

Quaestio I. de sacra doctrina, qualis sit et ad quæ se extendat

Et ut intentio nostra sub* certis limitibus comprehendatur necessarium est primo investigare de ipsa sacra doctrina, qualis sit et ad quæ se extendat. Circa quæ querenda sunt decem:

1. de necessitate hujus doctrinæ;
2. utrum sit scientia;
3. utrum sit una vel plures;
4. utrum sit speculativa vel practica;
5. de comparatione ejus ad alias scientias;
6. utrum sit sapientia;
7. quid sit subiectum ejus;
8. utrum sit argumentativa;
9. utrum uti debeat metaphoricis vel symbolicis locutionibus;
10. utrum scriptura sacra hujus doctrinæ sit secundum plures sensus exponenda.

articulus I. utrum sit necessarium præter philosophicas disciplinas aliam doctrinam haberi

AD PRIMUM sic proceditur:¹ Videtur quod non sit necessarium præter philosophicas disciplinas aliam doctrinam haberi. Ad ea enim quæ supra rationem sunt homo non debet conari, secundum illud *Eccli. Altiora te ne quaeris*.² Sed ea quæ rationi subduntur sufficienter traduntur in philosophicis disciplinis. Superfluum igitur videtur præter philosophicas disciplinas aliam doctrinam haberi.

2. Præterea, doctrina non potest esse nisi de ente; nihil enim scitur nisi verum, quod cum ente convertitur. Sed de omnibus partibus entis†

**miss. aliquibus*, some definite bounds

†*Piana*, Leonine: *de omnibus entibus*, with all things

¹cf 2a2æ. 2, 3, 4. 1 *Sent. Pröl.* 1. C. G. 1, 4, 5. *De veritate* xiv, 10

²*Ecclenasticus* 3, 22

*The *Summa* is divided into 'questions' composed of 'articles'; their titles are set out at the beginning of the question. Appendix 1, *Structure of the Summa* 3, 4.

This first question can be grouped into three parts; article 1, why revealed teaching is necessary; articles 2-8, the character assumed by this teaching in our minds; articles 9-10, with particular regard to the Holy Scriptures.

All the articles bear on the one single body of holy teaching; distinct functions are noted, but these do not make for different parts merely assembled in a collection. Appendix 5, *Sacra Doctrina* 8-12.

†The usual approach is to inquire whether something is, *an sit?*, and then to

Question I. on what sort of teaching Christian theology is and what it covers

In order to keep our efforts within definite bounds we must first investigate this holy teaching and find out what it is like and how far it goes. Here there are ten points of inquiry:

1. about the need for this teaching;
2. whether it be science;
3. whether it be single or several;
4. whether it be theoretical or practical;
5. how it compares with other sciences;
6. whether it be wisdom;
7. what is its subject;
8. whether it sets out to prove anything;
9. whether it should employ metaphorical or symbolical language;
10. whether its sacred writings are to be interpreted in several senses.^a

article 1. is another teaching required apart from philosophical studies?

THE FIRST POINT:¹ 1. Any other teaching beyond that of science and philosophy seems needless.^b For man ought not to venture into realms beyond his reason; according to *Ecclenasticus*, *Be not curious about things far above thee*.² Now the things lying within range of reason yield well enough to scientific and philosophical treatment. Additional teaching, therefore, seems superfluous.^c

2. Besides, we can be educated only about what is real; for nothing can be known for certain save what is true, and what is true is identical with

proceed to discuss its nature, *quid sit?*: for example, the next question, on the being of God (1a. 2). Here, however, the intention is not to establish the fact of Revelation, which is held by faith (2a2æ. 1-2), but to show the need for it: the same procedure is adopted with other mysteries that depend on God's free-giving, for instance in the treatises on grace (1a2æ. 109), on the Incarnation (3a. 1), and on the Atonement (3a. 46).

Philosophical studies: take to include not merely what now is called philosophy, but also all branches of the explanatory sciences.

*All articles in the *Summa* begin with arguments from a point of view different from that taken up later in the discussion. They should not be read as flat objections to a thesis, but as contributions to a debate, the whole of which must be taken into account if its conclusion is to be appreciated. *Introduction* 1. Appendix 2, *Method of the Summa* 1. Appendix 1. *Structure of the Summa* 5-6.

tractatur in philosophicis disciplinis, etiam de Deo; unde quædam pars philosophiæ dicitur theologia sive scientia divina, ut patet per Philosophum in vi *Meta*.³ Non fuit igitur necessarium præter philosophicas disciplinas aliam doctrinam fieri sive haberi.*

SED CONTRA est quod dicitur II ad Tim. *Omnis Scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum ad iustitiam*.⁴ Scriptura autem divinitus inspirata non pertinet ad philosophicas disciplinas quæ sunt secundum rationem humanam inventæ. Utile igitur est præter philosophicas disciplinas esse aliam scientiam divinitus inspiratam.

