

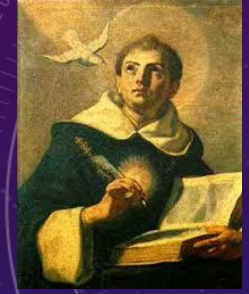


ST. THOMAS AQUINAS (1225-1274) AS OUR BROTHER

DATE: NOV. 18TH 2023

ROSA, SH KANG, OP
MYSTERIALUCIS CHAPTER

BIOGRAPHY



- Born circa 1225 in Roccasecca, in the Kingdom of Sicily as a son of **Landolfo** count of Aquino and **Theodora**, the countess of Teano.
- Youngest of eight siblings.
- Prediction of a Holy Hermit.



EARLY LIFE AND EDUCATION



- **At the Abbey of Monte Casino** amongst Benedictine Monks when he was 5 years old.
- For the next 5 years at a Benedictine house in **Naples**. He studied Aristotle's work. He also developed an interest in more contemporary monastic orders.
- **Circa 1239 – 1244:**

EDUCATION – CONT'D



- Family's kidnap. Thomas' imprisonment in the fortress of San Giovanni at Roccasecca.

* Legend – That night two angels appeared to him as he slept and strengthened his determination to remain celibate, saying “we gird you with the girdle of Perpetual virginity.”

In 1244, his mother, Theodora sought to save his family's dignity.

Thomas was first sent to Naples and then to Rome to meet

Johannes von Wildeshausen, the Master

General of the Dominican Order.



EDUCATION – CONT'D



- From 1245 to 1252: Thomas continued to pursue his studies with Dominicans in Naples, Paris (this is the place where he met St. Albert the Great (1206-1280)) and Cologne. He went on to teach at the University of Paris. St. Albert the Great defended him, “We call this young man a dumb ox, but his bellowing in doctrine will one day resound throughout the world!”



PRINCIPAL WORKS



- **St. Thomas Aquinas was a prolific writer; he wrote close to 60 unknown works ranging in length from short to tome-like.**
- **While teaching at Colonge in the early 1250s:**
- **In 1256, while serving as regent master in theology at the University of Paris:**

PRINCIPAL WORKS – CONT'D



- **From 1265 to 1274: *Summa Theologiae*** (summary of theology) largely in philosophical in nature and it is followed by ***Summa Contra Gentiles*** (*Against the errors of the infidels*).
- Many commentaries, for example, examining the principles of natural philosophy espoused in Aristotle's writings: ***O the Heavens, Meteorology, On Generation and Corruption, On the Soul, Nicomachean Ethics*** and ***Metaphysics***, and ***others***.
- Some of the Hymns for the feast of Corpus Christi, ***Pange Lingua, Tantum Ergo*** and ***Panis Angelicus***.

SIGNIFICANT DISPUTES IN 1268-1272



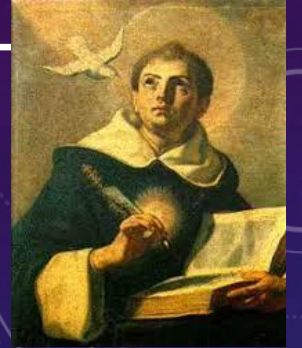
- **In 1268 – 1272:** Disputes Averroism as regent master at the University of Paris for a second time. Thomas wrote two works, one is ***De unitate intellectus contra Averroistas*** (*On the unity of intellect, against Averroists*) and the other is ***De aeternitate mundi, contra murmurantes*** (*On the eternity of the world, against Grumblers.*)

MEDIEVAL SCHOLASTIC METHOD



- Scholasticism is a **method** of critical thought...
- A way of teaching or learning.
- **The main purpose** is to find an answer to a question or to show that a contradiction can be resolved.

SUMMA THEOLOGIAE III-Q46-A1-A12: THE PASSION OF CHRIST

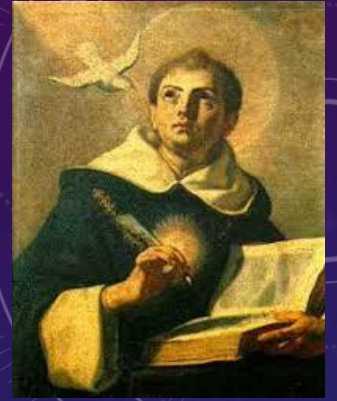


- 12 articles:
- 1. whether it was necessary for Christ to suffer for the deliverance of the human race?
- 2. whether there was any other possible means of delivering men?
- 3. whether this was the most suitable means?
- 4. whether it was fitting for Christ to suffer on the cross?
- 5. the extent of His sufferings?
- 6. whether the pain he endured was the greatest?
- **7. whether His entire soul suffered?**
- **8. whether His Passion hindered the joy of fruition?**
- 9. the time of the Passion.
- **10. the place;**
- **11. whether it was fitting for Him to be crucified with robbers?**
- **12. whether Christ's Passion is attributed to the Godhead?**

ST III-Q46-ARTICLE 1. WHETHER IT WAS NECESSARY FOR CHRIST TO SUFFER FOR THE DELIVERANCE OF THE HUMAN RACE?

