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978-0-521-02941-4 - Summa Theologiae: Volume 33 - Hope, (2a2ae. 17-22)

W. J. Hill O.P.

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The Summa Theologiæ 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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**CHRYSOSTOMUS O'BRIEN O.P.**

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*Prior Provincialis Provinciae S. Joseph in S.F.A.*

die 5 Maii 1966

**NIHIL OBSTAT**

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SUMMA  
THEOLOGIAE

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



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ALLOCUTIO

PAULI

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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.

THOMAS GILBY O.P.

T. C. O'BRIEN O.P.

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# EDITORIAL NOTES

## THE TEXT AND TRANSLATION

WHAT HAS been sought here is less a critical Latin text than a sound working version. To this end the text of the Leonine edition has served as the principal norm, but with variants, especially from the Piana edition, noted throughout. Some freedom has been exercised in punctuation and paragraphing.

Exacting demands are made upon the translator by the Latin of the *Summa*; its terse style and technical formulæ do not lend themselves readily to refined English prose. At the same time an over-literal adherence to the Latin would appear to do an even greater disservice to St Thomas's thought, and so in translating I have tried to keep uppermost the aim of intelligibility to contemporary readers. In many cases English simply offered no single equivalent for technical Latin terms; this prompted the use of varied expressions to convey the import of identical Latin terms or phrases.

I have translated the Scriptural texts in a way best fitting the use St Thomas makes of them and towards this end several current authoritative versions have been of service. In some instances, however, I have substituted modern equivalents for 'thee', 'thou', 'art' and the like.

## FOOTNOTES

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

## APPENDICES

The first of these gives a survey of the Scriptural sources from which theology works in examining the virtue of hope. The second is an historical view of those points about hope in various periods of the Church's life that are related to specific theological problems concerning the virtue. The rest, 3-9, are meant as background, correlation and amplification of the content of the *Summa* treatise.



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## 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 I, 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 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 Ethics.*, 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.* References to Aristotle give the Bekker annotation.

*Quæstiones quodlibetales (de quolibet) Quodl.*

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

References to the *Enchiridion Symbolorum* are given as *Denz.*, and are to the Denzinger-Schönmetzer edition, 1963.

## INTRODUCTION

A LARGE part of the theological task is the placing of things in order, the systematic structuring of matters so that each truth in finding its proper place is illumined by what goes before and by what comes after. As such, the architectonic order of scientific theology is at a remove from the chronological order proper to history, even sacred history, and it is within its framework that St Thomas elaborates his teaching on Christian hope, an option not shared by the majority of contemporary theological writings.

There is, indeed, a hazard in this—that of sacrificing some of the vitality and meaningful relevance to life that attends the consideration of hope within the context of Revelation. The Scriptural data here are of utmost importance (the word *elpis* occurs fifty-three times in the New Testament), and ultimately there is no other source whence man can come to know this specifically Christian virtue. Man's entire capacity to hope derives from the Redemption, and Christ is our only hope (1 *Timothy* 1, 4). There is the further risk of misplaced emphasis in not tracing the historical evolution of hope. The Millenarianism of Irenæus and Tertullian, the *Apocatastasis* of Origen, the gradual dominance of Augustinian notions, not to mention the further shapings in reaction against Jansenism and Quietism, all represent an illuminating process.

But whatever the advantages of these approaches, they bear within themselves limitations of their own, not the least of which is a failure in profundity and penetration into the deeper places of the mystery. This latter is the prerogative of theology as science—not in the sense in which we speak of contemporary empirical science, but in the Aristotelean sense. And even here, without ceasing to be genuine science, theology must employ methods uniquely its own. The content of Revelation can be presented within such a structure, and St Thomas's effort here in the *Summa* minimizes the importance of contingent event and occupies itself with an intelligible organization of the subject, seeking above all whatever explanations lie within the very nature of things. Man's own being, then, as an intelligent, free creature bearing upon himself the imprint of the divine, demands that he hope, and contributes to that human quality elements that cannot in substance be otherwise than they are. In the very essence of hope, apart from the Christian existential order in which alone it exists, there is an authentic intelligibility that can be delivered to the inquiring mind.

The methodology must not be exaggerated, however. It does not amount to a theistic rationalism that contorts its object to fit the categories of the human mind, but a genuine Christian intellectualism; it is the

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biblical data that brings forth and nourishes the concepts proper to theology, and St Thomas himself betrays how he was able to come to his own work only out of a deep familiarity with Scripture and Tradition. Also, in the *Tertia Pars* he adds certain Christological dimensions to his treatment of the virtues. And the order throughout is less methodological than epistemological, one adapted to the inner vitality of intelligence itself, an order open to organic growth, which, for example, will quite readily admit of a new ecclesial context very much to the point in these days when the Christian community has entered upon a phase of life that is highly self-reflective.

St Thomas's procedure, then, locates hope within the *Secunda Pars*, which concerns itself with the recoil of creaturehood back to the Creator whence it has come. The focal concept in the tradition, i.e. from dogmatic to moral considerations, is that of 'image' developed in detail in Question 93 of the *Prima Pars*.<sup>1</sup> The 'image', proceeding from another in an imitative process, falls short (in all cases save that of the Word imitating his Father) and tends by an inner dynamism of its own being towards further assimilation to the Exemplar. In the creature endowed with liberty, this constitutes the moral order and the highest employments of his powers are, in their stabilized states, the virtues. The systematic investigation of these means of assimilation to God occasions a sub-division into a general (1a2æ.) and a particular (2a2æ.) consideration. The second was written in 1271–2 and occupying first place within it are treatises on the three theological virtues.

These above all amount to an 'attaining' to God to the extent possible in this life. And granting that man's destiny lies with God, such belief, such reliance, such love are seen as indispensable quite apart from the Christ-event. However obviously and profoundly this has shaped the quality of such theological virtues, their essences as expressive of man's response to God can be viewed in their intelligible value as fundamental to the more historical contingency of the Incarnation; and the demands of intelligence dictate that the mind seize upon this aspect before seeking out the enrichments which come from the Christological context.

Hope is traditionally the most neglected of the three theological virtues, and St Thomas does devote more space to its two better known sisters. Yet the treatment in the *Summa* is considerably expanded compared to the brief reflections in the two *Disputed Questions*—the *De veritate* and the *De spe*. The only other lengthy treatment, in the *Commentary on the Third Book of the Sentences*, lacks the precision and clarity to be found here; other than

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<sup>1</sup>Vol. 13 of this series

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this there are only the occasional passing references that occur in the Scriptural commentaries, especially that on *Romans*.

These six questions (17–22) are characteristically brief and succinct, and they establish at once the distinctive nature of hope and its reciprocal, organic relationships to faith and charity. The procedure is highly speculative and much of what the author understands by virtue is clarified and exemplified here perhaps more satisfactorily than elsewhere in his work—for example, the duality of formal object, i.e. motivational and terminative, and the explanation of how God as helping is the formal motive object of hope's reliance.

These are by no means intended to be the last words on Christian hope; on the contrary, it is their function to be suggestive of new dimensions, both horizontal and vertical, of intelligibility. No human theological effort can claim to do more than this. It would be a disservice to St Thomas to search in his work for what is not there; to fail to discern what is there is an even greater disservice to theology itself.