RESPONSIO: Dicendum quod necessarium fuit ad humanam salutem esse doctrinam quamdam secundum revelationem divinam præter philosophicas disciplinas quæ ratione humana investigantur.

Primo quidem quia homo ordinatur a Deo ad quendam finem qui comprehensionem rationis excedit, secundum illud *Isai. Oculi non viderunt, præcognitum hominibus qui suas intentiones et actiones debent ordinare in finem*. Unde necessarium fuit homini ad salutem quod ei nota fieret quædam per revelationem divinam quæ rationem humanam excedunt.

Ad ea etiam quæ de Deo ratione humana investigari possunt necessarium fuit hominem instrui revelatione divina. Quia veritas de Deo per rationem investigata a paucis, et per longum tempus, et cum admixtione multorum errorum homini proveniret; a cuius tamen veritatis cognitione dependet tota hominis salus, quæ in Deo est. Ut igitur salus hominibus

*Piana, Leonine: omitt *fieri sive*, to come about or

³*Metaphysics* vi, 1, 1026a19. 1, 2, 983a10. Also, possibly not authentic, II, 7, 1062b2 & XII, 6-7, 1071b3-1073a12

⁴II *Timothy* 3, 16

⁵*Isaiah* 64, 4

⁶The divine science: philosophical or natural theology, sometimes called theodicy, the culminating part of metaphysics which reaches to the first cause, the divine fount of being, not to the godhead revealed in Jesus Christ; the distinction between God as the integrator of the universe and God in himself is expressed by some scholastics as that between God *sub ratione entitatis* and *sub ratione deitatis*, namely God as being and God as God. See Ia. 1, 6, 7. Appendix 2, *Method of the Summa* I, 2, 4, 5. Appendix 5, *Sacra Doctrina* 12. Appendix 6, *Theology as Science* 16, 20. Appendix 9, *Doctrinal Development* 17, 32, 35, 36.

⁷The *sed contra*, the third part of a *Summa* article. Appendix 1, *Structure of the Summa* 6. Usually, but not always, can be taken to represent the author's own position.

⁸Appendix 13, *Biblical Inspiration*.

what really is. Yet the philosophical sciences deal with all parts of reality, even with God; hence Aristotle refers to one department of philosophy as theology or the divine science.³ That being the case, no need arises for another kind of education to be admitted or entertained.⁴

ON THE OTHER HAND⁵ the second epistle to Timothy says, All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in righteousness.⁶ Divinely inspired Scripture, however, is no part of the branches of philosophy traced by reasoning. Accordingly it is expedient to have another body of sure knowledge inspired by God.⁷

REPLY:⁸ It should be urged that human well-being called for schooling in what God has revealed, in addition to the philosophical researches pursued by human reasoning.⁹

Above all because God destines us for an end beyond the grasp of reason; according to Isaiah, Eye hath not seen, O God, without thee what thou hast prepared for them that love thee.¹⁰ Now we have to recognize an end before we can stretch out and exert ourselves for it.¹¹ Hence the necessity for our welfare that divine truths surpassing reason should be signified to us through divine revelation.¹²

We also stood in need of being instructed by divine revelation even in religious matters the human reason is able to investigate. For the rational truth about God would have appeared only to few, and even so after a long time and mixed with many mistakes; whereas on knowing this depends our whole welfare, which is in God.¹³ In these circumstances, then, it was to prosper the salvation of human beings, and the more widely and less

⁵The opening of the exposition, the third part or body of the article. Appendix 1, *Structure of the Summa* 6.

⁶Well-being: *salus*, health, welfare, salvation—the last should not be confined to its negative connotation, of being saved from something. We are not born sound and happy, but may become so by later acquirement or endowment. For the *habitus* of health, like beauty, a balance and harmony of parts, involving proportion to a principle and adaptation to an end, cf. 1a2æ. 49.

⁷End: *finis*, not merely an eventual terminus, but a present cause of what is now meant and done. 1a2æ. 1-5. For the teleology of believing see 2a2æ. 2, 3.

⁸Appendix 7, *Revelation*. The difference between divine revelation and inspiration may be briefly noted; the first is the disclosure of truth to the mind, the second is the impulsion to the will to act, in the case of scriptural inspiration, to set down certain truths according to God's purposes.

⁹The natural truths of religion are preliminaries to faith, *preambula fidei*. 1a2æ. 1, 1 ad 3. 2a2æ. 8, 2. CG 1, 5. Appendix 6, *Theology as Science* 20.

¹⁰The impediments to our reaching them unaided by revelation, taken from Maimonides, are discussed at greater length CG 1, 4-5 & *De veritate* XIV, 6. God our health: Ia. 93-5, on the realization in us of the divine image.

communius et securius* proveniat necessarium fuit quod de divinis per divinam revelationem instruantur.

Necessarium igitur fuit etiam præter philosophicas disciplinas quæ per rationem investigantur sacram doctrinam per revelationem haberi.

