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Summa theologiae pdf english

Theological treatise by Thomas Aquinas Ta članek se prevéč zanaša na sklicevanja na primarne vire. To izboljšajte z dodajanjem sekundarnih ali terciarnih virov. (marec 2012) (Preberite, kako in kdaj odstraniti to sporočilo predloge) Summa Theologiae Stran iz neokužene izdaje dela II (Peter Schöffer, Mainz 1471)AuthorThomas AquinasTranslatorFathers of the English Dominican ProvinceLanguageLatinSubjectChristian theologyPublisherBenziger Brothers Printers to the Holy Apostolic SeeJavljanje date1485Objavljeno na english1911Media typePrintDewey Decimal230.2LC ClassBX1749. T5Original textSumma Theologiae at Latin WikisourceTranslationSumma Theologiae at WikisourceComposed 1265–1274 Part of a series onThomas Aquinas Thomism Scholasticism Apophatic theology Divine simplicity Quinque viae Beatific vision Actus purus Sacraments Correspondence theory Hylomorphism Substance theory (ousia) Substantial form Quiddity (essence / accident nature) Peripatetic axiom Principle of double effect Cardinal / Theological / Intellectual virtues Natural law Determinatio Just war Just price Concupiscentia Analytical Thomism Works Summa Theologica Treatise on Law Summa contra Errores Graecorum Commentaries on Aristotle People Aristotle St. Paul Pseudo-Dionysius St. Augustine St. Boethius Avicenna Peter Lombard Averroes Maimonides St. Albertus Magnus Reginald of Piperno Related topics Pange Lingua Aristotelianism Dominican Order School of Salamanca Catholic theology Doctor of the Church Empiricism Neo-Thomism /Eterni Patris Catholicism portal Philosophy portalve Part of a series onScholasticism Scholastic schools Thomism Scotism Occamism Major scholastic works Summa Theologica Cur Deus Homo Summa Grammatica Summa logicae Opus Oxoniense Libri Quattuor Sententiarum Precursors Augustine of Hippo Boethius Pope Gregory I Alcuin of York John Scotus Eriugena People Thomas Aquinas (Doctor Angelicus) Duns Scotus (Doctor Subtilis) William of Ockham (Doctor Invincibilis) Francisco Suárez (Doctor Eximius) Averroes (The Commentator) Albertus Magnus (Doctor Universalis) Peter Lombard (The Master) Bonaventure (Doctor Seraphicus) Anselm of Canterbury (Doctor Marianus) Peter Abelard (Doctor Scholasticus) Related Philosophy Aristotelianism Dominican Order Franciscan Order Catholic theology Islamic philosophy Empiricism Neoplatonism Neo-Thomism Problem of universals Philosophy portal Catholicism portalve The Summa Theologiae (transl. 'Summary of Theology'; publ. 1485, written from 1265–1274; also known as the Summa Theologiae or the Summa), as the best-known work of Thomas Aquinas (c. 1225–1274), is a compendium of all of the main theological teachings of the Catholic Church, intended to be an instructional guide for theology students, including seminarians and the literate laity. Predstavljamo razloge za skoraj vse točke krščanske ideologije na Zahodu, temé Summe sledijo naslednjemu ciklu: Bog; stvarstvo; človek; Sacraments; and back to God. Though unfinished, it is one of the classics of the history of philosophy and one of the most influential works of Western literature. [1] More importantly, Summa remains Aquinas's most complete work, the fruit of his mature years, in which the thought of his entire life is contved. [2] Among the non-students, Summa is perhaps best known for her five arguments for the existence of God, known as five ways (Latin: quinque viae). Five ways, however, occupy only one of the 3.125 articles of Summe. Throughout Sumi Aquinas state christian, Muslim, Hebrew, I pagan origins, or not just on: Bible, Aristotle, Augustina hipp, Avicennu, Averroes, Al-Gazali, Boeti, John of Damascus, Paul the Apostle, Pseudo-Donia, Maimonides, Anselm of Canterbury, Plato, Cicero, i John Scotus Eriugenu. Summa is a more structured and extended version of Aquinas' previous Summa contra Gentiles, although both were written for various purposes. Summa Theologiae intended to explain the Christian faith for the beginning of theology, with Summa contra Gentiles explaining the Christian faith and defending it in hostile situations, with arguments tailored to the intended circumstances of its application, each article which made it more difficult to have a particular belief or specific heresy. [3] Aquinas understood summo specifically as a work suitable for starting students: Quia Catholicae veritatis doctor non solum provectos destruerre, sed ad eum pertinet etiam incipientes erudire, secundum illud apostoli I ad Corinth. III, tanquam parvulis in Christo, lac vobis potum detum, non escam; propositum nostrae intentionis in hoc operetta est, ea quae ad Christianam religionem pertinent, eo modo tradere, secundum quod congruit ad eruditionem