

## **Past Masters Preface**

## **List of Titles and Abbreviations for Titles**

# **OPERA MAIORA**

*Summa Contra Gentiles*

*Summa Theologiae*

*On Truth*

*On the Power of God*

*On Evil*

*On Spiritual Creatures*

*Questions on the Soul*

*On the Virtues in General*

*On Charity*

*Quodlibetal Questions I and II*

# **OPUSCULA**

*Treatise on Separate Substances*

*An Apology for the Religious Orders*

*The Religious State, the Episcopate and the Priestly Office*

*On the Uniqueness of the Intellect against the Averroists*

*On the Unity of the Intellect against the Averroists*

*Aquinas on Being and Essence*

*The Principles of Nature*

"The Letter of Thomas Aquinas De occultis operibus naturae ad quendam militem ultramonatanum"

*On the Eternity of the World*

*The Opusculum on Lots of St. Thomas*

*On Kingship*

*Compendium of Theology*

*Catechetical Instructions of St. Thomas*

"On Buying and Selling on Credit"

# **COMMENTARIA**

*On the Heavens* (Aquinas)  
*On the Heavens* (Aristotle)  
*On Generation and Corruption* (Aquinas)  
*On Generation and Corruption* (Aristotle)  
*Commentary on Aristotle's Physics*  
*Commentary on the Nichomachean Ethics*  
*Commentary on Aristotle's Politics*  
*Commentary on the Posterior Analytics of Aristotle*  
*On Meteorology* (Aquinas)  
*On Meteorology* (Aristotle)  
*Aristotle on Interpretation: Commentary by St. Thomas and Cajetan*  
*Aristotle's De Anima with the Commentary of St. Thomas Aquinas*  
*On Memory and Recollection*  
*Commentary on the Metaphysics of Aristotle*  
*Faith, Reason, and Theology, Questions I-IV of the Commentary on Boethius' De Trinitate*  
*The Division and Methods of the Sciences, Questions V-VI of the Commentary on Boethius' De Trinitate*  
*The Literal Exposition of Job: A Scriptural Commentary concerning Providence*  
*The Sunday Sermons of the Great Fathers* (with substantial excerpts from the *Catena Aurea* of St. Thomas)

## **REPORTATIONES**

*Commentary on St. John*  
*Commentary on St. Paul's Epistle to the Galatians*  
*Commentary on St. Paul's Epistle to the Ephesians*  
*Commentary on St. Paul's Epistle to the Philippians*  
*Commentary on St. Paul's Epistle to the Thessalonians*

## **DUBIAE AUTHENTICITATIS**

*De Quatuor Oppositis*  
"The Letter of Thomas Aquinas to Brother De modo studendi"

## **Commentator(s) of St. Thomas**

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*Treatise on Separate Substances*, trans. by F. J. Lescoe (West Hartford, Conn., 1959)

## Table of Latin-English Equivalents

**OPERA MAIORA**

<i>Summa Contra Gentiles</i>	<i>Summa Contra Gentiles</i>
<i>Summa Theologiae</i>	<i>Summa Theologiae</i>
<i>Q. D. De Veritate</i>	<i>On Truth</i>
<i>Q. D. De Potentia Dei</i>	<i>On the Power of God</i>
<i>Q. D. De Malo</i>	<i>On Evil</i>
<i>Q. D. De Spir. Creaturis</i>	<i>On Spiritual Creatures</i>
<i>Q. D. De Anima</i>	<i>Questions on the Soul</i>
<i>Q. D. De Virtutibus</i>	<i>On the Virtues in General</i>
<i>Q. D. De Virtutibus</i>	<i>On Charity</i>
<i>Quodlibeta</i>	<i>Quodlibetal Questions I and II</i>

**OPUSCULA**

<i>De Substantiis Separatiis</i>	<i>Treatise on Separate Substances</i>
<i>Contra Impugnantes</i>	<i>An Apology for the Religious Orders</i>
<i>Contra Doctr. Retrahentium, De Perf. Spirit. Vitae</i>	<i>The Religious State, the Episcopate and the Priestly Office</i>
<i>De Unitate Intellectus</i>	<i>On the Uniqueness of the Intellect against the Averroists</i>
<i>De Unitate Intellectus</i>	<i>On the Unity of the Intellect against the Averroists</i>
<i>De Ente et Essentia</i>	<i>Aquinas on Being and Essence</i>
<i>De Principiis Naturae</i>	<i>The Principles of Nature</i>
<i>De Occultis Operibus Naturae</i>	"The Letter of Thomas Aquinas De occultis operibus naturae ad quendam militem ultramonatanum"
<i>De Aeternitate Mundi</i>	<i>On the Eternity of the World</i>
<i>De Sortibus</i>	<i>The Opusculum on Lots of St. Thomas</i>
<i>De Regimine Principum</i>	<i>On Kingship</i>
<i>Compendium Theologium</i>	<i>Compendium of Theology</i>
<i>De Articulis Fidei</i>	<i>Catechetical Instructions of St. Thomas</i>
<i>De Emptione et Venditione</i>	"On Buying and Selling on Credit"

