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(1a2ae. 103-9)

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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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SUMMA
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Latin text and English translation,
Introductions, Notes, Appendices
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IN AN AUDIENCE, 13 December 1963, to a group representing the Dominican Editors and the combined Publishers of the New English *Summa*, His Holiness Pope Paul VI warmly welcomed and encouraged their undertaking. A letter from His Eminence Cardinal Cicognani, Cardinal Secretary of State, 6 February 1968, expressed the continued interest of the Holy Father in the progress of the work, 'which does honour to the Dominican Order, and the Publishers, and is to be considered without doubt as greatly contributing to the growth and spread of a genuinely Catholic culture', and communicated his particular Apostolic Blessing. The assurance was repeated in a letter, 5 February 1973 from the present Secretary of State, His Eminence Cardinal Villot.

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*Florete floribus quasi lilium; et benedicite Dominum in
operibus suis; et sic dicetis in confessione: Opera Domini
universa bona valde. Ecclesiasticus 39, 19-21*

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THE LATIN text corresponds generally to that of the Leonine edition, commissioned by Leo XIII, with major variants from the Piana edition, commissioned by Pius V (1570-1; modern edition Ottawa, 1941-5), noted and sometimes adopted because of the sense. Exceptions to this norm are of two sorts: the paragraphing and punctuation are those of the editor; patristic citations, especially those of Dionysius the Pseudo-Areopagite, that are given as quotations in the editions mentioned, are in some cases indicated as paraphrases here, in the light of the editor's research. The translation has been prepared to be read independently, but annotated also for the reader who will avail himself of the readily available Latin text. The aim in translating has been clarity and accuracy; the flatness of the original remains, but it is hoped that the occasional gaps, grammatical, literary or even logical, have been closed, without resort to paraphrase.

FOOTNOTES AND APPENDICES

Footnotes signified by a superior number are to the references given by St Thomas (the work cited is in most cases dropped to the note) and verified by the editor; the exception is no. 1 at each article, which usually refers to parallel places in his other works. Notes signified alphabetically are editorial references or explanatory remarks. Two of the Appendices for this volume were prompted by puzzles over the use of sources in these Questions. They are presented not only for their present relevance, but also as a resource for the user of this edition in the study of St Thomas's style and method.

REFERENCES

Biblical references are to the Vulgate (and the Douay text is given for the translation). Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers); supplementary references are given to the Latin translations of Dionysius (see p. 16, note 3). When the English titles of Aristotle's works are well known, they are used. Titles of St Thomas's works are abbreviated as follows:

Summa Theologiae, without title. Part, question, article, reply: e.g. 1a. 70, 1 ad 2; 2a2ae. 25, 4 ad 3.

Summa Contra Gentiles, CG Book, chapter; e.g. CG II, 14.

Scriptum in IV Libros Sententiarum, *Sent.* Book, distinction, question, article, solution or *quæstiuncula*, reply; e.g. II *Sent.* 15, 1, 1, ii ad 3.

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Compendium theologiae, Compend. theol.

Scriptural commentaries (*lecturae, expositiones, reportata*): Job, *In Job*; Psalms, *In Psal.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; St Matthew, *In Matt.*; St John, *In Joann.*; Epistles of St Paul, e.g. *In 1 Cor.* 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 Caelo et Mundo*, *In De cael.*; *De Generatione et Corruptione*, *In De gen.*; *Metereologica*, *In De metereor.*; *De anima*, *In De anima*; *De sensu et sensato*, *In De sensu*; *De memoria et reminiscencia*, *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 hebd.* and *In De Trin.*, and on Dionysius *De divinis nominibus*, *In De div. nom.* References to Aristotle give the Bekker numeration.

Quaestiones quodlibetales, Quodl.

Complete titles are given for other works, including the 10 series of *Quaestiones Disputatae*.

Where particular texts are the issue, paragraph numbers are given: for the commentaries on Aristotle according to the 'Editio Taurinensis', i.e. the manual editions of Marietti; for *In De div. nom.*, Ceslaus Pera, ed. (Marietti, Rome, Turin, 1950). For *In De causis*, page numbers are given, from *Super Librum de causis expositio*, H. D. Saffrey, ed. (Fribourg, Louvain, 1954).

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

I wish to acknowledge with gratitude the assistance given me for the research in sources by Mr Charles Ray Vaughan and the Very Reverend W. A. Wallace, O.P.; and for the hospitable facilities provided by the community of Blackfriars, Cambridge.

