

tain. The *Liber pontificalis* states that Soter was a Campanian from Fondi (although he had a Greek name) and that he ordered non-ordained monks not to touch altar cloths or offer incense in church. It gives two accounts of his burial: one in the Vatican, which modern excavations have not borne out; and in the cemetery of Calixtus, which, at least in name, did not exist in Soter's time. Eusebius preserved a letter from DIONYSIUS OF CORINTH to Soter stating that an earlier epistle of Soter's, which was read in the Church of Corinth for its wholesome consolation and advice, commended Rome for its charity to the needy everywhere and its solicitude for those laboring in the mines. This letter identifies Clement I as the author of the Roman letter to the Corinthian community, written some 75 years earlier. The fifth-century report (*Praedestinatus* 1.26) is not credible where it reports that Soter wrote against the heretic Montanus, who was then active in Asia Minor.

Feast: April 22.

Bibliography: *Liber pontificalis*, ed. L. DUCHESNE (Paris 1886–92, 1958) 1:58–59. É. AMANN, *Dictionnaire de théologie catholique*, ed. A. VACANT et al., (Paris 1903–50) 14.2:2422–23. W. C. VAN UNNIK, *Die Religion in Geschichte und Gegenwart* (Tübingen 1957–65) 6:148–149. E. FERGUSON, *Encyclopedia of Early Christianity* (New York 1997), 2:1079. J. N. D. KELLY, *Oxford Dictionary of Popes* (New York 1986).

[E. G. WELTIN]

SOTERIOLOGY

The term soteriology is derived from the Greek words σωτηρία (deliverance, salvation) and λόγος (word, thought). It designates in a general sense the study of salvation.

The Christian faith proclaims the fact of man's SALVATION, which is accomplished by the merciful act of God's love in Christ, who, by means of His life, death, and Resurrection, delivers man from the evil of sin and reunites man in grace with God. The term salvation names the mystery. The term soteriology names the effort of Christian theologians to investigate the mystery for some understanding of the data of revelation and to shape these understandings into a coherent, organic system. Soteriology is both a special field of sacred doctrine and a special focus of theological research.

The Christian faith in its totality is the salvific event, the saving encounter of God with sinful men. From this point of view the study of any subject of revelation could be called soteriology. The field of soteriology would be as wide as revelation itself. But in accepted theological usage, the term refers most properly to the study of God's

saving action as performed in and through the work of the Incarnate Word. Soteriology considers the work of Jesus Christ in its finality of delivering mankind from sin and restoring man to divine grace. Soteriology conceives the Incarnate Word in His redemptive role; it is the dynamic and practical aspect of CHRISTOLOGY.

To the redemptive work of Christ, soteriology addresses questions to understand in what salvation consists, in what manner the life, death, and Resurrection of the Redeemer accomplish salvation, how man's salvation is achieved by God's activity and man's response. Soteriology is also the effort to adduce those theological principles both of exposition and of proof that will attempt a systematization of the many subjects, the divergent issues, and the multirelated facts that are included in and related to the mystery of salvation as achieved by the work of Christ.

See Also: REDEMPTION.

Bibliography: K. RAHNER, *Lexikon für Theologie und Kirche*, ed. J. HOFER and K. RAHNER, 10 v. (2d, new ed. Freiburg 1957–65) 9:894–897. J. GNILKA and W. DETTLOFF, H. FRIES, ed., *Handbuch theologischer Grundbegriffe*, 2 v. (Munich 1962–63) 1:303–319. E. MASURE, "Le Rédempteur," *Le Christ*, ed. G. BARDY and A. TRICOT (Paris 1946) 518–551. J. RIVIÈRE, *Dictionnaire de théologie catholique*, ed. A. VACANT, 15 v. (Paris 1903–50; Tables générales 1951–) 13.2:1912–2004. F. BAMMEL et al., *Die Religion in Geschichte und Gegenwart*, 7 v. (3d ed. Tübingen 1957–65) 2:584–599.

[E. L. PETERMAN]

SOTO, DOMINGO DE

Theologian; b. Segovia, 1494; d. Salamanca, Nov. 15, 1560. He received his early education in Segovia. Poverty forced him to seek employment as a sacristan in the church of a neighboring village, Ocando, where he began to develop a true spirit of piety and a love of study. At the University of Alcalá he studied logic and philosophy under THOMAS OF VILLANOVA and became a close friend of Pedro Fernandez de Saavedra, who later became a missionary to America. After his studies at Alcalá, De Soto attended the University of Paris, received his baccalaureate, and immediately began his theological studies; but a longing for Spain cut short his stay in Paris and he returned to Alcalá. The chair of philosophy was vacant and De Soto won an appointment to it in 1520. He established himself as a brilliant scholar, pitting Aristotelian thought against the nominalism of his day.

