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978-0-521-02956-8 - Summa Theologiae: Volume 48 - The Incarnate Word,
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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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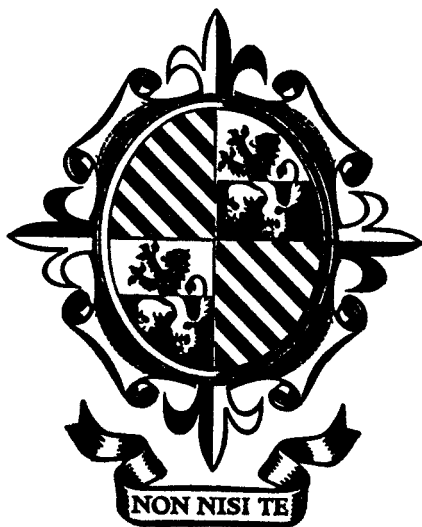
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ST THOMAS AQUINAS

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



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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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VOLUME 48

THE INCARNATE WORD

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Latin text. English translation, Introduction,
Notes, Appendices & Glossary

R. J. HENNESSEY O.P.

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EDITORIAL NOTES

THE TEXT AND TRANSLATION

THE LATIN text closely follows that of the Leonine edition, commissioned by Leo XIII towards the end of the last century. Significant variants are noted, especially those of the Piana edition. Punctuation is that of the editor.

The English translation tries to avoid mere paraphrase, yet also an ultra-literal rendering that would disregard the idiom of both languages.

Biblical texts are translated in view of St Thomas's use and understanding of the Latin versions. Several modern authoritative translations have been an aid towards that aim.

FOOTNOTES

Those indicated by numerals are to the references given or suggested by the author, with the titles, usually in expanded form, dropped to the note. The first number in each article, however, usually is a reference to parallel places in his works. Footnotes signified alphabetically are editorial references or explanations. Those signified by a symbol (e.g.*) give textual variants.

REFERENCES

Biblical references follow the form of standard, modern versions; bracketed numbers for the Psalms refer to the Vulgate where it differs from the Hebrew numbering. Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers). References of Church documents include, where possible, citation of Denzinger-Schönmetzer (1963), abbreviated as Denz. References to St Thomas's works are as follows:

Summa Theologiae, without title. Part, question, article, reply: e.g. 1a.70,3 ad 2; 2a2æ.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, I, 1, ii ad 3.

Compendium Theologiae, *Compend. Theol.*

Scriptural commentaries (*lecturæ, 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.

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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*; *Metereologica*, *In De Meteor.*; *De Anima*, *In De Anima*; *De sensu et sensato*, *In De Sensu*; *De memoria et reminscientia*, *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.

Quæstiones quodlibetales, *Quodl.*

Complete titles are given for other works, including the 10 series of *Questions Disputatæ*

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INTRODUCTION

THE PLACE of Christology in the *Summa* has often occasioned questions: How could St Thomas speak of man as made to God's image before first referring to Christ, the perfect Image of the Father? How could he discuss grace and hardly allude to Christian grace, the grace of Christ?

To understand the plan of any work—the architecture of a building or the order of a book—we look not only to the structure obvious in the work itself, but also to the explanations or at least the clues provided by the author. St Thomas sketches the general outlines of his *Summa* when he proposes to write of God as he is in himself and as the source and goal of all things, especially of man. Thus he treats of God, of rational creatures—images of God—as they go to him, and of Christ who as man is our way to God.¹ In much the same vein, after reminding us that Jesus shows the way to happiness, St Thomas links his Christology to the question of man's return to God. 'After the treatment of the ultimate end of man and of virtues and vices, it is necessary to consider the Saviour of all and his benefits to the human race.'²

To understand this order, however, two other elements of St Thomas's thought should be recalled. The first is his insistence that theology or sacred doctrine is a teaching about God. Hugh of St Victor had centred his theological work on the mystery of Christ rather than the mystery of God. Various other alternatives for the subject-matter of theology are considered and rejected. God, he affirms, is the subject of theology, for in this discipline everything is considered inasmuch as it is God or ordered to him. Further, our knowledge in theology flows from the articles of faith which both concern God and are effects of his self-manifestation. Thus everything else that may be considered in theology has its place only in relation to the mystery of God himself.³

The other element is the concern for human intelligibility, motivating all theology but especially of those works classed as *Summae*.⁴ St Thomas gives us a hint of this when he criticizes those works that do not give proper attention to sound educational method.⁵ In one sense the know-

¹cf 1a. 2, *Prologus*

²*Prologus* to the *Tertia Pars*

³1a. 1, 7, 'Those things which pertain to the humanity of Christ and to the sacraments of the Church . . . come under faith inasmuch as by them we are ordered to God.' 2a2æ. 1, 1 ad 1

⁴M. D. Chenu, O.P. *Towards Understanding Saint Thomas* (Chicago: 1964), p. 299

⁵T. Gilby's translation of *secundum ordinem disciplinæ, Prologus* to *Summa*, Vol. 1 of this series

