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978-0-521-02924-7 - Summa Theologiae: Volume 16 - Purpose and Happiness,
(1a2ae. 1-5)

Thomas Gilby 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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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, expresses 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 communicates his particular Apostolic Blessing.

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To
PAUL KEVIN MEAGHER O.P.

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EDITORIAL NOTES

THE TEXT AND TRANSLATION

The text is based on the Leonine, though occasionally other readings are adopted. Variations of any importance are indicated. The paragraphing in no printed edition is sacrosanct, and so, in order to make for clearer argument, it is more frequent here than elsewhere, and sometimes the better, so it has seemed to the editor, to mark the stages of the argument, the text runs on where others make a break. Punctuation is more sparingly used than by Continental printers. Since the translation can be readily checked against the original on the opposite page, it claims some freedom in such matters as number and tense and syncategorems; and, more for the sake of showing the analogies in St Thomas's thought than of elegant variation, attempts no rigid word for word equivalence on every appearance.

FOOTNOTES

Those signified by a superior number are the references given by St Thomas, with the exception of no. 1 to each article which usually refers to parallel texts in his writings. Those signified alphabetically are editorial references and explanatory remarks.

REFERENCES

Biblical references are to the Vulgate. Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers). Abbreviations to St Thomas's works are as follows:

Summa Theologiæ, 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 Theologiæ, *Compend. Theol.*

Commentaries of Scripture (*lecturæ*, *expositiones*): Job, *In Job*; Psalms *In Psalm.*; 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.

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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 Boëthius, *Liber de Hebdomadibus* and *Liber de Trinitate*, *In De hebd.* and *In De Trin.*, and on Dionysius *De Divinis Nominibus*, *In De div. nom.* *Quæstiones quodlibetales (de quolibet)*, *Quodl.*

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

References to Aristotle are given the Bekker notation; also, as with those to Proclus and Dionysius, the *lectio* number in St Thomas's exposition.

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INTRODUCTION

THE SECOND, and by far the longest,¹ main part of the *Summa*, which opens with this volume, considers the returning home of human creatures to God by their own proper activities in the life of their grace-uplifted nature. It composes St Thomas's moral theology. But having said that, the need to qualify at once arises. For he certainly does not treat it as a special subject to be isolated, either in practice or still less in theory, from the whole body of *sacra doctrina*. His treatises range at large and are very unlike the tidy enclosures made by some later authors, particularly by those whose plan is built on an arrangement of precepts and sins. He gives both these topics special treatment,² but for the rest relegates them to corollaries appended to his examination of the living and positive content of acting for God and happiness through the virtues. It may be noted here how curiously absent is the note of legalism from the general discourse of the *Summa*, though its author was such a key figure in circles which included the papal canonists, perhaps the most ambitious group of lawyer-statesmen in European history, and was himself, as he showed on occasion, extremely proficient in their medium.

Instead its temper is rather to be described as biological; the *Prima Secundæ* in particular is like a living thing with an organic unity which can ingest a variety of elements often regarded as of no concern to moral theology. Thus the opening treatise, contained in the present volume, is about the human drive to happiness; it does not raise specifically moral questions at all, nor does the following treatise, on the structure of human acts. Not until Question 18³ is morality considered as such, and then after four Questions the discourse shifts back to psychology with discussions on the human passions⁴ and active dispositions.⁵ Then not until Question 55⁶ does it broach the matter of living according to virtue, and even so the treatises will include those on original sin⁷ and grace⁸ which are commonly reckoned to come under dogmatic, not moral theology.

St Thomas drives no deep division between the two disciplines. And in

¹*Prima Secundæ*, 114 Questions; *Secunda Secundæ*, 189 Questions: a total of 303, compared with 119 for the *Prima Pars*, and 90 for the uncompleted *Tertia Pars*. In this series 32 vols out of 60.

²1a2ae. 71–80. Vol. 25 & 1a2ae. 90–7. Vol. 28

³Vol. 18

⁴Vols 19–21

⁵Vol. 22

⁶Vol. 23

⁷1a2ae. 81–85. Vol. 26

⁸1a2ae. 106–114. Vol. 30

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fact the singleness in variety of his thought might be more readily appreciated if, despite the exigencies of a curriculum, no separation were made at all, and the *Summa* read through from beginning to end. He makes clear at the beginning that Christian theology is one science⁹ because its medium is the light of divine revelation. It is all about God,¹⁰ yet human topics are not thereby excluded. For if creatures are to be seen as they really are, then it must be as true and good in themselves yet at the same time as wholly from and to God.¹¹

How is unity maintained in such diversity? Quite seriously it is all done by mirrors. Not in the manner of Maskelyne and Devant at the Egyptian Hall to produce illusions, but by showing the analogies that run through the whole of reality, from top to bottom and criss-cross. And sometimes it is very much to bottom, for St Thomas is not so high-minded as to disdain the lowlier levels of experience.

