

# S By Thomas Aquinas

## Anonymous

A Digest of the Doctrine of S. Thomas on the Incarnation S. Thomas Aquinas, Brother Hermenegild, 2014-10-11 Three theories of the Incarnation are, or have been current in the schools, and they are these: - 1. That taught by Raymond Lully, and since his time by various modern optimists. Admitting that the Incarnation is not simply and absolutely necessary to God—a proposition which could not be asserted without impiety, it maintains that, given the Creation, the Incarnation must follow as its necessary consequence. God, decreeing Creation, was bound to decree the best and most perfect kind of creation; but that involves the union of a created nature with an uncreated Person: and so God could not decree creation, without at the same time decreeing the Incarnation, which was its perfection. There is in this view much truth and great beauty, but it is founded more on what theologians call convenience than on necessity. 2. The second theory of the Incarnation is that formulated by S. Thomas, and generally taught by that school of theological thought which from him takes its name of Thomist. The Thomists teach that Jesus not only came principally to save sinners, in which all agree, but that, if there had been no sin, there would have been no Incarnation. They say that His coming was altogether remedial, and that He could not have come otherwise, so far as God's present decrees alone concerned. In support of this view there is a large amount of Scripture evidence, that would seem at first sight to decide the question in their favour, especially when taken in connection with several congenial expressions in the Hymns and Offices of the Church. The greatest modern exponent of this view is Vasquez. 3. The third view of the Incarnation is that taken by the Scotists, by Suarez, and by many other theologians both ancient and modern. It teaches—and so far in accordance with Thomist theology, that Jesus came principally to save sinners, and for that end came in passible flesh; but here its agreement ceases. It asserts that even if Adam had never sinned, Jesus would yet have come, and come by means of Mary, in impassible flesh; that He was predestinated the Firstborn of creatures before the decree which permitted sin; that the Incarnation was from the first an intentional and integral part of the scheme of creation; that it was not merely occasioned by sin, but that sin only determined the manner of it, and its accompaniments of suffering and death. And it is as regards the manner of the Incarnation alone, as speaking of our Lord's coming in passible and mortal flesh, that the Scotists understand those passages in Holy Scripture, in the writings of the Fathers, and in the Office Books of the Church, which at first sight seem to make for the Thomist view. The Scotists dwell very much on the doctrine that Jesus was decreed before all creation, and therefore before the permission of sin. They hold that all men exist

because of Christ, and not Christ because of them, that all creation was for Him, and was not only decreed subsequently to His predestination, but for His sole sake

**Thomas Aquinas in Translation** Saint Thomas (Aquinas), 2011 This volume includes a new English translation of Question 3, in which Thomas takes up questions and ideas about divine and human freedom, whether or not the world is created, the problem of evil, the efficacy of creatures, and the status of the developing human embryo. It offers a comprehensive treatment of creation and the metaphysics and anthropology Thomas employs in considering the general creation of the universe and the particular creation of each human being. Susan C. Selner-Wright's translation of the critical Leonine edition is intended to make Thomas' contribution to the current discussion more accessible. It constitutes a focused but extended example of Thomas at the height of his intellectual powers. Throughout the text, Selner-Wright directs the reader to Thomas' own sources, related texts elsewhere in Thomas' corpus, and secondary sources. Philosophical notes give background for particular claims or arguments and trace important philosophical principles at work throughout the text. --

**Notes on the angels, based on the teaching of s. Thomas Aquinas, compiled for schools, and ed. by a priest**, 1888

**S. Thomas Aquinas: Summa theologia** Saint Thomas (Aquinas), 1877

Summa Theologica, Part I-II (Pars Prima Secundae) Thomas Aquinas, 2021-12-12 Summa Theologica Part I-II (Pars Prima Secundae) Thomas Aquinas - The Summa Theologiae (Latin: Compendium of Theology or Theological Compendium; also subsequently called the Summa Theologica or simply the Summa, written 1265-1274) is the best-known work of Thomas Aquinas (c.1225-1274), and although unfinished, one of the classics of the history of philosophy and one of the most influential works of Western literature. It is intended as a manual for beginners in theology and a compendium of all of the main theological teachings of the Church. It presents the reasoning for almost all points of Christian theology in the West. The Summa's topics follow a cycle: the existence of God; Creation, Man; Man's purpose; Christ; the Sacraments; and back to God. (courtesy of wikipedia.com). This is part 1-2, 'Pars Prima Secundae'. In a chain of acts of will, man strives for the highest end. They are free acts, insofar as man has in himself the knowledge of their end (and therein the principle of action). In that the will wills the end, it wills also the appropriate means, chooses freely and completes the consensus. Whether the act be good or evil depends on the end. The human reason pronounces judgment concerning the character of the end; it is, therefore, the law for action. Human acts, however, are meritorious insofar as they promote the purpose of God and his honor. By repeating a good action, man acquires a moral habit or a quality which enables him to do the good gladly and easily. This is true, however, only of the intellectual and moral virtues (which Aquinas treats after the manner of Aristotle); the theological virtues are imparted by God to man as a disposition, from which the acts here proceed; while they strengthen, they do not form it. The disposition of evil is the opposite alternative. An act becomes evil through deviation from the reason,

and from divine moral law.

