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978-0-521-02931-5 - Summa Theologiae: Volume 23 - Virtue, (1a2ae. 55-67)

W. D. Hughes 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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R. L. EVERY O.P.

Prior Provincialis S. Josephi in Statibus Fœderatis

Americæ Septentrionalis

die 1 maji 1967

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Vic. Gen.

Westminster, 5 August 1968

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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 Theologiae* 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.

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EDITORIAL NOTES

THE TEXT AND TRANSLATION

THE text is that of the Leonine edition, commissioned by Leo XIII towards the end of the last century, though it has been re-punctuated and re-paragraphed, the better to bring out the movement and stages of the discourse. The translation has tried to be as verbally close to the original as contemporary usage will allow.

FOOTNOTES

Those signified by a superior number are the references given by St Thomas, though in most cases no. 1 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 Theologiae, without title. Part, question, article, reply; e.g. 1a. 3, 2 ad 3. 1a2ae. 17, 6. 2a2ae. 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 *quaestiuncula*, reply; e.g. III Sent. 25, 2, 3, ii ad 3.

Compendium Theologiae, *Compend. Theol.*

Commentaries of Scripture (*lecturae, 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.

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.*; *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 Ethics.*; *Politics*, *In Pol.* Book, chapter, *lectio* as required, also for Expositions on

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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 plan of this course on the virtues follows that of the course on the psychological habits or dispositions, which is its introduction.¹ It begins by discussing the nature of virtue (55), and then turns to where it may be seated in the body-soul composite (56): of particular note here is the charging of feelings with virtue and the refusal to treat it as merely a matter of will-power. This leads to the variety of human virtue (57-62): here the main points are the distinction between virtues of mind and of character, with its criticism of the Socratic position that vice can be reduced to ignorance, and the distinction between moral and theological virtue, with its clear movement from the dimensions of the *Nicomachean Ethics* to those of the Gospel. The advance is consolidated in the following discussion on the cause of the virtues (63). The treatise ends with four corollaries, on the mean observed by virtue (64), on the reciprocity between the virtues (65), on how they should be ranked (66), and on whether they outlast the condition of this present life (67).

The treatise is well-composed, and is, as befits its analogical subject, firm yet flexible. All the virtues unite in one single-minded pursuit of the Good, yet each has its own glitter. And if each is looked at separately, as here, though in greater detail in the *Secunda Secundae*, then it will be done from the exigencies of scientific classification and, like the type of faculty psychology on which it is founded, without reification or making the abilities into things apart from the unity of the personality whose fulness they express. As one would expect from the author, the accent is on order, nor is it entirely laid on that of reason, for if wisdom rules the intellectual, and prudence the moral virtues, the justice of will which serves the common good is more godlike, while all come under the sway of loving God with your whole heart and your neighbour as yourself.²

Its materials are drawn from many sources, above all from the Scriptures and from the teaching of the Fathers. The influence of Aristotle, whose ethical and social teaching was but newly recovered when the *Summa* was written, is evident, indeed so apparent in the framework that its importance can be over-estimated. The Latin Stoics contribute their share, and so do the Neo-Platonists; in both cases one feels their contributions are dutifully acknowledged rather than congenially developed; the ideal of the man aloof from passion is criticized.

Before it was written, the main school of theological thought held that

¹1a2ae. 49-54. Vol. 22 of this series

²1a2ae. 57, 2 ad 2; 61, 1, 3 & 4; 62, 4

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the only true virtues were those which God works in us without us; it was well represented by William of Auxerre, the first to apply scientific principles of differentiation in a field hitherto somewhat untidy. The School of Poitiers, however, with its heritage from Abelard, was more reserved about this piece of Augustinianism, and St Thomas, with a technique more exact than that of his predecessors, comes down on their side, gently but firmly.³ Moreover he saw true causes at work in nature, and true virtues in the imagination and feelings where the soul enters into physical nature: there St Bonaventure could not bring himself to admit anything more than the effects of virtuous living.

³1a2ae. 55, 4; 63, 2