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THE SEVEN QUESTIONS included in this volume form part of the treatise on divine government, in the *Prima pars* the third and final heading under the theme 'the going forth of creatures from God.'¹ Four of these Questions have to do with angelology, a topic that might be regarded merely as a curiosity; for the students of St Thomas, however, the main treatise on the angels (1a. 50–64) contains some of the clearest and profoundest statements of his most distinctive teachings; it is in truth a *summa* within the *Summa*. The present Questions offer another sort of opportunity; perhaps more than any others these Questions by their language and thought press on the reader the problem of the author's use and interpretation of sources. The notes and appendices of this volume seek to face that problem and so to make use of the occasion provided to suggest elements for interpreting St Thomas's writings generally.

The character of these Questions may be partly explained for us by the reflection that they might have been left unwritten. That is if the 'essential Thomas' were Thomas 'the philosopher', expositor of reason's insight into the teachings of faith. That Thomas has said it all in 1a.44, about God the source and end of all being, the cause of causes and of all the ways of communicating being and goodness. But the identity St Thomas gives himself in the Foreword to the *Summa is catholicæ veritatis doctor*, taking on himself the obligation to teach the *incipientes*. His usual example in the context (he is not very inventive with examples) duly appears in 106, 1: the teacher who sees a point in his science in a few, nearly intuitive concepts, but has to break them down to suit the capacity of his students. Does that not describe his own performance? To serve their needs, at the height of his powers he plodded through a phrase by phrase commentary on Aristotle's works. During the last decade of his life, the period of the *Summa*, he was not working towards a position, searching, reformulating; his intellectual vision, one feels sure, was simple, of an intense lucidity; his thoughts almost wordless, yet embracing all the details that he spelled out for the beginners. Some of the gaps, awkward wording, obscure reasoning processes that show up in his work may simply reflect a degree of tedium at having to articulate an idea that existed in simpler form in his own mind.

This willingness to fulfil the office of teacher tells something about the Questions on God's active presence, ruling his world. That world for St Thomas and his fellows was not just the world that is the earth and heavens,

¹See 1a. 44, Foreword; Vol. 8, ed. T. Gilby, Introduction. Vol. 15, *World Order*, ed. M. J. Charlesworth, contains the remaining Questions, 110–19

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or Italy or Paris; it was also a world that had been spoken, a world interpreted by the *auctoritates*, those who had written a normative word about it. In these seven Questions they are above all Aristotle and Dionysius, the Pseudo-Areopagite.² In Questions 103–105 where God's working in nature, both material and human, leads to philosophical considerations, Aristotle is dominant. But how? These Questions add very little to the pure meaning of God's being the first cause as that is developed in 1a. 44. Yet they do utilize fully the literature and the categories familiar in the schools; they enable the teacher to communicate the pure intelligible import of God's being by wisdom and love the universal cause of all being in a language and a context suited to the reader, and to a concrete application of these criteria to Aristotle's philosophy. That itself provides a way of interpreting these Questions. For example 103, 2, on a good beyond as purpose of the universe, does not say something not already said; it does, however, provide the occasion for bringing this out by speaking in the language of Aristotle's *Metaphysics* XII. The argument in 104, 1 about God's sustaining all creation in being is not presented so 'metaphysically' as in 1a. 8, 1 or 1a. 44, 1; it may not even be very convincing to us, as it seems to build on the causality exercised by heavenly bodies. The same may be said about the discussions, in 105, on God's causality over bodies or over the human will. Their value from the author's standpoint, however, was that he could literally articulate and illustrate the unique efficacy of God's causality (that is not the last orderly step in a system) in terms and concepts familiar to the contemporary academic mind.³

As to Questions 106–9, Dionysius dominates. For if St Thomas's mind was suffused with the light of his insights into God's fontal goodness, it was also a mind teeming with angels. And so were the minds of his students. The teacher could not speak about God's ruling the world without speaking of the working of his creatures, of the angelic life, of material creation (115–16) and of fruitful human intercourse, of flesh and of mind (117–19).

To speak about the angels was to speak in the language of the *sancti*,⁴ above all of Dionysius, still venerated in the 13th century and up to the Renaissance, as the personal convert of St Paul. His writings were much in vogue during St Thomas's lifetime. Texts from Dionysius and the problems they discuss were normative, not merely decorative. The translations used, faithful or not, determine the language and logical cast of much of the material on angelic activity. Simply to read Questions 106–109 calls for an awareness of the sources and therefore the vocabulary being used. There then remains the further task of discovering the personal

²See Appendix 3(1)³See Appendix 1⁴See 103, 1, note e

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interpretation that St Thomas gives to the texts he employs.⁵ Apart, then, from their intrinsic interest (admittedly uneven), these Questions do afford the reader an opportunity to discover how to read the *Summa*, evaluate its arguments, deal with its rough spots (and how to temper the saying *Sanctus Thomas semper formalissime loquitur*).