**The Homilies of S. Thomas Aquinas Upon the Epistles and Gospels** Saint Thomas Aquinas, 2014-08-07 This Is A New Release Of The Original 1873 Edition. For The Sundays Of The Christian Year, To Which Are Appended The Festival Homilies.

**Ninety-Nine Homilies of S. Thomas Aquinas Upon the Epistles and Gospels Foforty-Nine Sundays of the Christian Year** Aquinas Thomas, John M Ashley, 2018-10-13 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

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*The Homilies of S. Thomas Aquinas for the Sundays from Trinity to Advent* Saint Thomas (Aquinas), 1866

**Notes on the Angels, Based on the Teaching of S. Thomas Aquinas, Compiled for Schools, and Ed. by a Priest** Anonymous, 2018-10-10 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been

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**St. Thomas Aquinas and the Natural Law Tradition** John Goyette,Mark S. Latkovic,Richard S. Myers,2004-09 Papers from a conference held in June 2000 in Michigan.

**Of God and His Creatures** St. Thomas Aquinas,Joseph Rickaby,2014-03 This Is A New Release Of The Original 1905 Edition.

**On Prayer and the Contemplative Life** S. Thomas Aquinas,Hugh Pope,Brother Hermenegild TOSF,Brother Hermenegild,2013-07 THE present generation in the fervour of its repentance is like to cast off too much. So many false principles and hasty deductions have been offered to its parents and grandparents in the name of science that it is becoming unduly suspicious of the scientific method. A century ago men's minds were sick unto death from too much science and too little mysticism. To-day the danger is that even the drawing-rooms are scented with a mysticism that anathematizes Science. At no time since the days of S. Thomas was the saint's scientific method more lacking. Everywhere there is need for a mystic doctrine, which in itself is neither hypnotism nor hysteria, and in its expression is neither superlative nor apostrophic, lest the hungered minds of men die of surfeit following on starvation. The message and method of S. Thomas are part of that strange rigidity of the thirteenth century which is one of the startling paradoxes of the ages of faith. It is surely a consolation that these ages of a faith which moved mountains, or at least essayed to remove the Turk. were minded to express their beliefs in the coat of mail of human reason. The giants of those days, who in the sphere of literature were rediscovering verse and inventing rhyme, and who in every sphere of knowledge were bringing forth the sixteenth and nineteenth centuries, were not so blinded by the white light of vision as to disown the Greeks. They made the Ethics of Aristotle the four-square walls of the city of God; they expressed the mysteries of the Undivided Three in terms of the Syllogism. Thus they refused to cut themselves off from the aristocracy of human genius. They laid hands-but not violent hands-on the heritage of the ages. No philosophers have ever equalled their bold and lowly-minded profession of faith in the solidarity of human reason For this cause S. Thomas, who is their spokesman, has now become an absolute necessity of thought. Unless the great Dumb Ox is given a hearing, our mysticism will fill, not the churches, but the asylums and the little self-authorized Bethels where every man is his own precursor and messiah. That S. Thomas is to be accepted as a master of mysticism may be judged from the following facts in the life of a mystic of the mystics, S. John of the Cross: It has been recorded that during his studies he particularly relished psychology-; this is amply borne out by his writings. S. John was not what one could term a scholar. He

was, however, intimately acquainted with the Summa of S. Thomas Aquinas, as almost every page of his works proves . . . . He does not seem to have ever applied himself to the study of the Fathers. . . . As has already been stated, the whole work (The Ascent of Mount Carmel) is based upon the view S. Thomas Aquinas takes of the essence and operations of the senses and of the faculties of the soul, and upon his treatise on the virtues.<sup>1</sup> S. Thomas hardly needs an imprimatur after six centuries of full trust. But in the hard matters of mysticism, which he has treated as a scholar should, it is reassuring to know that he has the approval, not only of the scholars, but of the mystics.

**The Summa Theologica of St. Thomas Aquinas Part 1** Aquinas Thomas,2018-10-15 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

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**The " Summa Theologica " of Saint Thomas Aquinas** Thomas Aquinas,2022-10-26 This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

**Summa Theologica, Volume 2 (Part II, First Section)** St Thomas Aquinas,2007-05-01 The Summa Theologica is the best-known work of Italian philosopher, scholar, and Dominican friar SAINT THOMAS AQUINAS (1225 1274), widely considered the Catholic Church s greatest theologian. Famously consulted (immediately after the Bible) on religious questions at the Council of Trent, Aquinas s masterpiece has been considered a summary of official Church philosophy ever since. Aquinas considers approximately 10,000 questions on Church doctrine covering the roles and nature of God, man, and Jesus, then lays out objections to Church teachings and systematically confronts each, using Biblical verses, theologians, and philosophers to bolster his arguments. In Volume II, Aquinas addresses: happiness good and evil love and hatred hope and despair anger virtue sin and grace and much more. This massive work of scholarship, spanning five volumes, addresses just

about every possible query or argument that any believer or atheist could have, and remains essential, more than seven hundred years after it was written, for clergy, religious historians, and serious students of Catholic thought.

