

Summa Of The Summa

Saint Thomas (Aquinas)

Summa of the Summa Peter Kreeft, 2011-03-01 Saint Thomas Aquinas is universally recognized as one of the greatest philosophers who ever lived. His writings combine the two fundamental ideals of philosophical writing: clarity and profundity. He is a master of metaphysics and technical terminology, yet so full of both theoretical and practical wisdom. He is the master of common sense. His major work, the Summa Theologica, is timeless, but particularly important today because of his synthesis of faith and reason, revelation and philosophy, and the Biblical and the classical Greco-Roman heritages. This unique book combines selected essential philosophical passages from Thomas' Summa with footnotes and explanations by Kreeft, a popular Thomist teacher and writer. Kreeft selected those passages from Thomas that are intrinsically important, non-technical enough to be intelligible to modern readers, and most likely to be used in a class or by independent readers who want to study the Summa on their own. Kreeft's detailed footnotes explain difficult or technical passages and call attention to points of particular significance for the modern reader. This book is the most intelligent, clear, and useful access to Saint Thomas in print. Includes a glossary and an index. This book differs from all other books on Saint Thomas because it gives the words of Thomas himself, not a modern summary, but pared down to essentials, and with footnotes which do what a professor in a class would do. - Peter Kreeft

The Essential Summa Theologiae Frederick Christian Bauerschmidt, 2021-11-16 Saint Thomas Aquinas's masterwork, the Summa theologiae, can be daunting to beginners. This volume by an expert on Aquinas's theology offers an ideal introduction. It presents key selections from the Summa along with accessible commentary designed to provide background, explain key concepts, and walk readers through Aquinas's arguments. Previously published as Holy Teaching, this new edition has been fully revised and includes a substantial amount of new material. The book draws from the entire Summa and incorporates selections that focus on moral theology, providing a fuller picture of Aquinas's thought.

Summa Theologica Jake Stief, Thomas Aquinas, 2017-12-12 The only complete and unabridged copy of the Summa Theologica (or, Summa Theologiae) that appears in a single volume for a price that your pocket will love. The font is quite small so that you may own the entire work of the Summa, but it is none the less legible. Most other options appear in multiple volumes and exceed \$100. If you want to own a print unabridged copy for a reasonable price, then this is your best choice.

Aquinas's Summa Theologiae Brian Davies, 2006 Thomas Aquinas authored many works, but his greatest achievement is undoubtedly the *Summa Theologiae*, which presents his most mature thinking and the best introduction to his philosophical and theological ideas. Distinguishing itself from other secondary works on Aquinas, this volume focuses solely on the *Summa*, with essays by some of the best Aquinas scholars of the last half-decade. It offers a solid introduction to one of the landmarks of Western thinking. -- Back cover.

Summa Theologica Part I-II ("Pars Prima Secundae") (Annotated Edition) St. Thomas Aquinas, 2012 This is the extended and annotated edition including * an extensive biographical annotation about the author and his life 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. Therefore, sin involves two factors: its substance (or matter) is lust; in form, however, it is deviation from the divine law. Contents: • Treatise on the last end (qq. 1 to 5) • Treatise on human acts: Acts peculiar to humans (qq. 6 to 21) • Treatise on the passions (qq. 22 to 48) • Treatise on habits (qq. 49 to 54) • Treatise on habits in particular (qq. 55 to 89): Good habits, i.e. virtues (qq. 55 to 70) • Treatise on law (qq. 90 to 108) • Treatise on grace (qq. 109 to 114)

Summa Theologica, Part I (Prima Pars) Thomas Aquinas, 2021-12-12 *Summa Theologica Part I (Prima Pars)* 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, 'Prima Pars'. Aquinas's greatest work was the Summa, and it is the fullest presentation of his views. He worked on it from the time of Clement IV (after 1265) until the end of his life. When he died, he had reached Question 90 of Part III (on the subject of penance). What was lacking was added afterwards from the fourth book of his commentary on the Sentences of Peter Lombard as a supplementum, which is not found in manuscripts of the thirteenth and fourteenth centuries. The Summa was translated into Greek (apparently by Maximus Planudes around 1327), Armenian, many European languages, and Chinese. It consists of three parts. Part I treats of God, who is the first cause, himself uncaused (primum movens immobile) and as such existent only in act (actu) - that is, pure actuality without potentiality, and therefore without corporeality. His essence is actus purus et perfectus. This follows from the fivefold proof for the existence of God; namely, there must be a first mover, unmoved, a first cause in the chain of causes, an absolutely necessary being, an absolutely perfect being, and a rational designer.