incipientium Because the doctor of Catholic truth should not only teach the learner, but also for him to teach beginners. As the Apostle says in 1 Corinthian 3: 1-2, as far as the babies in Christ are concerned, I have given you milk for drinking, not meat, and our proposed purpose in this part is to pass on those things that refer to the Christian faith in a way that matches the instructions of beginners. —Prooemium, Summa theologiae I, 1. While teaching at Santa Sabina studium provinciale – the predecessor of Santa Maria sopra Minerva studium generale and college of Saint Thomas, which in the 20th century will become the Pontifical University of Saint Thomas Aquinas, Angelicum – Aquinas began the composition of Summa. He completed Prima Pars (the full first part) and circled it in Italy, before leaving to take his second registration position as a professor at the University of Paris (1269–1272). [4] Not only was Summa Theologiae one of the main intellectual aspirations for the dark philosophy, but it also had such a profound influence on Dante Alighieri's divine comedy that Dante's epic poem was called Suspicion in Erse. [5] To this day, in Western and eastern Catholic churches and the central original Protestant denomy (Anglicanism and episcopalianism, Lutheranism, Methodism and Presbyterianism), for Summa Theologiae, it is common to believe that suspicion of Theologiae is the main reference for those who lie for the practice of deaconate, priesthood, or for the confessed nun-female religious life, or for art subjects studying philosophy and biologic at the collegiate level. Structure The sum is structured in: 3 parts (Pt.), divided into: 614 Questions (equations; or QQ), divided into: 3.125 articles (Art.). The issues are specific topics of discussion and their relevant articles: are further specified aspects of the parent issue. For example, Part 2, Question 2 (Existence of God) is divided into three articles: (1) Is the existence of God self-evident?; (2) Can it be proven that God exists?; and (3) Does God exist? In addition, issues on a broader subject are grouped into the Treaties, although the category of contract is reported differently, depending on the source. Three parts of Summa have some more major subsea. The first part (Prima Pars; includes 119 QQ, 584 articles): Existence and nature of God; creating the world; Angels; and the nature of man. The second part (includes 303 QQ, 1536 articles) divided into two subdivids: Part One (Prima Secundae or I-II; includes 114 QQ, 619 Articles): General principles of morality (including theory of law). Part Two of The Second Part (Secunda Secundae or II-II; includes 189 QQ, 917 articles): morality in particular, including individual virtues and vices. The third part (Tertia Pars; includes 90 QQ, 549 articles): The Person and Work of Christ, which is the way of man to God; and sacraments. The Aquinas left this part unfinished. [6] Supplement (99 QQ, 446 articles): The third part of the corresponding is attended by a posthumous supplement that concludes part three and Summa, the treatment of Christian eschatology or the last thing. Appendix I (includes 2 QQ, 8 articles) and Appendix II (includes 1 Q, 2 articles): two very small add-ons discussing the subject of limbs. The form of the article The way of exposure, which is carried out in Summa articles, derives from Averroes, to which Aquinas speaks respectfully as a commentator. [7] The standard format for Summa articles is as follows: The types of objections (praeterea) to the decision are given, which is not yet stated. This conclusion can, for the most part (but not without exception) be drawn by setting the introduction of the first objection negatively. A short counter-statement is made, starting with the phrase sed contra (on the contrary...). This statement almost always refers to authoritative literature, such as the Bible, Aristotle or church fathers. [8] The actual argument is, you start with the phrase respondeo dicendum quod conversatio...). This clarification of the issue in general. Where necessary, individual replies to the following objections shall be given. These answers move from one sentence to several paragraphs in length. Example Take example Part iii, question 40 (The Way of Christ), Article 3 (Should Christ lead a life of poverty in this world?);[ii] First, there are a series of objections to closure, followed by an extract (i.e.): Objection 1: Christ should accept the most justifiable form of life... which meant between wealth and poverty.... Therefore, Christ should live life, not poverty, but moderation. 