**COMMENTARIA**

<i>In Libros De Caelo et Mundo</i>	<i>On the Heavens</i>
<i>In Libros De Gener. et Cor.</i>	<i>On Generation and Corruption</i>
<i>In Libros Physicorum</i>	<i>Commentary on Aristotle's Physics</i>
<i>Sententia Libri Ethicorum</i>	<i>Commentary on the Nichomachean Ethics</i>
<i>Sententia Libri Politicorum</i>	<i>Commentary on Aristotle's Politics</i>
<i>In Libros Poster. Analyt.</i>	<i>Commentary on the Posterior Analytics of Aristotle</i>
<i>In Libros Meteorologicorum</i>	<i>On Meteorology</i>
<i>In Libros Perihermeneias</i>	<i>Aristotle on Interpretation: Commentary by St. Thomas and Cajetan</i>
<i>In Libros De Anima</i>	<i>Aristotle's De Anima with the Commentary of St. Thomas Aquinas</i>
<i>In Libros De Memor. et Remin.</i>	<i>On Memory and Recollection</i>
<i>In Libros Metaphysicorum</i>	<i>Commentary on the Metaphysics of Aristotle</i>
<i>In Librum Boeth. de Trinitate</i>	<i>Faith, Reason, and Theology, Questions I-IV of the Commentary on Boethius' De Trinitate</i>
<i>In Librum Boeth. de Trinitate</i>	<i>The Division and Methods of the Sciences, Questions V-VI of the Commentary on Boethius' De Trinitate</i>
<i>In Job</i>	<i>The Literal Exposition of Job: A Scriptural Commentary concerning Providence</i>
<i>Catena Aurea</i>	<i>Sunday Sermons of the Great Fathers (primarily excerpts from the Catena Aurea of St. Thomas)</i>

## **REPORTATIONES**

<i>Super Evangelium Johannis</i>	<i>Commentary on St. John</i>
<i>Super ad Gal.</i>	<i>Commentary on St. Paul's Epistle to the Galatians</i>
<i>Super ad Eph.</i>	<i>Commentary on St. Paul's Epistle to the Ephesians</i>

*Super ad Philip.*

*Commentary on St. Paul's Epistle to the Philippians*

*Super ad Thess.*

*Commentary on St. Paul's Epistle to the Thessalonians*

## **DUBIAE AUTHENTICITATIS**

*De Quatuor Oppositis De Quatuor Oppositis*

*De modo Studendi*

"The Letter of Thomas Aquinas to Brother De modo studendi"

**Commentator(s) of St. Thomas**

*Tractatus de Signis Treatise on Signs* by John Poinsot

## **Notes on the Edition**

Below find the first installment of the St. Thomas Aquinas database which contains virtually all translations of St. Thomas Aquinas. The only *work* translated and published through ordinary channels which we know to be missing is the *Catena Aurea* (translated by Peter Newman in the mid-19th century). We learned of this translation too late to include it in this first installment. We do include here the *Sunday Sermons of the Great Fathers*, which contains a substantial portion of the *Catena Aurea*. In the next installment we will be including the Newman translation, a substantial number of new translations, other commentators of St. Thomas, and (we hope) the Latin of St. Thomas.

Complete bibliographic information about each title of the database may be found in the bibliographic list of titles.

## **Introduction by Ralph McInerny**

### **SAINT THOMAS AQUINAS**

Born in Roccasecca, near the great monastery of Montecassino, in 1225, Thomas Aquinas died at Fossanova on March 7, 1274. If one drew a triangle with these three places as its points, it would be not quite equilateral, but the average length of the sides would be less than twenty miles. The family castle at Roccasecca is in ruins, the Benedictine monastery has been rebuilt after being leveled during World War II, but Fossanova, a Cistercian abbey, still stands and one can visit there the room in which Thomas died. Thomas lived only 49 years but during them he traveled far beyond that Italian triangle.

## **1. Education**

Thomas's education began at Montecassino, continued at Naples where he met members of the relatively new order founded by Dominic Guzman and, against family opposition, became a member of the Order of Preachers, a Dominican. He studied with Albert the Great in Cologne and then at the University of Paris where he became Master in 1256 and occupied one of the two Dominican chairs of theology. From this point, his life can be broken into four major divisions:

The First Parisian Period: 1256-1259

Italian Period: 1259-1268

Second Parisian period: 1268/9-1272

Final Italian period: 1272-1274

Thomas was first educated in the liberal arts and at Naples was made aware of the "new" Aristotle. From the late 12th century, a flood of hitherto untranslated works of Aristotle overwhelmed the traditional notion of the nature and scope of philosophy. If secular learning had once been summed up in the seven liberal arts — the trivium: grammar, rhetoric, logic; the quadrivium: arithmetic, geometry, music, astronomy — the complete Aristotle, along with Arabic commentators on him, changed all that. Some of Thomas's contemporaries, for example, St. Bonaventure, were wary of, even hostile to, this new learning, but Albert the Great was not among them. He welcomed this influx and produced a vast paraphrase-commentary on the works of Aristotle. The method and content of Aristotelianism radically altered the character of reflection on the Christian faith, producing the distinctively Scholastic theology.