Thomas Aquinas's Summa Theologiae Brian Davies, 2014-06-18 Following a scholarly account of Thomas Aquinas's life, Davies explores his purposes in writing the Summa Theologiae and works systematically through each of its three Parts. He also relates their contents and Aquinas's teachings to those of other works and other thinkers both theological and philosophical. The concluding chapter considers the impact Aquinas's best-known work has exerted since its first appearance, and why it is still studied today. Intended for students and general readers interested in medieval philosophy and theology, Davies's study is a solid and reflective introduction both to the Summa Theologiae and to Aquinas in general.

Summa 365, Book 2 T. J. Burdick, Thomas Aquinas, 2015-01-21 Read the Summa Theologica in one year

Summa Theologica Saint Thomas, 2015-10-24 Summa Theologica / Theologiae The Summa PART I - II Prima Secundae by Saint Aquinas Thomas Translated by Fathers of the English Dominican Province The Summa Theologiae (written 1265-1274 and also known as the Summa Theologica or simply the Summa) is the best-known work of Thomas Aquinas (c. 1225-1274). Although unfinished, the Summa is one of the classics of the history of philosophy and one of the most influential works of Western literature. It was intended as an instructional guide for theology students, including seminarians and the literate laity. It was a compendium of all of the main theological teachings of the Catholic 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. Among non-scholars, the Summa is perhaps most famous for its five arguments for the existence of God, which are known as the five ways (Latin: quinque viae). The five ways, however, occupy under two pages of the Summa's approximately 3,500 pages. Throughout the Summa, Aquinas cites Christian, Muslim,

Hebrew, and Pagan sources including but not limited to Christian Sacred Scripture, Aristotle, Augustine of Hippo, Avicenna, Averroes, Al-Ghazali, Boethius, John of Damascus, Paul the Apostle, Dionysius the Areopagite, Maimonides, Anselm, Plato, Cicero, and Eriugena. The Summa is a more structured and expanded version of Aquinas's earlier Summa contra Gentiles, though these works were written for different purposes, the Summa Theologiae to explain the Christian faith to beginning theology students, and the Summa contra Gentiles to explain the Christian faith and defend it in hostile situations, with arguments adapted to the intended circumstances of its use, each article refuting a certain belief or a specific heresy. Aquinas conceived the Summa specifically as a work suited to beginning students: Because a doctor of catholic truth ought not only to teach the proficient, but to him pertains also to instruct beginners. As the Apostle says in 1 Corinthians 3: 1-2, as to infants in Christ, I gave you milk to drink, not meat, our proposed intention in this work is to convey those things that pertain to the Christian religion, in a way that is fitting to the instruction of beginners. It was while teaching at the Santa Sabina studium provinciale, the forerunner of the Santa Maria sopra Minerva studium generale and College of Saint Thomas, which in the 20th century would become the Pontifical University of Saint Thomas Aquinas, Angelicum, that Aquinas began to compose the Summa. He completed the Prima Pars (first part) in its entirety and circulated it in Italy before departing to take up his second regency as professor at the University of Paris 1269 - 1272.

Summa Theologica Part II ("Secunda Secundae") (Annotated Edition) St. Thomas Aquinas, 2012 This is the extended and annotated edition including * an extensive biographical annotation about the author and his life 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 2-2, 'Secunda 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. Therefore, sin involves two factors: its substance (or matter) is lust; in form, however, it is deviation from the divine law. Contents: • Treatise on the theological virtues (qq. 1 to 46) • Treatise on the cardinal virtues (qq. 47 to 170) • Treatise on prudence (qq. 47 to 56) • Treatise on justice (qq. 57 to 122) • Treatise on fortitude and temperance (qq. 123 to 170) • Treatise on gratuitous graces (qq. 171 to 182) • Treatise on the states of life (qq. 183 to 189)

Summa Theologiae Supplementum 69-99 Thomas Aquinas, 2017-08-22 The most important work of the towering intellectual of the Middle Ages, Thomas Aquinas's *Summa Theologiae* remains one of the great seminal works of philosophy and theology, while extending to subjects as diverse as law and government, sacraments and liturgy, and psychology and ethics. In his third and final part of the *Summa Theologiae*, Thomas Aquinas begins to address the life of Christ, lived out both in Jesus himself, and in each of the baptized through the sacraments.

Summa Theologiae Index: Volume 61 T. C. O'Brien, 2006-10-26 Paperback reissue of one volume of the English Dominicans' Latin/English edition of Thomas Aquinas' *Summa Theologiae*.

Summa Theologiae: Volume 23, Virtue W. D. Hughes, 2006-10-26 Paperback reissue of one volume of the English Dominicans' Latin/English edition of Thomas Aquinas' *Summa Theologiae*.

