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## **“Sacra Doctrina” in St. Thomas Aquinas**

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stopping short of the years which interest us directly, is enlightening not only on this group which occupied the center of the intellectual stage in Spanish liberal circles, but likewise on the other intellectual currents of that period in Spain.

There may be, and probably are, other lines of investigation which ought to be undertaken for a profound study of Rizal's religious thought and the influences which contributed to its formation. But I have offered these suggestions as lines of approach which I think will certainly be fruitful for such an investigation, and many of which will contribute not only to understanding Rizal's religious thought, but also to a further knowledge of his philosophical and political thinking. It is a task which demands a great deal of research and patient study, but one whose accomplishment could be fruitful not only for a deeper understanding of the man Rizal, but for further insight into the entire history of Filipino nationalism in the nineteenth century and its contemporary relevance.

JOHN N. SCHUMACHER, S.J.

### *"Sacra Doctrina" in St. Thomas Aquinas*

THE English-speaking Dominican Fathers have begun to provide the learned world with a new English version of St. Thomas's *Summa Theologiae*. This new work, a contribution of extraordinary worth to theology, will be completed in sixty volumes, and will end where its author left it, unfinished, with his presentation of the sacrament of penance.

Up to now only three of the projected sixty volumes\* have reached this reviewer, the first, the second and the thirteenth.

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\* This is a review of the projected series, plus a few examples from the three volumes received.

CHRISTIAN THEOLOGY (*Ia, 1*). By Saint Thomas Aquinas. Latin text, English translation, introduction, notes appendices and glossary by Thomas Gilby, O.P. New York: Blackfriars in conjunction with McGraw-Hill Book Co., Inc., 1964. xxiii, 2-165 pp. (*Summa Theologiae*, v. 1).

This new edition contains, in addition to introductory matters, both a Latin text, the new English version on facing pages, and very helpful appendices written by the editors. Among the introductory matters, there are a digest of an allocution of Pope Paul VI delivered at an audience with the Dominican Editors and the combined publishers (Blackfriars, McGraw-Hill and Eyre & Spottiswoode), the list of projected volumes, and a general preface by Fr. Thomas Gilby, O.P., the general manager of the work.

Each of the three editors of the volumes now available has selected his own Latin text, giving certain variant readings in the footnotes. For example, Fr. Gilby, the translator of the first volume (he acknowledges his debt to the translation begun by Fr. Victor White, O.P., who died after only beginning the work), has chosen to follow basically the text given in ms. 15347 of the *Bibliothèque Nationale*, printed in the French translation of 1925.

It has been the translators' aim to provide an English version that is up to date. In this respect they have achieved marvellous success. What they have given us is a genuine translation, paragraph by paragraph, and usually sentence by sentence, yet they have not fallen to the temptation of paraphrasing rather than translating. So far as the thought allows, the English is intelligible, limpid, and altogether idiomatic. Some of it is so up to date that the reader is inclined to check the Latin to see how such straightforward language could be a translation and not an original. For example Fr. Gilby translates St. Thomas's "cum . . . gratia non tollat naturam sed perficiat," as "since grace does not scrap nature but brings it to perfection."

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EXISTENCE AND NATURE OF GOD (*Ia*, 2-11). By Saint Thomas Aquinas. Latin text, English translation, introduction, notes, appendices, glossary by Timothy McDermott, O.P. New York: Blackfriars in conjunction with McGraw-Hill Book Co., Inc., 1964. xxvii 239 pp. (*Summa Theologiae*, v. 2).

MAN MADE TO GOD'S IMAGE (*Ia*, 90-102). By Saint Thomas Aquinas. Latin text, English translation, introduction, notes, appendices and glossary by Edmund Hill, O.P. New York: Blackfriars in conjunction with McGraw-Hill Book Co., Inc., 1964. xxxi, 227 pp. (*Summa Theologiae*, v. 13).

In addition to certain variant readings already mentioned, the footnotes also provide the references that St. Thomas himself gave, parallel texts in his writings, and references and explanatory remarks by the editors.

The very brief introduction to the first volume gives a sketch of the educational methods of disputation and comment on a text common in the theological faculties of the thirteenth century, and the biographical setting of the composition of the *Summa*. Fr. Timothy McDermott, O.P., the translator of the second volume embracing the second to the eleventh questions of the first part makes in his introduction brief mention of the rhetoric and logic of the middle ages, and shows how these and the "scientific" world view of the medievals were woven into medieval theology in a dialectical, dilemmatic manner. And in the thirteenth volume on "Man Made to God's Image," (questions 90 to 102), Fr. Edmund Hill, O.P. introduces his translation with an account of the status of biblical exegesis at the time of St. Thomas. If these three volumes are representative of the whole series, it can be seen how helpful their introductions will be in providing an intelligent background for understanding the contribution to learning that the *Summa* really is.