1. Ad primum ergo dicendum quod, licet ea quæ sunt altiora hominis cognitione non sint ab homine per rationem inquirenda, sunt tamen a Deo revelata suscipienda per fidem: unde et ibidem subditur, *Primum supra sensum hominum ostensa sunt tibi*.^a Et in his sacra doctrina consistit.

2. Ad secundum dicendum quod diversa ratio cognoscibilis diversitatem scientiarum inducit. Eandem enim conclusionem demonstrant astrologus et naturalis, puta quod terra est rotunda; sed astrologus per medium mathematicum, id est a materia abstractum, naturalis autem per medium circa materiam consideratum. Unde nihil prohibet de eisdem rebus de quibus philosophicæ disciplinæ tractant secundum quod sunt cognoscibilia lumine naturalis rationis, etiam aliam scientiam tractare secundum quod cognoscuntur lumine divinæ revelationis. Unde theologia quæ ad sacram doctrinam pertinet differt secundum genus ab illa theologia quæ pars philosophiæ ponitur.

*Piana, Leonine: *convenientius et certius*, the more fully and certainly
^a*Ecclesiasticus* 3, 25

¹Practical needs are not to be measured by detached theory. Means to an end may be divided into the indispensable and the advantageous, 3a. 1, 2. How far can we know truth and will good without grace? cf 1a2æ. 109, 1-2.

²The replies to the opening arguments form the fifth part of a *Summa* article. Appendix 1, *Structure of the Summa* 6.

³Physicist: *naturalis, φυσικός*, a student of natural philosophy, rather than what is now called natural science. St Thomas follows Aristotle (cf *Physics* II, 2, 193b22-194b15) in grouping the deductive sciences into three; first, Physics directed to objects (e.g. snub-nosed) which cannot exist or be defined without matter; secondly, Mathematics, directed to objects (e.g. curvature) which are found only in material things but can be defined without reference to *materia sensibilis* or natural bodies perceived through sensation (so called by contrast to *materia intelligibilis*, the potential principle in bodily substances inferred by the reason); thirdly, metaphysics directed to objects (e.g. substance) which depend on matter neither for their being nor for their being understood. One implication of this division is that

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anxiously, that they were provided for by divine revelation about divine things.¹

These then are the grounds of holding a holy teaching which has come to us through revelation beyond the discoveries of the rational sciences. Hence:^m 1. Admittedly the reason should not pry into things too high for human knowledge, nevertheless when they are revealed by God they should be welcomed by faith: indeed the passage in *Ecclesiasticus* goes on, *Many things are shown thee above the understanding of men*.^a And on them Christian teaching rests.

2. The diversification of the sciences is brought about by the diversity of aspects under which things can be known. Both an astronomer and a physical scientist may demonstrate the same conclusion, for instance that the earth is spherical; the first, however, works in a mathematical medium prescinding from material qualities, while for the second his medium is the observation of material bodies through the senses.ⁿ Accordingly there is nothing to stop the same things from being treated by the philosophical sciences when they can be looked at in the light of natural reason and by another science when they are looked at in the light of divine revelation. Consequently the theology of holy teaching differs in kind from that theology which is ranked as a part of philosophy.^o

natural philosophy cannot be completely rendered in mathematical terms. In *De Trin.* v, 1-4. In *Physic.* I, lect. 1; II, lect. 3. For the division of *Physica*, see In *De gen. Prohemium*.

^oYet natural theology can be possessed by Christian theology as its own. Appendix 2, *Method of the Summa* I, 4, 5. Appendix 6, *Theology as Science* 24. Appendix 7, *Revelation* 18. Appendix 9, *Doctrinal Development* 8, 12, 14, 18.

The reply introduces a distinction that will frequently reappear in the *Summa* and be applied not only to kinds of knowing but also to all powers and habits of activity, namely between the material object, *objectum materiale*, and the formal object, *objectum formale*. The material object is the thing about which an activity is concerned; thus man is the subject of many interests, physiological, psychological, historical and so forth. The formal object denotes the specialist interest engaged, the facet or aspect that introduces the specific difference into the activity directed to it; thus man as animal, as rational animal, as happening in history. Refinements on this primary distinction will appear later, e.g. Ia. I, 3, 7.

"We have come to believe in God's love: in these words the Christian can express the fundamental decision of his life. Being Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction. Saint John's Gospel describes that event in these words: "God so loved the world that he gave his only Son, that whoever believes in him should ... have eternal life" (3:16).

In acknowledging the centrality of love, Christian faith has retained the core of Israel's faith, while at the same time giving it new depth and breadth. The pious Jew prayed daily the words of the *Book of Deuteronomy* which expressed the heart of his existence: "Hear, O Israel: the Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul and with all your might" (6:4-5). Jesus united into a single precept this commandment of love for God and the commandment of love for neighbour found in the *Book of Leviticus*: "You shall love your neighbour as yourself" (19:18; cf. *Mk* 12:29-31). Since God has first loved us (cf. *1 Jn* 4:10), love is now no longer a mere "command"; it is the response to the gift of love with which God draws near to us."

—Pope Benedict XVI, *Deus Caritas Est*