2. objection: Christ conformed his ways of life with those among them, in the case of food and raisins. It therefore seems that it should take into account the normal way of life in terms of wealth and poverty and avoid extreme poverty. Objection 3: Christ specifically invited men to emulate his example of humility.... But humility is most commendable to the rich. Therefore, it seems that Christ should not choose a life of poverty. The counter-statement is stated by referring to Mateja 8:20 and Mateja 17:26. The real argument is: it was appropriate for Christ to lead a life of poverty in this world for four separate reasons. The article then details these reasons. Aquinas' answer to the above objection is that those who want to live boldly must avoid the abundance of wealth and begging... but voluntary poverty is not open to this danger, And that was the poverty that Christ chose. The structure of Part II of Summe Part II is divided into two parts (Prima Secundae and Secunda Secundae). The first part consists of 114 questions and the second part consists of 189. Two parts of the second part are usually presented in such a way as to contain several contracts. The content is as follows:[9] Part II-I Last End Treaty (qq. 1-5);[iii] Agreement on Human Actions (qq. 6-21);[iv] Testament in general (qq. 6-7) Testament (qq. 8-17) Good i evil (qq. 8-21) Passion Agreement (qq. 22-48)[v] Passions in general (qq. 22-25) Love and hate (qq. 26-29) Concupiscentia and delight (qq. 30-34) Pain (qq. 35-39) Fear of relief (qq. 40-45) Anger (qq. 46-48) Treatment habits (qq. 49-70)[vi] Habits in general; their causes and effects (qq.49-54) Virtues; intellectual and moral virtues (qq. 55-60) Virtues; Cardinal and theological virtues (qq. 61-67) Gifts, beatitudo and blessings of the Spirit of the Holy Seer (qq. 68-70) Treaty on Vice and Sin (qq. 71-89)[vii] Vice and Sin within itself; comparison of sins (qq. 71-74) General causes of sin; Internal causes of sin (qq. 75-78) External causes of sin, such as the devil and man himself (qq. 79-84) The corruption of nature is a stain of sin; Death penalty (qq. 85-89) Law Treaty (qq. 90-108)[viii] Essence of law; different types of law; effects (qq. 90-92) Persuual law, natural (qq. 93-97) Old law; (qq. 98-105) Gospel law or new law (qq. 106-108) Agreement on Mercy (qq. 109-114): its nuding, essence, reason and effects[ix] Part II-II. Agreement on theological virtues (qq. 1-46) Agreement on Cardinal Virtues (qq. 47-170) Prudence Agreement (qq. 47-56) Pravo-y Agreement (qq. 57–122) The Agreement on The Four and Temperament (qq. 123-170) Treatise on gra Grace (qq. 171–182) The Agreement on the Stadmia of Life (qq. 183–189) References in the context of Summa Summa give a great reference to certain thought in Akvinas. The arguments of the authorities or the arguments sed contra are almost entirely based on the quotations of these authors. Some were named by special names: Apostle — Paul the Apostle: He wrote most of the New Testament canon after his reasers and earned him the title of apostle in Aquinas summo, although Paul was not among the original twelve followers of Jesus. Philosopher — Aristotle: He was considered the most important philosopher, the one who had expressed the most truth to this time. The main goal of scholastic theologian was to use his precise technical terms and logical system for the study of theology. Commentator — Averroes (bn Rushd): He was one of the first commentators of Aristotle's works in Arabic, and his comments were often translated into Latin (along with Aristotle's text). Master — Peter Lombard: Writer of the dominant theological text for time: Sententiae (comments on the writings of church doctors) Theologian — Augustin hippo: Considered the greatest theologian who has ever lived until this time; Augustine's works are often quoted by Aquinas. Lawyer or legal expert (Iurispruitus) — Ulpian (Roman lawyer): the most quoted companion of the Pandektov. Tully — Marcus Tullius Cicero: The famous Roman statesman and orator who was also responsible for bringing considerable obscure Greek philosophy to the Latin-speaking audience, albeit generally by summarising and commenting in his work rather than translation. Dionysius — Pseudo-Donizj Areopagti: Aquinas refers to dionysian works, which is thought to be scholars of time, the person mentioned in the acts 17:34 (disciple of St. Most likely, they were written in 6th century by a writer who attributed his book to Dionysius (he said the addition of the prefix pseudo- to the name Dionysius is in most contemporary references to these works). Avicenna — Aquinas is often referred to by this Persian polymat, Aristotle/Neoplatonic/Islamic philosopher Ibn Sina (Avicenna). Al-Ghazali (Algazel); Rabbi Moses — Rabbi Moses Maimonides: Jewish rabbinic scholar, almost contemporary of Aquinas (died 1204, before the Aquinas). Scholastics has