So then it is quite of a piece with his entire approach to look for the origins of right and wrong in the human desire for happiness, which comprehends the pleasurable, and even the sensuously pleasurable. First settle the 'can', he thinks, then afterwards the 'ought'. Accordingly the present treatise is less about our duties than our opportunities, for though moral questions are anticipated, notably when the rightness of will required in happiness is considered,¹² it is mainly about the pre-moral condition of being able to act for an end and the post-moral condition of being happy with it.

Moreover the treatise is written in his customary rather dead-pan manner; some may have the impression, from a hasty scanning of these pages, that it purveys somewhat sober stuff, doubtless improving, yet civic and Aristotelean and not very generous. Where the leap, the abandon, the fire in face of divinity? They will have missed the climax of each Question, which breaks out of the gates of the City of Reason, not in a desperate sortie, but at full strength and equipment, a theology with all of its philosophy intact.

The treatise was composed in 1269, when St Thomas was forty-four years old and at the height of his powers. He was beginning his second professorship at the University of Paris, and was soon to write the decisive tracts, *De unitate intellectus contra Averroistas* and *De aeternitate mundi contra murmurantes*. He had been summoned to Paris, partly to defend the academic status of the Dominicans, partly, and more importantly, to

⁹Ia. 1, 3. Vol. 1

¹⁰Ia. 1, 7

¹¹Ia. 45, 3. Vol. 8

¹²1a2ae. 4, 4

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counter a lay-minded Aristoteleanism which was attacking the entrenchments of clerical theology. With much of the contemporary movement he was in agreement, especially as regards the recovery of profane values, the hard-headed rationalism, and the appeal to earthy evidences. That was his strength, and it enabled him to defend so effectively the authentic truths and values of the theological tradition by using the very resources of those who were questioning it.

He had gone over the field of the present treatise in earlier works,¹³ but now he had mastered the new material provided by Robert Grosseteste, Albert of Cologne, and William of Moerbeke, and was completing his own careful analysis of the *Nicomachean Ethics*. His late office at the papal court gave him prestige, his collaboration with the Hellenists there gave him assurance.

The purpose of this treatise is to establish a basis for moral theory by an examination of the nature of human activity, or, as he will put it, of what belongs *ad genus naturæ*, not *ad genus moris*.¹⁴ Thence moral theory can mainly proceed in accordance with the inner formation of man's being and acting by nature and grace, and not by his configuration to extrinsic and positive laws.

¹³*I Sent.* I; IV, 49. *CG* III. 2–63

¹⁴*cf* 1a2æ. 18, 2 ad 1, 4; 20, 6

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Prologus

QUIA, SICUT DAMASCENUS DICIT,¹ homo factus ad imaginem Dei dicitur, secundum quod per imaginem significatur intellectualem et arbitrio liberum et per se potestativum, postquam praedictum est de exemplari, scilicet de Deo, et de his quae processerunt ex divina potestate secundum ejus voluntatem,² restat ut consideremus de ejus imagine, idest de homine secundum quod et ipse est suorum operum principium, quasi liberum arbitrium habens et suorum operum potestatem.

Ubi primo considerandum occurrit de ultimo fine humanae vitae, et deinde de his per quae homo ad hunc finem pervenire potest vel ab eo deviare: ex fine enim oportet accipere rationes eorum quae ordinantur ad finem. Et quia ultimus finis humanae vitae ponitur esse beatitudo,

oportet primo considerare de ultimo fine in communi,
deinde de beatitudine.

¹*De fide orthodoxa* II, 12. PG 94, 920

²1a.2. Introduction

^aGod's image. The rich theological background here, largely filled by St Augustine, relates to man's likeness to God, not only as a footprint, *vestigium*, but also as an image, *imago*, able to reflect him by knowledge and love: cf 1a.93. Vol. 13 of this series, ed. E. Hill. Man's relationship to God is then not purely causal, of creature to creator, of effect to cause, but also objectual, of knower to known, and lover to beloved: cf 1a. 45, 7. Vol. 8, ed. T. Gilby. This theme, which will crop up frequently during the present treatise, shapes the doctrine that God's indwelling in his friends is a special mode of divine presence: cf 1a, 8, 3. Vol. 2, ed. T. McDermott. God is the final cause for moral action; how he is also the object will be developed when the theological virtues are considered: 1a2ae. 62 & 2a2ae. 1-46. A gap still remains to be filled in theological literature by a study of the meaning of *intentio* at full strength: cf 1a2ae. 18, 7 & 19, 7, 8. Vol. 18, ed. T. Gilby, Appendices 13 & 14.

^bSt John of Damascus, d. 749. The last of the Greek Fathers. A twelfth-century Latin translation of his *De fide orthodoxa* had come out of Italian trade with the Levant, and was a prized theological text in the high Middle Ages.

^cExemplar: the idea of a thing in the mind of its maker. For the divine Ideas, cf 1a. 15, 1-3. Vol. 4, ed. T. Gornall. Also 1a. 44, 3. Vol. 8.

^dProduction through will, not natural emanation: cf 1a. 19, 4. Vol. 5, ed. T. Gilby.

^eIs such a course just theological anthropology? No matter. St Thomas would be perturbed no more than if the first half of the *Prima Pars* were to be set down as