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ledge of God reflects his simplicity, for the act of the believer is fundamentally ordered to God himself.⁶ This knowledge, however, is received in man in a multiple and limited way because of his discursive or rational nature. Further, the revelation of God does not come to us with instantaneous clarity but in the complexity and contingency of historical deeds, whose significance is often realized only gradually. The human mind searches for inner structure in these events; it attempts to discover an order or harmony in the various truths that it apprehends, and thus to approach more closely to Truth. For St Thomas, a theological *Summa* is to give a doctrine about *God*, but to do so in an *order* attuned to human understanding; this is the *ordo disciplinae*, the manifest pedagogical emphasis of the *Summa*.

With these principles in mind it is easy to see why the first part of the *Summa* treats of God in himself and the coming of creatures from him. The work then considers the return of creation, especially of the rational creature, to God. Thus God is seen both as the source from which creatures proceed and as the goal towards which they tend. Things which come from the utterly free act of God the Creator attain their perfection, and thus their full intelligibility, only in their return to their effective and sustaining principle.

But these same principles govern also the place and structure of the third part of the *Summa*. Man is made to the image of God. Historically, this image is realized fully and restored only through Christ, the perfect Image. St Thomas offers to view, however, a basic structure, man's being made to the divine image—even if there were no human failures to be corrected, even if God had freely chosen some other way of salvation. Charity is always friendship with God, justice is always a dictate of an integral human life, the vision of God is always linked to perfect human fulfilment. These truths flow from the creation and supernatural vocation of man with an abiding validity, within the economy of salvation God chose to bring about their fulfilment. This is not to lessen the significance of the work of Christ. It is simply to recognize that the redemptive Incarnation is not a necessary consequence of divine goodness or human need. Rather it is an utterly gratuitous expression—unexpected and undeserved—of divine love. St Thomas treats the 'necessary'⁷ elements of human striving for God before considering the contingent or historical way in which these are fulfilled. To avoid unnecessary repetition and to enhance human understanding human acts or grace or virtues have been studied

⁶cf 2a2æ. 1, 2

⁷The necessity is not absolute, but hypothetical, i.e. presupposing the supernatural call of man to friendship with God. cf 3a. 1, 1 & 2

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in their fundamental laws and principles, before considering how they are realized through the human work of Jesus Christ.

This pedagogical concern might also be expressed in slightly different terms. Human learning begins from what is more known to us, rather than from more profound reality. Man's return to God, the concern in different ways of the *Secunda* and *Tertia Pars*, is more evident or more known to us in terms of our own human activity and its proximate principles. This activity is made possible in the divine plan only through Christ. His knowledge, his fulness of grace, his salvific deeds are more fundamental and more important than our human actions. These realities in Christ, indeed, make possible our living a truly Christian life, but they are not as evident to us. And so 'sound educational method' speaks of our return to God through our human acts before speaking of Christ through whom we are able to act to that end.

We should not think, however, that this order is merely a logical device, as if divine revelation were to be subjected to some merely human system. Rather St Thomas perceives two aspects of God's dealing with man and his theological exposition is intended to clarify these. The first is a reflection on the sublimity and gratuity of man's creation and vocation to personal union with God. God's free act of love 'pours out and creates goodness in things'.⁸ The last section of the *Prima Pars* of the *Summa* and the entire *Secunda Pars* theologially examine the circumstances, laws, and characteristics of this creative activity and of man's personal union with God. The other aspect concerns the specific manner in which this vocation is to be fulfilled. Creation and vocation are already free gifts of God, but the specific economy of salvation, and especially of restoration, are utterly free gifts not included with necessity in the first gift. God freely chooses to give created and human reality a positive, though secondary, rôle in the very economy of salvation. This conferral of power on creatures does not come from any need on the part of God; rather his surpassing love gives to creatures a share in his causality.

To put this in other words: the Old Testament speaks of Yahweh alone as saviour.⁹ When the New Testament attributes salvation to Jesus it is not merely affirming his divinity, but also that the created, the human deed of Jesus has a real significance in the accomplishment of God's eternal purposes. For St Thomas this significance is not merely in the juridical order nor merely in the order of instruction. Any human deed of Jesus, especially his paschal mystery, is the very embodiment of God's eternal saving will. As historic and human its rôle is secondary, but it is

⁸Ia. 20, 2⁹e.g. *Hosea* 13, 4. *Isaiah* 43, 11; 59, 16; 63, 5

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the only way, in the present economy of salvation, through which man can come to his ultimate destiny of the vision of God.

Thus the *Secunda Pars* and the *Tertia Pars* regard the second and third parts of the two phases, as it were, of the creature's return to God. To present these in a humanly intelligible way that respects God's eternal decree and his utterly free gift in Christ, St Thomas distinguishes between the fact of God's call to man and the manner in which this is realized, between the necessary conditions of man's meeting him and the contingent and historical circumstances through which this union is accomplished, between the primary source of human holiness in God and the secondary but real rôle of the creaturely in the fulfilment of man's destiny.

