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978-0-521-02965-0 - Summa Theologiae: Volume 57 - Baptism and Confirmation,
(3a. 66-72)

James J. Cunningham 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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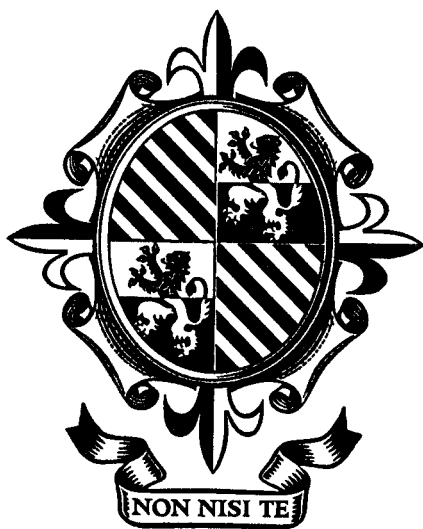
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SUMMA
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Latin text and English translation,
Introductions, Notes, Appendices
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DICATUM

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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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SUMMA THEOLOGIAE
VOLUME 57
BAPTISM
AND CONFIRMATION
(3a. 66–72)

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

JAMES J. CUNNINGHAM O.P.

With two Appendices on the Liturgy by
GERARD AUSTIN O.P.

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THE LATIN TEXT AND TRANSLATION

THE LATIN TEXT is that of the Leonine edition which is recognized for its excellence, especially in the *Tertia Pars* of the *Summa*. None of the variant readings from other texts and editions has any significance for the true understanding of the thought in the questions here translated; all are obvious scribal slips or minor variations having no bearing on the sense of the passage. Therefore none has been noted.

The English translation represents an attempt to stay closely to the text of St Thomas without being slavishly literal. The translator was also conscious that the Latin in the *Summa* is not particularly noteworthy from the point of view of literary style or elegance. He has accordingly resisted a concern for literary polish in the translation as being more faithful to the original even though at times the English might seem turgid and monotonous. Footnotes have been used to clarify technical expressions and also to explain points raised in the text that offer difficulties for a modern reader. The appendices are effectively extended footnotes serving the same purpose. The glossary offers a selected list of significant terms used in this section of the *Summa*.

FOOTNOTES

Those footnotes marked by Arabic numerals are the references given by St Thomas. However, the first footnote of each article normally contains references to parallel texts in his writings where he treats the same topic. Footnotes given alphabetically are normally reserved for explanations of various points mentioned in the text.

APPENDICES

The appendices offer a more detailed treatment of selected points than is possible in the footnotes. The first is a sketch of the historical and religious antecedents of Christian baptism. The second concerns the basic tension between faith and baptism that is apparent at several points in the exposition, especially 68, 8. The third outlines some of the problems connected with infant baptism especially as the question has been raised in

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the contemporary situation. The fourth and fifth appendices, the work of Gerard Austin O.P., Professor of Liturgy at the Catholic University of America, offer a commentary on St Thomas's treatment of baptism and confirmation in the perspective of historical and liturgical development.

REFERENCES

Since St Thomas used the Latin text of the Vulgate, biblical references are numbered in accordance with that version. Where there are differences in versions based on the Hebrew text of the Old Testament, these have been noted in following brackets. The translations of the biblical texts are basically those of the editor who compared the Latin with the original and used the Revised Standard Version as a guide both for accuracy and literary style. Where the Latin differs significantly footnotes have been used to point out the significance of these differences.

Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers). References are also given (Mansi) to J. D. Mansi, *Sacrorum Conciliorum Nova et Amplissima Collectio*, 54 vols (Paris and Leipzig, 1901–27).

Abbreviations of St Thomas's works are as follows:

Summa Theologiae: without title; part, question, article, reply; e.g. Ia. 2, 3, ad 4; 2a2æ. 180, 10, etc.

Summa Contra Gentiles: CG. Book, chapter; e.g. CG IV, 59.

Scriptum in IV Libros Sententiarum: *Sent.* Book, distinction, question, article, solution or *quæstiuicula*, reply; e.g. IV *Sent.* 4, 2, 2, vi; III *Sent.* 25, 2, 3, ii ad 3.

Commentaries on Scripture: St Matthew, *In Matt.*; St John, *In Joann.*; Pauline epistles, *In Rom.*, etc.; chapter, verse, *lectio* as required.

Quæstiones quodlibetales (de quolibet): *Quodl.*

Main titles are given in full for other works including the *Quæstiones Disputatæ*.

The references to Denzinger (Denz.-S.) are to the edition of Schönmetzer, 1963.

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INTRODUCTION

THE PRESENT VOLUME includes St Thomas's treatment of two of the sacraments of initiation, baptism and confirmation. The Eucharist, which is the third such sacrament and the climax and fulfilment of Christian initiation, is covered in the next two volumes (58 and 59) of this series.

The reader should note that the treatment must be seen in continuity with the approach to the sacraments and the sacramental life of a Christian already elaborated in Questions 60–65 (volume 56). The treatment of baptism in particular offers a typical and concrete application of the general principles of Thomistic sacramental theology. At the same time, St Thomas never loses sight of his announced intention of providing in the *Summa* a theology for 'beginners'. Thus it should come as no surprise that such apparently pedestrian questions as the type of water required for baptism should be treated at such length and with such attention.

The plan for this section is simple and logical: a consideration of the sacrament of baptism in itself and its ceremonies (66); the proper minister of baptism (67); the recipient of the sacrament and the dispositions required (68); the effects of the sacrament (69); circumcision as the pre-figuring 'sacrament' from the Old Testament (70); the rites which precede and prepare for a fruitful reception of baptism (71). Finally, and in many ways regrettably, St Thomas devotes but a single question (72) to the complementary sacrament of confirmation.

Even a quick reading of this treatise will show how heavily dependent it is on the great tradition coming from the Fathers of both the East and West. For them baptism was a central mystery of both Christian life and instruction and their writings and homilies were a rich and unrivalled source for St Thomas. It is against this background that his thought can best be appreciated both for familiarity with this great tradition and for the genuine contribution he makes for its development. In short, the present volume represents a significant moment in the theological history of Christianity which is still valuable and helpful for the continuing discussion and renewal of the mystery of baptism and confirmation in the life of the Church.