Quite suddenly he resigned his post and made a retreat at the Benedictine Abbey of Montserrat. His original intention was to become a Benedictine but the retreat master directed him to the Dominicans. He made his profession in the Dominican priory of Burgos on July 23,

1525. Domingo de Soto was immediately assigned to the house of studies in Segovia as a professor of dialectics. He taught there for seven years and during that time compiled a manual of logic, *Summulae F. Dñci Soto Segobiensis, Ord. Praed. Magistri* (Burgos 1529). This treatise was renowned for its simplicity, precision, and clarity. In 1532 his superiors sent him to Salamanca to occupy one of the order's chairs at the University in that city.

The Emperor Charles V selected him to be his imperial theologian at the Council of Trent. De Soto's work at the Council was varied. He won recognition as a man of sterling character, true piety, and deep learning. He labored diligently in the task of formulating *schemata* and solving difficult questions. He defended the doctrines of original sin, predestination, justification, merit, and others against the attacks of the Protestant theologians. He also wrote the treatise *De Natura et Gratia* (Venice 1547) and dedicated it to the conciliar fathers. In the meantime, he acted in another capacity. When the Dominican master general Albertus Casuas died before the opening of the Council, De Soto was appointed to serve as the order's representative during the first four sessions. Although a new general was elected in 1546, De Soto continued to serve as the Dominican representative during the fifth and sixth sessions.

When in 1547 the Council was interrupted, Charles requested that De Soto be appointed his confessor and spiritual advisor. He also sought to nominate De Soto for the vacant See of Segovia, but De Soto refused the honor and returned to Salamanca in 1550. Here he was elected prior of the ancient Dominican priory founded in the time of St. Dominic. In 1552, when Melchior CANO resigned from the first chair of theology at the University of Salamanca in order to accept a bishopric, De Soto was chosen to succeed him, a choice approved by the university and student body. This was his crowning glory, and he taught with success the doctrines of St. Thomas Aquinas and St. Augustine. He retired from his professorship in 1556.

His principal works are: *In dialecticam Aristotelis commentarii* (Salamanca 1544), *Commentarii in libros Physicorum* (*ibid.* 1545), *In tres libri De anima* (unedited), *Quaestiones in libros Physicorum* (*ibid.* 1545), *Deliberatio in causa pauperum* (Venice 1547), *In Epistolam divi Pauli ad Romanos commentarii* (Antwerp 1550), *In quartam sententiarum commentarii* (Salamanca 1557), and *De instituta et iure* (*ibid.* 1556).

Bibliography: J. QUÉTIF and J. ÉCHARD, *Scriptores Ordinis Praedicatorum*, 5 v. (Paris 1719–23) 2.1:171–174. A. M. VIEL, "Dominique Soto 1494–1560: Étude historico-doctrinale," *Revue thomiste* (Paris 1893–) 12 (1904) 151–166; 13 (1905) 174–193. A. TOURON, *Histoire des hommes Illustres de l'ordre de St. Dominique*, 6 v. (Paris 1743–49) 4:205–216. V. BELTRÁN DE HEREDIA,

Dictionnaire de théologie catholique, ed. A. VACANT et al., 15 v. (Paris 1903–50; Tables Générales 1951–) 14.2:2423–31.

[F. D. NEALY]

SOTO, PEDRO DE

Theologian; b. Córdoba, Spain, 1500; d. Trent, Italy, April 22, 1563. He was born of noble parents, and as a youth displayed superior intelligence and a remarkable memory. He entered the Order of Friars Preachers and made his profession in 1519 at St. Stephen's Priory, Salamanca, Spain. During his student days he made an assiduous study of sacred doctrine, showing a special interest in patrology and in a study of the councils of the Church.

In 1542 Charles V of Spain selected him for his adviser and confessor. This association was severed nine years later because of a disagreement on the INTERIMS, the three provisional arrangements for the adjustment of religious differences between the Catholics and Protestants of Germany. During his service to the emperor, De Soto and another Dominican, Gabriel de Guzmans, were credited by Paul III as being highly successful in arranging a peace between Charles V and Francis I of France.

The association with the emperor also introduced De Soto to the reality of Lutheranism, and he became enthusiastic over the project of preaching in the areas greatly influenced by Lutheranism. With the help of his friend Cardinal Otto Truchses of Augsburg, he succeeded in restoring the chair of theology at the University of Dillingen. De Soto himself occupied the chair (1549–53). During his tenure as professor of theology he stressed the teachings of St. AUGUSTINE and St. THOMAS AQUINAS.

In 1554 De Soto and a fellow Dominican, Juan de Villagrada, were sent to England at the request of Philip II in the hope that they would be instrumental in effecting the return of the faith to the universities of Oxford and Cambridge. Far from meeting with success, they were forced to flee England upon the death of Queen Mary in 1558.

The Dominicans also made use of De Soto's talents. He was appointed the superior of the German province of the order, acting as commissar of the master general, Franciscus Romeus (1546–52), who tried to restore a real vitality to the province.

De Soto's last assignment was his appointment as Pius IV's theologian at the Council of Trent. He died while attending the council.

His major works include *Institutiones Christianae* (Augusta 1548), *Defensio catholicae confessionis et scholiorum circa confessionem ducis Wirtenbergensis*