Aquinas's Summa Jean-Pierre Torrell, 2005-09 The second half of the book surveys the history of the *Summa*'s influence from Aquinas's death in 1274 through the twentieth century. Torrell traces the fate of Aquinas's *Summa* from its slow start, through the eventual emergence of Thomism, to its widespread acceptance. The nineteenth and twentieth centuries witnessed the ultimate triumph of Aquinas's work with the encyclical *Aeternis patris*, and in the wake of Vatican II there has been renewed interest in its content and method.--BOOK JACKET.

The Summa Theologica: Complete Edition Saint Thomas Aquinas, Catholic Way Publishing, 2014-07-16 THE SUMMA THEOLOGICA: COMPLETE EDITION SAINT THOMAS AQUINAS — A Classic in Western Philosophy and the Catholic Church — Complete and Unabridged, contains the Complete Text and Supplements — Three Parts, 38 Tracts, 631 Questions, 3,000 Articles, 10,000 Objections and Answers — Over 2.5 Million words — Includes an Active Index and multiple Table of Contents to every Part, Question and Article — Includes Layered NCX Navigation — Includes Illustrations by Gustave Dore The *Summa Theologica*, or 'Summary of Theology' was written from 1265 to 1274. It is the greatest achievement of Saint Thomas Aquinas and one of the most influential works of Western literature and Philosophy. His influence on Western thought is considerable, and much of modern Philosophy was conceived as a reaction against, or as an agreement with, his ideas, particularly in the areas of Ethics, Natural Law, Metaphysics, and Political Theory. It is intended as a manual for beginners in Theology and a Compendium of all of the main Theological teachings of the Roman Catholic Church. It presents the reasoning for almost all points of Christian Theology in the West. The book is famous, among other things, for its five arguments for the existence of

God, the *Quinque viae*. The *Summa Theologica*'s topics follow a cycle: The Existence of God; Creation, Man; Man's Purpose; Christ; The Sacraments; and back to God. The first part is on God. In it, he gives five proofs for God's existence as well as an explication of His attributes. He argues for the actuality and incorporeality of God as the unmoved mover and describes how God moves through His thinking and willing. The second part is on Ethics. Thomas argues for a variation of the Aristotelian Virtue Ethics. However, unlike Aristotle, he argues for a connection between the virtuous man and God by explaining how the virtuous act is one towards the blessedness of the Beatific Vision (*beata visio*). The last part of the *Summa* is on Christ and was unfinished when Thomas died. In it, he shows how Christ not only offers salvation, but represents and protects humanity on Earth and in Heaven. This part also briefly discusses the sacraments and eschatology. The *Summa* remains the most influential of Thomas's works. Saint Thomas Aquinas was a Dominican Priest, born near Aquino, Sicily in 1225. He was an immensely influential Philosopher and Theologian in the tradition of Scholasticism, known as Doctor Angelicus. He died in 1274. As one of the 33 Doctors of the Church, he is considered the Church's greatest Theologian and Philosopher. Thomas is held in the Catholic Church to be the model teacher for those studying for the priesthood. He was canonized in 1323.

PUBLISHER: CATHOLIC WAY PUBLISHING

Summa Theologiae: Volume 29, The Old Law David Bourke, Arthur Little, 2006-10-26 Paperback reissue of one volume of the English Dominicans' Latin/English edition of Thomas Aquinas' *Summa Theologiae*.

Paul in the *Summa Theologiae* Matthew Levering, 2014 Aquinas's commentaries on St. Paul are well known and have received significant attention in the past few years. It is widely known, too, that Aquinas quotes Paul often in the *Summa theologiae*. This aspect of the *Summa*, however, has not been studied in detail. This book seeks to fill that lacuna in scholarship.

The Routledge Guidebook to Aquinas' Summa Theologiae Jason Eberl, 2015-11-19 The Routledge Guidebook to Aquinas' *Summa Theologiae* introduces readers to a work which represents the pinnacle of medieval Western scholarship and which has inspired numerous commentaries, imitators, and opposing views. Outlining the main arguments Aquinas utilizes to support his conclusions on various philosophical and theological questions, this clear and comprehensive guide explores: the historical context in which Aquinas wrote a critical discussion of the topics outlined in the text including theology, metaphysics, epistemology, psychology, ethics, and political theory the ongoing influence of the *Summa Theologiae* in modern philosophy and theology. Offering a close reading of the original work, this guidebook highlights the central themes of Aquinas' masterwork and is an essential read for anyone seeking an understanding of this highly influential work in the history of philosophy.

Summa Theologiae: Volume 6, The Trinity Ceslaus Velecky, 2006-10-26 Paperback reissue of one volume of the English Dominicans' Latin/English edition of Thomas Aquinas' *Summa Theologiae*.

The "Summa Theologica" of St. Thomas Aquinas Saint Thomas (Aquinas),1917

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