The *Tertia Pars*, then, is integrally bound up with the *Prima Pars* and *Secunda Pars*. It possesses also a closely-knit internal unity. Christ and his deeds embody God's saving will. Our union with him, particularly in the sacraments, brings us to salvation; i.e., to union with the risen Lord in the happiness of immortal life.¹⁰

The consideration of Christ's saving action is not a purely 'functional' theology. The human mind wants to know not only *that* Christ saves man, but also something of the *how*. In other words, we must reflect on the very mystery of Christ to see the source of his saving power. This does not mean that St Thomas proposes separate works on the Incarnation and the Redemption. These are two aspects of the same mystery. The Incarnation is *redemptive*; Christ saves us because he is the *incarnate* Word.

Thomists and Scotists have disputed concerning the motive of the Incarnation and the manner of describing the primacy of Christ. St Thomas teaches that if man had not sinned, as far as we know Christ would not have become incarnate.¹¹ He expresses this opinion with caution, noting that the power of God is not limited to one course, and indicating that our knowledge of this free decree of God is dependent totally on God's manifestation of his purposes through revelation. He does not, however, consider this an answer to a merely peripheral question. It is part of the structure of his entire Christology. For example, on the fittingness of human nature for assumption by the Word, he speaks of the need that human nature has for restoration,¹² and he argues to the necessity of created grace in Christ from his rôle as mediator.¹³ In other words, the redemptive character of the Incarnation is a constant theme of his Christology.

Another topic should be referred to. One task for the theologian is to

¹⁰*Prologus* to the *Tertia Pars*

¹¹3a. 1, 3

¹²3a. 4, 1

¹³3a. 7, 1

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bring various facets of revelation into agreement. Vatican I pointed to the usefulness of relating together the truths of faith in order to understand them more completely.¹⁴ Theology is distinct from faith, in as much as it is a human investigation or reflection on the content of faith. Care must always be taken to preserve the primacy of the revealed message, lest accretions from philosophy or human experience dominate rather than serve the truths of faith. This theological task cannot be ignored, for the human mind always strives to gain some understanding, even of revealed mysteries. The New Testament gives us examples of the way that Old Testament notions are 'stretched' and developed to provide suitable vehicles for proclaiming the new revelation in Jesus Christ. For example, the theme of the Suffering Servant in *Isaiah* was developed in the primitive Christian community to serve as a description of Christ and his work. So also St Thomas uses ideas from various philosophical traditions to illuminate the truths of faith. Thus the analysis of human knowing sheds some light on the revealed truth of the procession of the Word from the Father; the Platonic notion of participation is useful in describing habitual grace, the effect of God's love in us.

In the *Tertia Pars* an idea that is used frequently and effectively is that of instrumental causality. This, which is found in Aristotle, is applied to Christology by St John Damascene. An instrumental cause brings about an effect superior to itself precisely as it is moved and applied by a higher or principal cause. A single effect is produced, not by coordinate causes (as when many haul a load), but by ordered causes, superior and inferior. In that single effect there is that which is proper to the instrument, but that is taken up into the unity of the whole intended and executed by the principal: the pen makes marks, but these express the meaning of the writer. This unity is present when the instrument is another thing than the principal, that is when it is an *instrumentum separatum*; it is even closer when it is part of the principal, that is when it is an *instrumentum conjunctum*, above all when the entire causality flows from one person, namely Christ who is both God and man.¹⁵

In this light are seen the biblical statements that the Lord saves and that Jesus saves. To say merely that the human deed of Jesus is accepted as if it had cosmic significance, or that the will of the Father is fulfilled in the obedient deed of Jesus, does not seem to give full force to the statement that salvation is both a divine gift and a result of the human deed of Jesus. By use of the idea of instrumental causality St Thomas integrates various biblical themes: Christ as teacher and example, Christ

¹⁴Session III, c. 4, Denz. 3016

¹⁵cf 3a. 62, 5

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as the victor over sin and Satan, Christ as deifier and giver of immortality, Christ as priest and victim. Salvation comes from the blessed Trinity, yet it is applied through the human deed of Christ. This, in itself, is limited, for it is the deed of a created mind and will, yet this act of praise, obedience, worship, and self-sacrifice, is made as the instrument to accomplish salvation in men, a single effect from the blessed Trinity and from Jesus in his humanity.

As St Thomas planned it, the *Tertia Pars* was to have three sections: 'concerning the Saviour himself; secondly, concerning the sacraments through which we attain salvation; and thirdly, concerning the goal of eternal life to which we come through him by rising again'.¹⁶ Before completing the treatise on the sacraments, St Thomas died.

¹⁶*Prologus* to the *Tertia Pars*