In De hebdom.* and *In De Trin.*, and on Denis, *De Divinis Nominibus*, *In De div. nom.* References to Aristotle, except when to entire chapters, give the Bekker notation.

Quæstiones quodlibetales (de quolibet), *Quodl.*

Main titles are given in full for other works, including the 10 series of *Quæstiones Disputatæ*.

Denz. refers to Denzinger-Schönmetzger, Freiburg, 1963.

ACKNOWLEDGMENT

I wish to thank the many friends who assisted me in the preparation of this volume at a time when I was also occupied with other duties. I am particularly indebted to Nancy McGeehan Spitzer and Edna Petrie Dougherty,

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who transcribed the entire translation and appendices from tape dictation, and to Joan Cunningham Zomberg, who styled the preliminary draft. Special thanks are owed to Fr T. C. O'Brien, my general editor, for his careful reworking of portions of the translation and for his assistance in verifying most of the citations from the Church Fathers. A word of acknowledgment, finally, to J. E. Murdoch, of the Department of the History of Science, Harvard University, for some helpful suggestions relating to my treatment of ancient and medieval science.

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INTRODUCTION

THE ACCOUNT of the six days of creation, usually designated ‘the Hexaemeron’,¹ is but a segment of the larger treatise in the *Prima Pars* of the *Summa Theologiae* devoted to the procession of creatures from God (qq. 44–119). The three major components of this treatise are concerned respectively with the production of creatures and the problems of creation in general (qq. 44–49), with the differentiation of creatures (qq. 50–103), and with their conservation in existence and their government by God (qq. 104–119). The middle section, in turn, is subdivided according to the types of creatures considered: purely spiritual creatures, or angels (qq. 50–64); purely material creatures (qq. 65–74); and man, composed of both matter and spirit (qq. 75–103). The Hexaemeron is devoted to the second element in this last division, i.e. to material creation. This division of the theological treatise on creatures is not peculiar to St Thomas; it is to be found in the *Sentences* of Peter Lombard, whence it passed to all the theologians of the thirteenth century.² Even the further subdivision used for partitioning the treatment of the Hexaemeron according to ‘the work of creation’ (q. 65), ‘the work of differentiation’ (qq. 66–69), and ‘the work of ornamentation’ (qq. 69–72) is no fresh departure, but is of long-standing custom deriving from the Church Fathers.³

The structure of this section of the *Summa* suggests a preliminary observation concerning the characteristics of the tract. The materials treated here are completely traditional, and their presentation shows little originality. The first chapter of *Genesis*, which provides the framework for the entire exposition, had attracted the interest of Church Fathers and theologians of the preceding ages. By the beginning of the thirteenth century, there was such an abundance of treatises on the Hexaemeron—with Origen, the Cappadocian Fathers and St Augustine charting the major lines of development—that high scholastic thinkers were confronted with an embarrassment of sources. The starting point for the analysis of St Thomas and of his contemporaries could be nothing other than the extant patristic exegesis of the Biblical account.

Thus the most characteristic feature of these pages of the *Summa* is that they are primarily Biblical and patristic; this sets them off rather sharply from the neighbouring tracts, i.e. those on creation and on the angels, which

¹From the Greek *Hexaëmeron*, deriving from the words *hex* (meaning six) and *hemera* (meaning day), and signifying either the six days of creation as recounted in *Genesis* or a treatise on the Scriptural account.

²See Appendix 8(3)

³See Appendices 7 & 8(3)

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precede it, and that of the nature of man, which follows it, wherein philosophical reasoning plays a more considerable rôle. This particular aspect of Questions 65–74, however, emphasizes a feature of St Thomas's theological synthesis that is frequently overlooked, if not misunderstood entirely. In an effort to observe the parallelism between the twofold movement on which this synthesis is built—viz. the creature's procession from, and return to, God—and its resonances in the Neoplatonism of the Middle Ages,⁴ we might overlook the fact that the main lines of the treatment in the *Summa* are also Biblical and patristic. The procession of creatures, as here presented, depends entirely on creation having taken place in time, a fact itself unknowable without divine revelation. Again, the return to God, made possible in the divine economy of salvation only through the mystery of Christ, is worked out in the eschatological perspectives of man's hope in the coming kingdom of God. The fact that all the apparatus of medieval philosophy and science is employed to further the analysis does not alter this essential character. The synthesis is profoundly Biblical, and, in this respect, not unlike the Epistles of St Paul or the *City of God* of Augustine. Thus we should not be surprised to see here St Thomas's great pre-occupation over the slightest details of the sacred text, in order to discover there, with all the resources at his command, precisely what the inspired author intended to declare.