Because philosophy — natural learning in all its scope — was presupposed by theology (though not of course by faith), Thomas's writings range over philosophy as well as theology. The new learning — Aristotle, Avicenna, Averroes, Maimonides — disturbed the traditional, call it Augustinian, notion of how secular and sacred learning were related. With the explosion of secular learning, the relationship between faith and reason had to be rethought.

## 2. The Works

The three tasks of the Master of Theology were to interpret texts, to dispute and to preach (*legere, disputare, praedicare*). Thomas's literary production, which was enormous, can be conveniently grouped around these tasks.

Some of his sermons have come down to us — they include a series on the Creed and on the Commandments — and they range from the very cerebral to the devotional. Among his more popular sermons are those devoted to the Lord's Prayer.

The other two magisterial tasks call attention to the nature of the medieval university. At one end of the spectrum, we find painstaking interpretations of texts, of philosophical authors in the Faculty of Arts, of the Bible and the Fathers, in the Faculty of Theology. At the other end, balancing this sustained effort to assimilate the past, there were public disputations of two kinds. First, Disputed Questions (*Quaestiones disputatae*), in which, having posted a thesis, a master was open to objections which he hoped to resolve. The Quodlibetal Questions (*Quaestiones quodlibetales*) were free-for-alls in which the master fielded unscheduled questions and objections that came off the tinselled heads of his audience. These *quaestiones* convey to us the intensely dialectical character of the medieval university.

The theologian lectured on — explicated — books of the Old and New Testaments, as well as on the



*Sentences* of Peter Lombard, a 12th century bishop of Paris, which provided a summary of patristic doctrine, principally St. Augustine. There are also Thomistic commentaries on Boethius and Proclus and Pseudo-Dionysius.

Thus it is that we find *Quodlibetal Questions* in Thomas's Collected Works as well as such *Disputed Questions* as those on Truth, the Power of God, Evil, and so on. We also find commentaries on the gospels of John and Matthew, on all the epistles of Paul, as well as on books of the Old Testament.

There are a number of Thomas's writings which are not direct products of his teaching activities. In theology, the major examples are the *Summa contra gentiles* and the *Summa theologiae*. The last, Thomas's *chef d'oeuvre*, mimics the dialectical style of the disputed question, but it is closet drama, written as a special project to give a more orderly introduction to the main questions of theology. It, like the *Compendium of Theology*, remained unfinished, but editors have completed its plan by cannibalizing discussions from Thomas's commentary on Peter Lombard.

Among philosophical writings, the *On Being and Essence* and *Principles of Nature* stand out. Perhaps the most astonishing thing in Thomas's literary production are the twelve commentaries he wrote on works of Aristotle (not all of them complete). It seems likely that he did the first of these, that on the *De anima*, in 1268. Since he stopped writing in 1273, it would appear that all the commentaries were written in a five year period. Three of those five years make up Thomas's second stint as Master of Theology at Paris, a time when he was extremely busy, writing many other things.

### **3. Faith and Reason**

A fundamental assumption of Thomas's writing is that there is no conflict between faith and reason. Thus whatever truth can be found in Aristotle will be compatible with the revealed truths accepted by Christian faith. This is of course the statement of a policy. There often appear to be conflicts. If theologians like Bonaventure were overly skeptical about the compatibility of Aristotle and the faith, masters in the Faculty of Arts were inadequately alive to conflicts. Thomas's polemical works *On the Eternity of the World* and *On There Being Only One Intellect* deal with what came to be called Latin Averroism. Thomas argued that adopting Averroes' interpretation of Aristotle on, for example, the human soul, brings one into conflict with the faith, but close examination shows Averroes' reading to be wrong.

### **4. Thomism**

Thomas's thought has had a long and influential career, not least because of the authoritative role he has played for Roman Catholics. In the modern era, dating from Leo XIII's 1879 encyclical *Aeterni Patris*, there has been a revival of Thomism which after describing a generally rising line into the 1960's fell off sharply in the wake of Vatican II when it was mistakenly supposed that Thomas's role had been downgraded. This had the effect of dramatically increasing interest in Thomas outside Catholic circles — one was no longer presumed to be on the road to conversion if he curled up with the *Summa* — and scholarly interpretations, speculative adaptations, and translations have multiplied. It is safe to say that Thomas will continue to be regarded as one of the half dozen most important theologians and philosophers in the history of the west.

Ralph McInerny