derived from a number of insights from his work, Method. Damašan — Janez Damask: Syrian Christian monk and priest Summa and key points Graphic depiction of the cyclical structure of the work of The Four and Temperament (qq. 123-170) Treatise on maxime Plaudicus circa 1327) and the Armenian language; many European languages; and the Chinese. [9] The structure of Summa Theologiae is supposed to reflect the cyclical nature of the universe in terms of the emission and return of many from platonism and into one in platonics cast in the sense of Christian ideology. The procession of the material universe from the divine essence; the pinnacle of creation in man; and the movement of man back to God through Christ and the sacraments. [10] The structure of the work reflects this cyclical arrangement. It begins with God and his existence in question 2. The entire first part of Summa deals with God and his creation, which achieves its zenith in man. So the first part ends with a man's contract. The second part of Summe deals with the purpose of man (the meaning of life) which is happiness. The ethics detailed in this work is a summary of the ethics (Aristotelian in nature) that man must follow in order to achieve his intended destiny. Since no man alone can truly live a complete ethical life (and therefore reach God), it was necessary for the perfect man to bridge the gap between God and man. That's how God became a man. So the third part of Summa deals with the life of Christ. To follow the way prescribed by this perfect man to live with the grace of God (which is necessary for the salvation of man), the sacraments were assured; the final part of Summe deals with the sacraments. The key points of Summa Theologia, 1596 Theology is the most determined of all science, because its source is divine knowledge (which cannot be deceived) and because of the greater value of its subject, whose sublimation transcends the human mind. When a man knows the effect and knows that he has a cause, the natural desire of the intellect or mind is to understand the essence of this thing. This understanding is the result of the completeness of how the intellect/mind works. [xi] The existence of something and its essence are separate (e.g. a mountain of solid gold would have its essence, because it can be imagined, not existence, because it is not in the world). More specifically, the creature of something and the human concept/imagination of such are separated in all things – except God, which is simple. Only a man can prove: god; its complete flexibility or lack of composition; his ever-growing nature (that is, He exists outside time, because time holds that part of God's created universe); His knowledge; the mode of operation of its ooake; and its power. Although Saint Thomas felt that only the human mind could prove that God created the universe, only reason could not determine whether the universe was forever or actually began at some point. [xii] Only the divine revelation from the Book of Genesis proves it. [xiii] All statements about God are either analog or metaphorical: one cannot say that he is good in exactly the same sense as God, but that in some way imitates the simple nature of God in being good, just, or wise. [xiv] 'Nevers' is the worst sin in the morality field. [xv] The principles of only war[xvii] and natural law[xviii] The greatest happiness of all, the ultimate good, consists of a beatific vision. [xix] Collecting interest on loans is prohibited because it charges people twice for the same thing. [xx] In itself, selling things for more or less than it's worth is illegal (the theory of the right price). [xxi] Contemplative life is greater than active life. [xxii] Even greater contemplative life, which acts to call others to contemplative life and give them the fruits of contemplation. [xxiii] (It was actually the lifestyle of the Dominican Friars, of which St. Peter was a member. Thomas.) Monks and bishops are in perfect condition. [xxiv] Being a monk's worth being married and even bigger (in many ways) than being a priest, but not as good as being a bishop. Although the Jews saved Christ from dying, the ply by the doads killed him, who foresaw his salvation with the Jews would begin and spread to the agats. [xxv] At the end of the world (in which all living material will be destroyed), the world will be made up of non-living matter (e.g. rocks), but it will be illuminated or strengthened in beauty by the fires of the apocalypse: A new sky and earth will be established. [xxvi] Martyrs, teachers of faith (doctors), and virgins, in this order, receive special crowns in heaven for their achievements. [xxvii] The physicist proves that the Earth is round with one means, astronomer after