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978-0-521-02962-9 - Summa Theologiae: Volume 54 - The Passion of Christ,
(3a. 46-52)

Richard T. A. Murphy 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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Chicago, die 4 Maii 1965

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Archbishop of Washington

12 May 1965

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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.

THOMAS GILBY O.P.

T. C. O'BRIEN O.P.

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

RICHARD T. A. MURPHY O.P.



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EDITORIAL NOTES

THE LATIN TEXT AND THE TRANSLATION

In making this translation, the Piana, Parma, and Leonine editions, as well as the French *Somme théologique* (ms 15801), were constantly referred to. The Leonine reading has been carefully noted, and the more important variant readings are indicated in the footnotes, in the hope that the translation will thus reflect something of the tremendous amount of scholarly work that has been lavished upon the text of St Thomas in the last half century.

‘A good translator’, St Thomas wrote,* ‘ought, while keeping the true meaning of what he is translating, to adapt his style to the genius of the language into which he is translating.’ A serious attempt has been made to avoid a slavish literal translation, especially as the death of Christ, the subject of this volume, is by its very nature one likely to attract a wide circle of devout readers. The idea is what counts; the words are mere vehicles of thought, so many bridges of communication. I have tried therefore to make the translation sound and read like English. This has not always been easy to do, and no claim is made to have succeeded perfectly in the attempt. When dealing with a medieval author like St Thomas, it is simply not possible to avoid certain philosophical terms which, however familiar they may have been in his day, are formidable obstacles to modern readers. I have in mind terms like *person*, *hypostasis*, *supposit*, *substance*, *essence*, and so on. But every science worthy of the name has the right, which it may use freely, to its own special terminology. This is no more than might be expected, and no one quarrels with the practice. At any rate, the point is that the unfamiliarity of the terms should not be taken to mean that what is being said is unimportant; the jibe that the *Summa* contains *multa sed non multum* could only have been made by a man who did not know what he (or the *Summa*’s author) was talking about. It is, in fact, an exhilarating experience to make a break-through here, and to discover the precise point St Thomas is driving at. Once the veil of this language has been penetrated, the reader will find that it is the language of giants, the only proper language for the staggering mysteries with which theology confronts man.

* *Contra Errores Græcorum*, Proëm.

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FOOTNOTES

Those signified by a superior number are the references given by St Thomas, except that n. 1 in each article usually refers to parallel texts in his writings. Those signified alphabetically are editorial references and explanatory remarks.

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Biblical references are to the Vulgate. Bracketed numbers in references to Psalms indicate the Psalm number in the Hebrew text. 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. 79, 2 ad 1. 1a2æ. 23, 1. 2a2æ. 27, 3. 3a. 47, 5.

Summa Contra Gentiles, CG. Book, chapter; e.g. CG IV 55.

Scriptum in IV Libros Sententiarum, Sent. Book, distinction, question, article, solution or *questiuncula*, reply; e.g. III Sent. 20, 4, 2, ii ad 1.

Compendium Theologiae, *Compend. Theol.*

Commentaries of Scripture (*lecturæ, expositiones*): St Matthew, *In Matt.*; St John, *In Joan.*; Epistles of St Paul, e.g. *In ad 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 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.* Reference 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*.

Denzinger: the number refers to the edition of Schönmetzer.

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INTRODUCTION

ST THOMAS AQUINAS died in 1274, was canonized in 1323, declared Doctor of the Church in 1567, and made Universal Doctor in 1879. He is one of Christianity's most durable and respected institutions. After his apprenticeship under Albert, in Cologne, Thomas in 1252 came to Paris, where he taught at the University for the next seven years. For the last three of these years he was a *Magister in sacra pagina*, that is, to pupils who had already read the entire Bible and had devoted two years to a study of the *Sentences* of Peter Lombard, he expounded in detail and in magisterial fashion some biblical work of his own choosing. The Bible was the chief textbook in the schools, although many new and exciting paths were every day opening up before the eager eyes of a new breed of student—the apostolic-minded cleric and the uncloistered scholar. There was Aristotle, for example, lately learned of through Averroes and Avicenna; there were endless questions about truth, and evil, and life in the new big cities to be discussed. And lastly—and it was this that brought Thomas back to Paris for the years 1269–72—the new mendicant orders had to give proof, in the seething cauldron of public debate, that they had the right to exist and the sturdy quality that makes for survival in a rough, competitive world.