- **Objection 1.** It would seem that it was not necessary for Christ to suffer for the deliverance of the human race. For the human race could not be delivered except by God, according to Isaiah 45:21: "Am not I the Lord, and there is no God else besides Me? A just God and a Saviour, there is none besides Me." But no necessity can compel God, for this would be repugnant to His omnipotence. Therefore it was not necessary for Christ to suffer.
- **Objection 2.** Further, what is necessary is opposed to what is voluntary. But Christ suffered of His own will; for it is written (Isaiah 53:7): "He was offered because it was His own will." Therefore it was not necessary for Him to suffer.
- **Objection 3.** Further, as is written (Psalms 24:10): "All the ways of the Lord are mercy and truth." But it does not seem necessary that He should suffer on the part of the Divine mercy, which, as it bestows gifts freely, so it appears to condone debts without satisfaction: nor, again, on the part of Divine justice, according to which man had deserved everlasting condemnation. Therefore it does not seem necessary that Christ should have suffered for man's deliverance.
- **Objection 4.** Further, the angelic nature is more excellent than the human, as appears from Dionysius (Div. Nom. iv). But Christ did not suffer to repair the angelic nature which had sinned. Therefore, apparently, neither was it necessary for Him to suffer for the salvation of the human race.
- **On the contrary**, It is written (John 3:14): "As Moses lifted up the serpent in the desert, so must the Son of man be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting."
- **I answer that**, As the Philosopher teaches (Metaph. v), there are several acceptations of the word "necessary." In one way it means anything which of its nature cannot be otherwise; and in this way it is evident that it was not necessary either on the part of God or on the part of man for Christ to suffer. In another sense a thing may be necessary from some cause quite apart from itself; and should this be either an efficient or a moving cause then it brings about the necessity of compulsion; as, for instance, when a man cannot get away owing to the violence of someone else holding him. But if the external factor which induces necessity be an end, then it will be said to be necessary from presupposing such end—namely, when some particular end cannot exist at all, or not conveniently, except such end be presupposed. It was not necessary, then, for Christ to suffer from necessity of compulsion, either on God's part, who ruled that Christ should suffer, or on Christ's own part, who suffered voluntarily. Yet it was necessary from necessity of the end proposed; and this can be accepted in three ways. First of all, on our part, who have been delivered by His Passion, according to John (3:14): "The Son of man must be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting." Secondly, on Christ's part, who merited the glory of being exalted, through the lowliness of His Passion; and to this must be referred Luke 24:26: "Ought not Christ to have suffered these things, and so to enter into His glory?" Thirdly, on God's part, whose determination regarding the Passion of Christ, foretold in the Scriptures and prefigured in the observances of the Old Testament, had to be fulfilled. And this is what St. Luke says (22:22): "The Son of man indeed goeth, according to that which is determined"; and (Luke 24:44-46): "These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning Me: for it is thus written, and thus it behooved Christ to suffer, and to rise again from the dead."
- **Reply to Objection 1.** This argument is based on the necessity of compulsion on God's part.
- **Reply to Objection 2.** This argument rests on the necessity of compulsion on the part of the man Christ.
- **Reply to Objection 3.** That man should be delivered by Christ's Passion was in keeping with both His mercy and His justice. With His justice, because by His Passion Christ made satisfaction for the sin of the human race; and so man was set free by Christ's justice: and with His mercy, for since man of himself could not satisfy for the sin of all human nature, as was said above (III:1:2), God gave him His Son to satisfy for him, according to Romans 3:24-25: "Being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath proposed to be a propitiation, through faith in His blood." And this came of more copious mercy than if He had forgiven sins without satisfaction. Hence it is said (Ephesians 2:4): "God, who is rich in mercy, for His exceeding charity wherewith He loved us, even when we were dead in sins, hath quickened us together in Christ."
- **Reply to Objection 4.** The sin of the angels was irreparable; not so the sin of the first man (I:64:2).

