

Summa Theologica, Part I-II  
(Pars Prima Secundae)  
From the Complete  
American Edition

SAINT THOMAS AQUINAS

A  
PUBLIC DOMAIN  
BOOK

# Summa Theologica Pars Prima Secundae

**Henrik Lagerlund, Benjamin Hill**

## **Summa Theologica Pars Prima Secundae:**

**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 Theologi 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

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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 Theologica, Part I-II (Pars Prima Secundae)* Saint Aquinas Thomas,2023-08-22 In Summa Theologica Part I II Pars Prima Secundae Saint Thomas Aquinas embarks on a systematic and comprehensive exploration of moral theology addressing the essential questions of human existence and the nature of virtue Written in a dialectical style Aquinas employs the scholastic method presenting opposing views before articulating a nuanced resolution This part of the foundational work delves into the essence of humanity the principles of ethical behavior and the role of divine law making it seminal for understanding Christian moral philosophy within medieval scholastic thought Saint Thomas Aquinas a towering figure of the Christian intellectual tradition was profoundly influenced by the Aristotelian philosophy and the theological currents of his time Living in the 13th century his experiences in a rapidly changing Europe marked by theological debates and the encounter with Islamic philosophy profoundly shaped his works His synthesis of faith and reason not only forged a path for future philosophers and theologians but also reflected his deep commitment to elucidating divine truth in an accessible manner Summa Theologica Part I II is an essential read for anyone seeking to deepen their understanding of ethics moral philosophy and the interplay of reason and faith Its rigorous analysis and robust theological insights make it a vital resource for scholars and lay readers alike challenging us to consider the moral implications of our actions in a complex world     *Summa Theologica, Part I-II (Pars Prima Secundae)* Saint Aquinas Thomas,2018-03-14     **Summa Theologica, Part I-II (Pars Prima Secundae)** Saint Thomas,2018-02-28     *Summa Theologica, Part II (Pars Prima Secundae)* Saint Aquinas Thomas,2018-04-05     **Summa Theologica, Part I-II (Pars Prima Secundae)** St Aquinas,2010-10 This edition of Summa Theologica in modern easy to read font was translated by Fathers of the English Dominican Province     *Summa Theologica, Part I-II (Pars Prima Secundae)* *From the Complete American Edition* Saint Thomas (Aquinas),2006     *Summa Theologica, II. I* Saint Aquinas Thomas,2018-03-11     **Summa Theologica** Saint Thomas,2015-10-24 *Summa Theologicae 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 *Paul, Thomas Aquinas, and James K. A. Smith on the Role of Reason in Human Formation* K. Lauriston Smith, 2025-12-11 This book argues that Paul's seminal thesis on human moral formation in Romans 12 1 2 can be best understood when it is interpreted through the lens of a philosophical and theological anthropology that merges the views of Thomas Aquinas and James K A Smith *Joan Martí de Figuerola: Works (1519-1521)* Elisa Ruiz García, Luis F. Bernabé Pons, 2024-02-26 *Lumbre de fe* is the most extensive and articulate polemic text of polemic against Islam written during the 16th century in Spanish in the Iberian Peninsula The work is the result of the preaching task carried out by Joan Martí de Figuerola for the conversion of the Mudejars of Zaragoza between 1517 and 1518 a task that brought Figuerola into numerous confrontations with the secular authorities for disturbing the coexistence

between the two confessions Lumbre de fe also stands out for its use of Qur'anic texts in Arabic to attack Islam. These texts transliterated in Latin characters and translated into Spanish are commented and discussed by Figuerola making use of his vast theological erudition and his experience as a preacher in the crown of Aragon. The manuscript in which the work is preserved also contains numerous images representing Islamic beliefs and rites which further reinforces the enormous originality and strength of the work

**Routledge Companion to Sixteenth Century Philosophy** Henrik Lagerlund, Benjamin Hill, 2017-01-06 Sixteenth century philosophy was a unique synthesis of several philosophical frameworks a blend of old and new including but not limited to Scholasticism Humanism Neo Thomism Aristotelianism and Stoicism Unlike most overviews of this period The Routledge Companion to Sixteenth Century Philosophy does not simplify this colorful era by applying some traditional dichotomies such as the misleading line once drawn between scholasticism and humanism Instead the Companion closely covers an astonishingly diverse set of topics philosophical methodologies of the time the importance of the discovery of the new world the rise of classical scholarship trends in logic and logical theory Nominalism Averroism the Jesuits the Reformation Neo stoicism the soul's immortality skepticism the philosophies of language and science and politics cosmology the nature of the understanding causality ethics freedom of the will natural law the emergence of the individual in society the nature of wisdom and the love of god Throughout the Companion seeks not to compartmentalize these philosophical matters but instead to show that close attention paid to their continuity may help reveal both the diversity and the profound coherence of the philosophies that emerged in the sixteenth century The Companion's 27 chapters are published here for the first time and written by an international team of scholars and accessible for both students and researchers

**Wonder and Skepticism in the Middle Ages** Keagan Brewer, 2016-01-29 Wonder and Skepticism in the Middle Ages explores the response by medieval society to tales of marvels and the supernatural which ranged from firm belief to outright rejection and asks why the believers believed and why the skeptical disbelieved Despite living in a world whose structures more often than not supported belief there were still a great many who disbelieved most notably scholastic philosophers who began a polemical programme against belief in marvels Keagan Brewer reevaluates the Middle Ages reputation as an era of credulity by considering the evidence for incidences of marvels miracles and the supernatural and demonstrating the reasons people did and did not believe in such things Using an array of contemporary sources he shows that medieval responders sought evidence in the commonality of a report similarity of one event to another theological explanations and from people with status to show that those who believed in marvels and miracles did so only because the wonders had passed evidentiary testing In particular he examines both emotional and rational reactions to wondrous phenomena and why some were readily accepted and others rejected This book is an important contribution to the history of emotions and belief in the Middle Ages

*Check List of Books Printed During the Fifteenth Century* Newberry Library, Pierce Butler, 1924

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