Throughout this period of transition and crisis, St Thomas moved purposefully and efficiently, making room for the new but holding on also to what was worthwhile in the old. The format of his major theological works, once adopted, changed but little. One of his great innovations, however, was the incorporation of three extensive biblical tracts in each of the three sections of the *Summa*: in the *Prima Pars*, one on creation (67–74); in the *Secunda Pars*, another on Law (98–108); in the *Tertia Pars*, a life of Christ (27–56).

The whole of the *Tertia Pars* centres upon man's return to God through Jesus Christ. Thomas had viewed this subject before in the *Secunda Pars*, but in an analytical and abstract fashion under the headings: man's ultimate end, grace, etc. In the *Tertia Pars* man's return to God is treated more concretely, attention being fixed exclusively on the dynamic source of man's new life, Christ himself. It is through the Incarnate Word that man is drawn from sin, and attains finally that end for which his restless heart has always longed.

The questions treated in this volume on the Passion and Death of Christ constitute the third of four sections which make up Thomas's 'life' of

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Christ. Preceded by Christ's childhood and public ministry (27–45), it is followed by a long and perceptive section on the resurrection (53–56).

In this volume, which takes up that portion of Christ's life wherein emotions are most easily aroused, we find St Thomas everywhere displaying his customary imperturbable calm. No sentimental considerations enter his work to blur the reader's vision, but everywhere his attention is dominated by the mysterious and commanding figure of Christ, the ever-flowing source of man's new life in God.

While progress in biblical studies is, in the Church, a constant thing, like the tide, it knows moments of ebb and flow. But it is ever-moving. St Thomas's interpretation of the Scriptures, naturally, reflected the knowledge of his times, and to that extent his work is somewhat dated. Inasmuch however as the controlling principles which guided him are of the very essence of Catholic tradition, there is much in his work that is essentially timeless. He had of course to do without archæology, and without the immense amount of extra-biblical material of a religious, cultural, legal and political nature which it now supplies the modern biblical scholar. But in addition to the tradition which guided him, and besides his own magnificent talents, there was another superlative quality about Thomas giving his work value—his determination to discover what the sacred author was trying to say. Thomas's knowledge of the Bible is truly astonishing, and this preoccupation of his with the literal meaning of the text, which comes down to saying with the intention of the writer, is one of his greatest assets. As Fr Edmund Hill has remarked in an earlier volume of this series,* 'To ignore the literary intentions of the sacred writers was the error in principle of Origen; to ignore the revelational intention of the divine inspirer . . . is the error in principle of some modern interpreters.'

It would certainly be unfair to St Thomas and to the truth he so resolutely served, to give the impression of advocating, on his behalf, a 'turning back of the clock' or the adoption of the naïve view that 'nothing has changed'. In the field of biblical studies, change has been the order of the day since the beginning of the century, and the end is not yet in sight. One has only to list some of the steps taken in the Church to sense the powerful forward thrust of biblical studies: the founding of the *Ecole biblique de Jérusalem* (1892); the 'Providentissimus Deus' (1893); the establishment of the Biblical Institute (1909); the 'Spiritus Paraclitus' (1920), the 'Divino afflante Spiritu' (1943), the Letter to Cardinal Suhard (1948), and the 'Instructio' of the Biblical Commission (1964). One will not be far from the mark if he sees in all these *démarches* the blossoming of the very principles which St Thomas held in such high esteem.

*Vol. 13, p. xxix