**On Prayer and the Contemplative Life and the Life and Theology of St. Thomas Aquinas (Istoria Christian Classics Library)** Thomas Aquinas, 2016-07-02 St. Thomas Aquinas has left us no formal treatise on Mystical Theology, though his teachings on this subject have been collected from his various works and combined to form such a treatise. No such synthesis has been attempted here. We have simply taken from the Summa Theologica the treatises on Religion, on Devotion, Prayer, and the Contemplative Life, and presented them in an English dress. When occasion offered we have added to each portion appropriate passages from S. Augustine, S. Thomas's master, and more rarely from the Commentary on the Summa by the illustrious Cardinal Cajetan. And we have been led to do this for several reasons. The Mystical life is the life of union with God, and it is based essentially on Prayer and Contemplation. But prayer and contemplation, though simple in themselves, are yet fraught with difficulties and dangers unless we be wisely guided. And as Father Faber shrewdly says: when we ask for instruction in these things, let us by all means make appeal to those whose names begin with S—let us, in other words, go to God's Saints. And the reason is simple: these Saints are no mere idle sign-posts who point the way but stand still themselves; they themselves have been where they would have us go; they speak from no mere theoretical knowledge; they themselves have tasted and seen that the Lord is sweet!

**The Summa Theologica of St. Thomas Aquinas** Thomas Aquinas, 2012-11-14 The Summa Theologica is considered the greatest work of St. Thomas Aquinas. This work immortalized St. Thomas. The author himself modestly considered it simply a manual of Christian doctrine for the use of students. In reality it is a complete scientifically arranged exposition of theology and at the same time a summary of Christian philosophy. In the brief prologue St. Thomas first calls attention to the difficulties experienced by students of sacred doctrine in his day, the causes assigned being: the multiplication of useless questions, articles, and arguments; the lack of scientific order; frequent repetitions, which beget disgust and confusion in the minds of learners. Then he adds: Wishing to avoid these and similar drawbacks, we shall endeavour, confiding in the Divine assistance, to treat of these things that pertain to sacred doctrine with brevity and clearness, in so far as the subject to be treated will permit. Eight years were given to the composition of this work, which was begun at Rome, where the First Part and the First of the Second were written (1265-69). The Second of the Second, begun in Rome, was completed in Paris (1271). In 1272 St. Thomas went to Naples, where the Third Part was written, down to the ninetieth question of the tract On Penance. The work has been completed by the addition of a supplement, drawn from other writings of St. Thomas, attributed by some to Peter of Auvergne, by others to Henry of Gorkum. These attributions are rejected by the editors of the Leonine edition (XI, pp. viii, xiv, xviii). Mandonnet (op. cit., 153) inclines to the very probable opinion that it was compiled by Father Reginald de Piperno, the saint's faithful companion and secretary. The entire Summa contains 38 Treatises, 612 Questions,

subdivided into 3120 articles, in which about 10,000 objections are proposed and answered. So admirably is the promised order preserved that, by reference to the beginning of the Tracts and Questions, one can see at a glance what place it occupies in the general plan, which embraces all that can be known through theology of God, of man, and of their mutual relations . . . The whole Summa is arranged on a uniform plan. Every subject is introduced as a question, and divided into articles. . . . Each article has also a uniform disposition of parts. The topic is introduced as an inquiry for discussion, under the term *Utrum*, whether - e.g. *Utrum Deus sit?* The objections against the proposed thesis are then stated. These are generally three or four in number, but sometimes extend to seven or more. The conclusion adopted is then introduced by the words, *Respondeo dicendum*. At the end of the thesis expounded the objections are answered, under the forms, *ad primum*, *ad secundum*, etc. . . . The Summa is Christian doctrine in scientific form; it is human reason rendering its highest service in defence and explanation of the truths of the Christian religion. It is the answer of the matured and saintly doctor to the question of his youth: What is God? Revelation, made known in the Scriptures and by tradition; reason and its best results; soundness and fulness of doctrine, order, conciseness and clearness of expression, effacement of self, the love of truth alone, hence a remarkable fairness towards adversaries and calmness in combating their errors; soberness and soundness of judgment, together with a charmingly tender and enlightened piety - these are all found in this Summa more than in his other writings, more than in the writings of his contemporaries, for among the Scholastic doctors, the chief and master of all, towers Thomas Aquinas, who, as Cajetan observes (In 2am 2ae, Q. 148, a. 4) 'because he most venerated the ancient doctors of the Church in a certain way seems to have inherited the intellect of all' (Encyclical, *Aeterni Patris*, of Leo XIII).

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