This does not mean that philosophy or science is absent. The metaphysics of creation, worked out in the Questions preceding, is presupposed throughout. Again, natural philosophy or cosmology—with all its accoutrements of Aristotelean physics, astronomy and biology—forms an essential part of the exposition. It is this background that presents complications for the modern reader: the thought context of medieval science differs so markedly from that of modern science that it is hard to discern parallels between them.⁵

The fact that St Thomas's treatment of the Hexaemeron is so immersed in patristic exegesis and in the science of the Middle Ages has long made it an antiquarian piece even for Thomistic scholars. Cajetan's commentary on this portion of the *Summa* is briefer and more perfunctory than that on any other—a possible indication that he regarded its matter as hardly worthy of comment. Similarly, in Dominican Houses of Studies and in Pontifical universities where the *Summa* has long been used as a textbook in theology, this section is rarely taught; it is labelled as outmoded, as completely dependent on a world view that is benighted and on a type of exegesis that is *passé*. Scholars who search the works of St Thomas for

⁴See Appendices 8(5) & 6(3)

⁵See Appendices 3–6, 7(3), 8(2), 9(1–2)

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insights that may prove helpful in the solution of contemporary problems have, with one accord, despaired of finding anything of lasting value in these pages of the *Summa*.

Yet students of science sometimes observe, when studying the history of classical contributions in science, that the passages that ultimately prove of greatest interest are not those where an author is completely correct, but rather those where he errs or teaches something that is, or has become, bizarre and unusual. Such places, while showing the presuppositions and themata that characterize the age in which he wrote, also reveal in some instances the measure of his ability to transcend the limitations of space and time, to come to a knowledge of truths that escaped his contemporaries. The criticisms of Aristotelean mechanics offered by the 'precursors of Galileo' in the fourteenth to the sixteenth centuries are a case in point: much of what was written concerning the science of mechanics in this period is of little value; nevertheless some passages do provide indications of the gradual shedding of an encumbering tradition, of the planting of seeds that were later to flower into the breath-taking science of our day.

It is precisely in such reference to the history of science that this particular portion of the *Summa* has new importance in the twentieth century. In these pages, more than in any others, the scholar comes face to face with St Thomas's use of the concepts and structures of medieval astronomy, dynamics, optics and biology. The apparently naïve concordism that he presupposes between the sacred text and Aristotelean natural philosophy is immediately striking. But a closer investigation of the details of his evaluation, both in the *Summa* and in parallel places, produces an impression of his scientific competence. An exception or two aside, his knowledge of the facts and phenomena known to his contemporaries is impeccable. He is aware, too, of the multitude of theories that have been evolved in his day to account for such facts and phenomena. He is sensitive to the methodology of falsification, as only recently worked out in detail by philosophers of science, with all that this entails for a critical attitude toward such theorizing. And what becomes striking in the exposition, on mature consideration, is not so much his tacit assent to the Aristotelean concepts of his day as his extreme reserve and hesitation when opting for one or other theory of medieval science.⁶ It is almost as if he preferred to say too little, rather than to commit himself on points of detail that soon would be superseded.

Because St Thomas's analysis, such considerations notwithstanding, is so dependent on notions that belong to other ages, we have attempted to document the historical conditioning of his thought in the notes and

⁶See Appendices 9(1-2) & 10(4)

Cambridge University Press

978-0-521-02918-6 - *Summa Theologiae*: Volume 10 - Cosmogony, (1a. 65-74)

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appendices to this volume.⁷ In the present tract, as in few others, he becomes unintelligible if he is not located properly in the ‘climate of opinion’ in which he lived. Yet even in this, one of his weakest expositions, the marks of his genius are still discernible. The text of the first chapter of *Genesis* has never been easy for men to understand. Today we would not dream of interpreting it in terms of an Aristotelean-Eudoxian universe of concentric spheres, or of a doctrine of spontaneous generation. But it is only when we note the refinement of St Thomas’s exegesis—its delicacy and care, and its open-mindedness to all competing views—and then make comparison with the monolithic interpretations that preceded and followed his, that we perceive his true greatness. On the difficult topic of the Hexaemeron he could not offer a correct and definitive solution. Even in error, however, his efforts compare so favourably with those of others that they deserve careful analysis and thoughtful appreciation.

The commentary on the Hexaemeron in the *Sentences*,⁸ the first expression of St Thomas’s thought, accords, in all its essentials, with the treatise in the *Summa*. Apart from this, there are two long articles in the disputations *De potentia*,⁹ which go into detail on important points relating to the Scriptural account of creation. The analysis in the *Summa* is concise and contains whatever of importance is to be found in the other works.¹⁰ Its outmoded background apart, the theological views it expresses concerning the details of material creation retain a lasting value. Like the rest of the *Summa*, of which it forms an integral part, it abounds in insights that are profitable and enriching.

⁷Topics relating to the history of medieval science are discussed mainly in Appendixes 3–6, whereas those relating to the history of exegesis are treated mainly in Appendixes 7–10; the remaining appendices are devoted either to the sacred text (Appendix 1) or to summaries of particular aspects of St Thomas’s teaching (Appendices 2, 11)

⁸II *Sent.* 12–15

⁹*De potentia* IV, 1–2

¹⁰See Appendix 9(3–4)