These Questions also provide another opportunity: to discover St Thomas's religious motivation. That does stand as a discovery, because the 'essential Thomas' has been so often understood to be merely the philosopher, intent on justifying faith through reason. That is a caricature. Père Chenu has rightly reminded us that the milieu of St Thomas was an evangelical revival.⁶ He was a mystic, indeed a saint. He fulfilled the office of *catholicæ veritatis doctor* because he loved God and sought to lead others through the service of the mind to a greater sense of God with us. Whether he looks to the earth with Aristotle or to the heavens with Dionysius, he is not primarily concerned with them or their texts, but only with what the truth of any matter is (107, 2). The truth that he sees in the treatise on God's government is the truth of God's presence. In its study of God himself and as source and end of all things, *sacra doctrina* is a holy teaching because it is a teaching for salvation (1a. 1, 1); that view he could not but share with all his contemporaries. In its contemplative and directive function (1a. 1, 4) *sacra doctrina* is intent on God with us, God for us, *propter nos et propter nostram salutem*; God with us is God saving us; God saving us is God loving us; God loving us is God guiding us to share in his own blessed life. The purpose of *sacra doctrina* is to behold and to teach about God now, in the present. Probably St Thomas does speak formally then, when in the Foreword to the treatise on government, at Question 103, he refers to the consideration of God's making and giving variety to his creatures as *præmissum*. For this treatise is both a climax to what has gone before and a prelude for what is to follow.

If there is any one text that expresses the conviction the *Summa* was written to communicate, it is 1a2ae. 110, 1 on the special grace-love whereby God wills to us that eternal good which is himself. There are indications of how that thought shapes the progress of the *Prima pars*. The consideration of God in his being and operations (1a. 2-26) ends with the Question on God's blessedness; it is not a coda but a crescendo. One of the few passages where the author's Latin becomes even faintly lyrical, 1a. 26, 4, shows that God in his being is the blessedness he wills us to share by grace. The treatise on the Trinity, in turn, is complete only with the

⁵See Appendix 3⁶M. -D. Chenu, *Towards Understanding St Thomas*, tr. A. Landry, D. Hughes, (Chicago, 1964) pp. 44-50

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consideration (1a. 43) of the mission and presence of the divine persons to the soul through grace; for the Trinitarian life too, is a *mysterium salutis*, that in fact includes communicating this presence to us through the experience of the Word proceeding and inspiring Love in us. A like pattern repeats itself in the treatise on man as it reaches its high point in the Question on God's image, an image that consists primarily in the acts by which man knows and loves God as God knows and loves himself (1a. 93, esp. 7). These are indications that theology's vision cannot be detached, disinterested, but meant to yield a life-guiding conviction of God's saving actual presence. The contemplation, then, of the coming forth of creatures from God does not stop at the past origins or present constitution of things. The world that has come forth must be seen as declaring God's active, saving presence, now, bringing all things back to himself; the 'procession' of all things from him is known theologically, i.e. salvifically, only when the going forth is seen as inseparably joined to the return, the *proodos* is the beginning of the *epistrophē*. The ever present significance of the creation and its variety for the theologian is as the ground on which the perception and conviction of God's actual presence can be unshakably established. That divine presence is unfolded in these Questions as God's being with the being of all beings and God's causing with the causing of all causes.

God's immanence is as vivid to St Thomas as to any mystic. But his different viewpoint makes it easy to miss the insight. There is a clue in 105, 5's mention of unnamed thinkers who suggest that only God is active in creation, only he is cause; the fire does not burn, but God in the fire.⁷ The problem then was a vindication of the creature's causality; our problem is to show the need for any but creaturely causality. At least methodically, often really, we can doubt God's presence, even his existence. The more that is known of the origin and workings of the universe, the more is God forgettable and in fact forgotten. For St Thomas the starting point is the utter impossibility of there being any being or activity without God. The evaluation of the cogency with which he argues this is the task a reader assumes. But a recognition of the author's perception is needed. That viewpoint is, of course, inspired by faith and becomes formalized in the process of *sacra doctrina* as this seeks the divineness, the status in God's own knowledge, of every point pursued.⁸ Thus the general theme of the treatise on government is that creation in being and operation declares the uniqueness, the divineness of God's causality. That causality necessarily includes God's involvement in bringing all things to a consummation in

⁷See 105, 5, note 3⁸See 1a. 1, 2, 3 & 7

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him (105. 1). God's being God means that no creature can possess the power to maintain itself independently in existence any more than it could have the power to be uncaused by God; that any active cause could be utterly autonomous only by becoming divine.⁹ The very going-on of creatures, an experienced givenness, that is God's presence, for God is in his creatures by being with his creatures as their indispensable, first cause.