ARTICLE OF FAITH *FROM TRUTH (DE VERITATE)*



- This work was written in Rome, 1261-64.
- * **Pope Leo II** summed up St. Thomas' service to the Faith as "Aeterni Patris" (Eternal father): He won this title of distinction for himself.

LATER LIFE AND DEATH

- **In June 1272:**
- **St. Thomas's mystic vision on the feast of St. Nicholas in 1273:**
"Thou hast written well of me, Thomas; what reward wilt thou have?"
to which St. Thomas Aquinas replied, "None other than thyself, Lord."



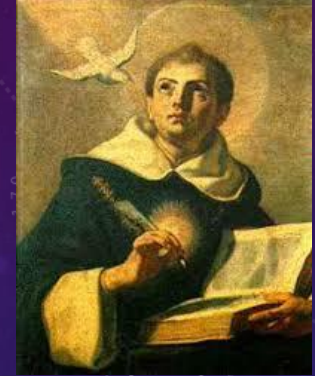
LATER LIFE AND DEATH – CONT'D



- **In January 1274:**
- **His canonization** by Pope John XXII in July 18th 1323.
- **His feast:** January 28th, originally it as March 7th.



TEACHINGS



- His purity of mind with Divine grace made him the “Angelic doctor.”
- The spirit of prayer:

TEACHINGS – CONT'D (MORAL TEACHING)



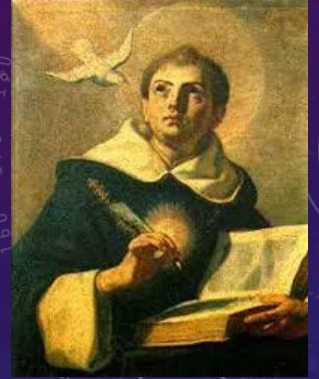
- **The reality and dignity of being a human person:**
- **Human capacities and the image of God:**
- **The primary goal of human life:**

TEACHINGS – CONT'D (MORAL TEACHING)



- **Virtues:**
 - * **Four Cardinal Virtues:** Prudence, Justice, Courage and Temperance
 - * **Theological Virtues:** Faith, Hope and Charity.
- **Human flourishing (ethical life):**

PANIS ANGELICUS

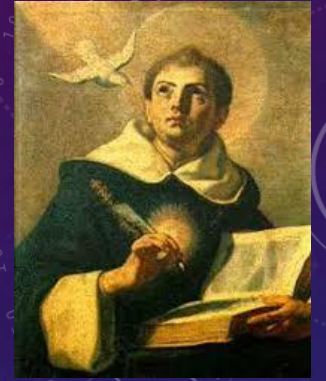


- **Let us listen together.**

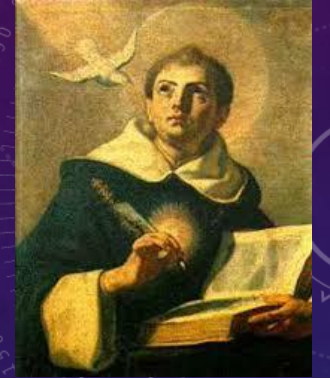
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by Friar Alessandro, OFM

SHALL WE TAKE A BREAK?

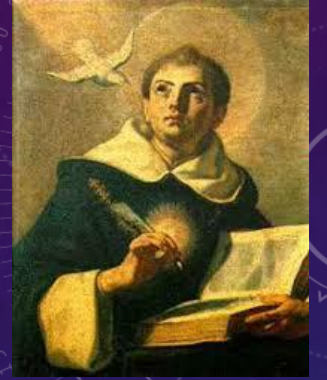


QUESTIONS FOR REFLECTION:




- **What is your learning from St. Thomas Aquinas today?**
- **Where was your energy highest and lowest?**
- **How can we apply his teaching in our daily life?**
- **How do you define your friendship?**
- **How do you define your happiness?**

WHAT TO IMITATE FROM OUR BROTHER ST. THOMAS AQUINAS:



LET RECITE THIS PRAY TOGETHER.



Prayer of St. Thomas Aquinas
Grant me, O Lord my God,
A mind to know you,
A heart to seek you,
Wisdom to find you,
Conduct pleasing to you,
Faithful perseverance
in waiting for you,
and a hope of finally
embracing you.

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PRAY FOR US!

- **St. Dominic. Pray for us.**
- **St. Albert the Great. Pray for us.**
- **St. Thomas Aquinas. Pray for us.**