another: because the latter proves it by mathematics, e.g. with eclipse forms, or something like that; while this is the first to prove this through physics, e.g. by moving heavy bodies towards the centre. [xxviii] Part I: Theology This section is from the New Schaff-Herzog Encyclopedia of Religious Knowledge (work in the field of public domain). The first part of Summe is a summary in the assumption that God rules the world as a universal first cause. God fluctuates intellect; it gives strength of know and impress the kind of intelligible in mind, and fluctuates the will in that it holds well before that as a goal, creating virtus volendi. There is nothing for the sake of as a certain progress towards the subject of will, which is universally good. God does everything in every thing, but so that things themselves pull out their proper efficiency. Here areopagic ideas about the graduate effects of created things play their part in St. Peter's. [9] Part I deals with God, which is the first cause, the first cause, the unconses (primum movens imobile) and as such only exists in the act of actu – i.e. pure reality without potential, and therefore without corporeality. Its essence is actus purus et perfectus. This stems from five times the evidence of the existence of God; namely there must be the first driver, pointless, first cause in the chain of causes, absolutely essential being, absolutely perfect being and rational designer. In this regard, thoughts of unity, infinity, immutability and goodness of the highest being are subtracted. As God rules the world, the plan of order of things is left in him; in other words, its provision and its implementation in his government are a condition that causes everything that comes past the world. From here comes the fore-decision: from the end, some are destined for an ever-living life, while as far as others are concerned, some allow others to fall from this end. However, the delay is more than just a preaugm; it is the will to allow anyone to fall into sin and to grant a sentence of punishment for sin. The effect of pre-order is mercy. Because God is the first cause of everything, he is also the cause of the free actions of people with precie. Determinism was deeply grounded in st. things (with their origins to become in God) are ordered from an adultely as a means to extract its end in itself. On a moral basis, St. Thomas vigorously defends freedom; but, with its space, you can only have in mind the psychological form of self-motivation. Nothing in the world is random or free, although it may seem so concerning to an approximate cause. From this point of view, miracles become necessary in themselves and must be regarded only as inexplicable to humans. From the point of view of the first cause, everything is immutable, although from a limited point of view of secondary reason, it can be said of miracles. In his doctrine of Trinity, Aquinas begins from the Augustini system. Since God has only the functions of thought and readiness, only two processions can be profeced from the Father, but they establish the final relations of trinity persons, one with each other. Relationships must be conceived as real and not merely ideal; because, as with creatures, relationships arise through certain disasters, because there is no accident in God, but everything is substantive, and it follows that the relationship that really exists in God is the same point in relation to the matter. On the other hand, relationships that are real must be very clear with each other. Therefore, three persons must be in God. Man stands opposite God; it consists of the soul and the body. The intellectual soul is made up of intellect and will. In addition, the soul is an absolutely indivisible form of man; is an intangible substance, but not one and the same for all men (as assumed by Averroists). The power of the conscience of the soul has two sides: passive (intellectus possibilis) and active (intellectus agens). It is the ability to design concepts and abstraction of images of the mind (species) from objects that sense meaning; because what the intellect pulls from individual things is universal, the mind knows universally first and foremost and knows singularly only indirectly on the basis of a particular reflection (prim. scholasticism). Because certain principles are in mind for its speculative activity, there is also a special dislocation of works or sinderessis (rudiment of conscience)– born in a practical reason, which reserves the idea of the moral law of nature, which is so important in medieval ethics. Part II: Ethics This section is from the New Schaff-Herzog Encyclopedia of Religious Knowledge (work in the public domain). The second part of Summa follows this