Even more helpful for this purpose are the appendices that follow the text. For example in the first volume on "Christian Theology," after giving the Latin and English versions of the text of the first question of the *Summa*, Fr. Gilby has added fourteen appendices, thirteen of them on St. Thomas's understanding of *sacra doctrina*. These thirteen appendices rival, or at least complement Fr. Congar's famous and excellent presentation of the meaning of sacred theology for St. Thomas given in the *Dictionnaire de théologie catholique*. While sacred theology embraces the ratiocative endeavor to draw out new propositions from revealed truth, this is only one part of its whole work; in fact this ratiocative effort is subsidiary, as Fr. Gilby points out, to the work of manifesting the riches contained in revelation. St. Thomas makes quite precise distinctions between revelation, the Sacred Scriptures, the habits of faith and theological science both as virtues of the intellect

and gifts of the Holy Spirit, but for him sacred teaching "covers every cognitive response to the Word of God in simple and learned alike." And the learned man, in approaching the study of God's word, makes use of every intelligibility he can muster in order to understand what God has presented, including in a rather prominent way the stance toward the universe which metaphysics can offer him. But theology does not stop here. It also involves the whole commitment of the inquiring person to God's saving revelation, and this commitment is love, *dilectio*. As faith without works is dead, so theology without love is terribly incomplete. This is the burden of the appendix entitled "The Dialectic of Love in the Summa," wherein the author sets straight those who object to the cognitive inquiry of St. Thomas's *sacra doctrina* as being excessively propositional and detached. *Sacra doctrina* as authentically understood by St. Thomas is "an imparting of God's mystery to human beings which is a communicating of his life, not merely the conveying of information." The power of sacred teaching is "the Gospel Law shed on us by the Spirit and springing from our inmost hearts; by this, and not by conformity to a text-book. are men made right, *justificati*, and by coming to the Son because they are drawn by the Father are they taught by God, *docibiles Dei*." The languages used by biblical and scholastic theology may differ, but here they say the same thing.

The question as to what sort of reader would profit from this edition of the *Summa* cannot be answered simply. Some clear answers, however, can be given. Clearly enough, theological scholars and theologians in the making will derive great profit from studying the text together with the introductions and very ample appendices. Secondly, educated men and women who have some background in philosophy, even non-thomistic philosophy, will be able to study the work with significant profit, and will be able, if they can set aside any anti-thomistic bias, to get a good grasp of what St. Thomas was doing, and to get a rather advanced understanding of the riches of revelation. Another group, to whom the work can be recommended in a special way, embraces those who may at one time have had some contact with a "Thomism" of one sort or other,

and who found it wanting in relevance or value for their personal lives; these men and women have in this series an opportunity to "give St. Thomas another chance" and to give themselves another chance to see the depth of the author's insights, which may have been distorted by a text-book tradition that deviated from those riches. Whether or not the intelligent reader without philosophical background can derive from a study of the new edition a profit commensurate with the effort required, I cannot say for sure; but if he has the interest and is willing to go at it in a spirit of hard work, I think the effort will be altogether worthwhile. In the words of the overall editor, Fr. Gilby, in the general preface to the whole work, the purpose of the edition is "to share with all Christians a treasury which is part of their common heritage. Moreover, it consults the interests of many who would not claim to be believers, and yet appreciate the integrity which takes religion into hard thinking." For this reason the "needs of the general reader who can respond to the reasons in Christianity" have been kept in mind. As mentioned, the introductions and appendices will be very helpful for the intelligent general reader. And in addition the glossary of terms given in English and sometimes in Latin are enlightening.

The print is easy on the eyes, the sturdy binding in dark blue buckram is attractive and bears Blackfriars' seal in gold as a colophon. Like all hardbound books of our time, the price is moderately high.

FRANCIS E. REILLY, S.J.

### *On Power in the Church*

**P**OWER and Poverty in the Church is a significant and timely book ("an important document," one reviewer has said); it is also a beautiful and inspiring work.<sup>1</sup> The questions it takes up: the Christian understanding of authority; the development of this understanding through the

<sup>1</sup> POWER AND POVERTY IN THE CHURCH. By Yves Congar, O.P. Translated by Jennifer Nicholson. Baltimore: Helicon, 1964. 157 pp.