But for *sacra doctrina* which looks to God above all as end of the rational creature (1a. 2, Foreword) the supreme form of God's presence is the indwelling of Father, Son and Holy Spirit in man through the grace-given union of knowledge and love with them. That explains why the treatise on divine government is developed in openness to what will follow in the *Summa*. A method of 'doing theology' as well as a typical conviction are at work. Like all Christian theologians St Thomas had before him one overriding truth and datum: the grace of God in Christ Jesus, Our Lord, who is the historical, concrete way, in all its implications of God being with us. Yet he thought it necessary in showing how what is taught is true, to trace it back to its roots.¹⁰ That explains why the *Prima pars* in great measure is 'essentialist', abstract; it presupposes ontological and intelligible priorities to the givenness of the Christ mystery. Yet we would miss something central were we to think that St Thomas got lost in his own abstractions, in a world of essences. The treatise on government bears quiet evidence that the author's mind always had the concrete mystery of grace and salvation before it.

Simply because God's governing is the bringing of his creatures to their proper ends, the treatise is an obvious prelude to the *Secunda pars*, on the progress of the rational creature towards God. That progress consists in the perfecting of the divine image, the becoming like God that is the aim of the divine government (103, 4).

That government is an active, endward causality that establishes and maintains the inner finality of the rational creature. It makes man a moral being, one who can recognise the end, let it measure his action and so be liable for progress towards it or deflection from it (see 1a2ae. 18, 1).

Because he is under the good-directed divine guidance, there is in man a connatural orientation towards the good, that is the seed of virtue (1a2ae. 63, 1; 85, 1 & 3) and the grounds for the law of his being (1a2ae. 94, 2, cf. 1a.103, 5 ad 2).

While what meets the eye may be philosophical, these Questions in their pointing to dependence on the connatural interiority of God's causality form a background for the treatise on grace. For its truly being

⁹See *De potentia* III, 7 & ad 7, in Appendix 1, pp. 170 & 173.

¹⁰See *Quodl.* IV, 18

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grace, a gift in sheer liberality and a source on which man is utterly dependent, is perhaps more readily recognized from the realization of the degree of dependence for being and acting that is true even on a natural level. In the treatise on grace the powers and resources by which all creatures are enabled to act are given their ultimate significance when they are described as the creatures' docility to the indispensable primacy of God's governing causality. And then the gifts of grace are affirmed to be abiding qualities in the soul because God does not provide less for those he loves in grace than for his natural creation (1a2ae. 110, 2)

The governing of God is the source of causes being causes; God's action is sweet and strong within every being so that everything may truly enter into its process. So too, the powers given by grace, the theological virtues above all, are the resources whereby the grace life is truly lived and is not an extraneous imposition. In drawing man into the share in his own good, God makes him an active participant, one who truly walks in the light of grace *ab intra*, responsive to the divine love that is its inseparable source. The interiority of God's government by which the tendency of each thing to its own good is a kind of imprint of the divine action prepares for an understanding of the New Law of grace that consists first of all in the communication of the Holy Spirit within, so that a person is led to follow the divine directions of the commandments not as alien but as congenial to him (1a2ae. 106, 1; 107, 1 ad 2).

The ultimate goal of the divine government is a good transcending the universe (103, 2). When it comes to what that says about man himself there is opened, as it were, a *via negativa* for a sense of what grace is. For on the level of the abstract the relationship of every being to that transcendent good is mediate, consisting in their involvement with the good proportioned to their nature and that *de facto* is related to the divine. But the relationship itself is actual only in the divine wisdom and the divine will's effective love of all things in reference to the divine goodness.¹¹ The kind of destiny for all things that a consideration of divine government brings out must lead to a drab conclusion about man's own destiny. But that is an abstraction; one worth experiencing, however, because it shows how God has filled a vacuum, one that only his grace-communication could fill. He has communicated the eternal good which is himself, so that man's love can be engaged with God himself, so that man can live in love with God. And so in the consideration of God's influence upon man's will (105, 4) there is implied an openness to the meaning of grace, a touching on the theme of *homo capax Dei*. The argument as it stands is formulated in view of the meaning of grace, for it is by grace alone that the will is brought into

¹¹See 1 *Sent.* 37, 1, 1 & 2. Also Vol. 31, of this series, ed. T. C. O'Brien, Appendix 1

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an immediate involvement with the 'universal good'.¹² The treatise on government goes as far as it can, as long as it stays at the abstract level of the *Prima pars*; but it does tell us where the mind of the author is; it tells us that he is indeed pointing to the meaning of grace. These Questions themselves do not touch fully the nearness of God to us, or the mysteries of his ways. But they are part of the truth, even as God's being the Lord and ruler of all things is but part of the truth; for the fullness is that through Christ Jesus he is our Father.

¹²See 103, 2, notes *f, h, i*; 105, 4, notes *d, e, f*.