complex of ideas. His theme is man's quest for the highest end, which is a blessing in the 19th and 1980s. Here, St. Thomas develops his own ethical system, which has a root in Aristotle. In the chain of will, man strives for the highest end, they are free acts to the extent that one has knowledge of their end (and in it the principle of action). In the case that the will will be over, there will also be adequate means, choose freely and complete the consent. Whether the act is good or evil depends on the end. The human reason is to make judgments about the character of the end; therefore, this is the law for action. Human actions, however, are a credit to promoting the purpose of God and his honor. Sin With repeated good deeds, a man acquires a moral habit or quality that allows him to do good and easy. This applies only to intellectual and moral virtues (which Are treated by St Thomas in the aristotle's way); Theological virtues of God give man as the disposition from which these acts operate; while they strengthen, they do not form it. Disposition of evil is the opposite alternative. The act becomes evil through a deviation from reason and divine moral law. Therefore, sin involves two factors: its substance (or substance) is lust; and its form is a deviation from divine law. Sin has its origins in the olya, which decides (against reason) for the variable good. But since other human powers are also moving with the will, sin also has its seat in these. By choosing a lesser good than its end, the will is deceived by self-love, so that it acts as a cause in every sin. God is not the cause of sin, because, on the contrary, it draws everything to itself, but from the other side, God is the cause of all therefore it is also exhiptul in sin as aktio, but not as ens. The devil is not a direct cause of sin, but it excites the imagination and sensual impulse of man (as humans or things can do). Sin is the original sin. Adam's first sin flies through himself in to the entire superior race; because he is the leader of the human race and reproduction, human nature is transmitted and, together with nature, its infection. The power of the generation is therefore called especially for the infected. It's here to say that St. Patrick's Day is the first of its last 10 years. Thomas, like other scholastics, believed in creatinism; So he taught that souls are created by God. Two things, according to St. Thomas, meant human justice in paradise: iustitia originalis (in the famous original right), that is, the harmony of the power of all men before they were illuminated by desire, and possession of gratis gratum faciens (continuous, housing power good). Both are lost by the original sin, which is in the form of a loss of original justice. The result of this loss is the disorder and wavering of human nature, which manifests itself in ignorance, malice, moral weakness, and especially in the concoscence, which is the material principle of the original sin. The course of thought is as follows: when the first man postponed the order of his nature, named after nature and grace, he (and with it the human race) lost that order. This negative state is at the heart of the original sin. It follows the defect and perversion of human nature, in which the lower objectives reign, as opposed to nature, and relax the lower element in man. Because sin is contrary to divine order, guilt and punishment are the subject of punishment. Guilt and punishment correspond to each other; and because the repelling of the infinite good, which is infinitely fulfilled by man, is infinite, deserves eternal punishment. God also works with sinners to draw them to the end by through marriage and helping with grace. The law is a precept practical reason. As a moral law of nature, this participation is a reason for an all-out for everable reason; however, since a man lacks the usurpation of this reasonable law, there is the necessary divine law; and since the law applies to a number of complex relationships, practical dispoisicies of human law must be provided. The grace of divine law consists of old and new. If the old divine law contains the moral law of nature, it is generally valid; which is in it, beyond that, applies only to Jews. The new law is above all grace itself and thus the law that is given within; a gift that is superior to nature with grace, but not a written law. In this sense, as a sacramental grace, the new law is drowned out. It does, however, contain the commissioning of external and internal conduct, and thus it is considered, of course, to be the same with both the old law and the law of nature. Consilia shows how you can the end better and more pulled with complete failure of the world goods. Because man is a

