
SAINT THOMAS AQUINAS

COMMENTARY ON THE SENTENCES
BOOK IV, DISTINCTIONS 1–13

Translated by Beth Mortensen, STD

COMMENTARY ON THE SENTENCES

Volume 7

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NOTES ON THE TEXT

Latin Text of St. Thomas

The Latin text used in this volume is originally based on the 1858 Parma Edition, transcribed by Roberto Busa. It was subsequently revised by The Aquinas Institute according to the 1947 M. F. Moos Edition. Certain key passages have been footnoted as having a text corrected according to the Provisional Leonine Edition (PLE). We would like to express our gratitude to the Leonine Commission for their help in the correction of these passages.

English Translation of St. Thomas

The English translation of the *Commentary on the Sentences* in this volume was prepared by Beth Mortensen, STD. It has been edited and annotated by Michael Bolin, PHD, Jeremy Holmes, PHD, and Peter Kwasniewski, PHD. Translations of the *Sentences* of Peter Lombard are taken from *The Sentences, Book 4: On the Doctrine of Signs*, Toronto: Pontifical Institute of Mediaeval Studies, 2009, translated by Giulio Silano. Used with permission.

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DEDICATED WITH LOVE TO
OUR LADY OF MT. CARMEL

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INTRODUCTION

Thomas Aquinas was a towering intellect of the Middle Ages, whose influence has extended across the centuries and spanned academic disciplines. Living at a time when Greek philosophy and Roman jurisprudence were being transformed into the theology and philosophy of the new universities, Aquinas integrated the Platonist tradition at its height with a bold use of Aristotle. He did not hesitate to engage the work of Islamic scholars, such as Avicenna and Averroes, as well as Jewish commentators like Rabbi Moses Maimonides. While naturally subject to the prejudices of his day, Aquinas nevertheless managed a remarkable degree of objectivity when evaluating even the authorities he most revered, such as Aristotle and Augustine. Much of Aquinas's enduring importance comes from his ability to sift all these sources and meld a coherent structure from them.¹

While Aquinas's best-known work, the *Summa theologiae*, has existed in English for decades, his first major work, the *Commentary on the Sentences* of Peter Lombard (often called the *Scriptum* for *Scriptum super libros Sententiarum*²) has been translated only in small portions.³ In this present set of volumes, the Aquinas Institute makes the entirety of Book IV of the *Scriptum* available in English for the first time in history. This translation could not have been accomplished without a 2013 Scholarly Editions and Translations grant from the National Endowment for the Humanities.

The *Sentences* of Peter Lombard was the standard theological text from the twelfth through the fifteenth century.⁴ Producing a commentary on Lombard's text served as the equivalent of today's doctoral dissertation, since it qualified the commentator to teach at the university. Accordingly, all of Aquinas's contemporaries, from Albert the Great to William of

¹ Of the biographies written about St. Thomas, several enter into the details of how the *Commentary on the Sentences* came to be written and comment on its structure, content, and characteristics as well as the place it occupies in Aquinas's corpus of writings. The best and most up-to-date account is that of Jean-Pierre Torrell, *Saint Thomas Aquinas*, vol. 1: *The Person and His Work*, trans. Robert Royal (Washington, DC: The Catholic University of America Press, 1996; rev. ed. 2005), 36–53, although still very useful is James A. Weisheipl, *Friar Thomas d'Aquino: His Life, Thought, and Works*, with corrigenda (Washington, DC: The Catholic University of America Press, 1983), 53–92. For further discussion see M.-D. Chenu, *Toward Understanding St. Thomas*, trans. Albert M. Landry and Dominic Hughes (Chicago: Regnery, 1964), 226–37; E. M. Macierowski, *Thomas Aquinas's Earliest Treatment of the Divine Essence* (Binghamton, NY: Global Publications, 1998), 1–16; Simon Tugwell, *Albert and Thomas, Selected Writings* (New York: Paulist Press, 1988), 363–418.

² Also called *Scriptum super Sententiis* or *Scriptum super Sententias*. In citations, it is typical to find In IV Sent. for Book IV of Aquinas's *Commentary on the Sentences*.

³ The largest translation of Aquinas's *Commentary on the Sentences* to be published until now is Peter Kwasniewski's *On Love and Charity: Readings from the Commentary on the Sentences of Peter Lombard* (Thomas in Translation series. Washington DC: Catholic University Press, 2008), which translates, in whole or in part, twelve Distinctions from the *Scriptum*, including one Distinction from Book IV.

⁴ It remained in use in some schools even to the end of the eighteenth century. See Romanus Cessario, *A Short History of Thomism* (Washington, DC: The Catholic University of America Press, 2005), 62. For a more comprehensive history of the *Sentences* and its commentaries through the centuries (including one by Martin Luther), see Philipp W. Rosemann, *The Story of a Great Medieval Book: Peter Lombard's "Sentences"* (Peterborough, Ont.: Broadview Press, 2007). Although here we are compelled to focus on the *Sentences* in relation to Thomas Aquinas's opus, readers who wish to investigate the massive historical significance of Peter Lombard and his *Sentences* should see Marcia L. Colish, *Peter Lombard*, 2 vols. (Leiden: E. J. Brill, 1994) and Philipp W. Rosemann, *Peter Lombard* (Oxford: Oxford University Press, 2004).

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Ockham to John Duns Scotus and beyond, produced their own commentaries on the *Sentences*, yet none of these have fully appeared in English to date. As Peter Kwasniewski points out in his book *On Love and Charity: Readings from the Commentary on the Sentences of Peter Lombard*,

Manuscripts of Aquinas's *Scriptum* were considerably more diffused and studied in the centuries after Thomas's death than either of his *Summae* tended to be, largely because of the fact that Lombard's *Sentences* retained its status as a standard textbook. (A budding student of theology in the middle of the fourteenth century could readily find out what a whole sequence of great masters—e.g., Albert, Bonaventure, Thomas, Scotus—had to say about the Holy Spirit as charity by just looking up Book I, Distinction 17. Surely this common set of reference points must have been a major factor in the remarkable pedagogical endurance of the *Sentences*.)⁵

The *Sentences* commentary tradition in general is important to every aspect of medieval studies, and Aquinas's work is a high point in the genre. There is scarcely any issue facing the medieval mind that Thomas did not address in this first demonstration of his mastery of the knowledge of his time. Political philosophy and law, Church authority, language and linguistics, semiotics and sign theory, philosophical anthropology, marital relations and mysticism all have a *locus classicus* in Aquinas's *Commentary on the Sentences*. Thus its translation will be helpful not only to medievalists and theologians, but to anyone with an interest in influential philosophical systems, religious themes, or even the history of education.

Indeed, Aquinas's *Commentary on the Sentences* is much more than a commentary. It is the only one of his works that is comparable to the *Summa* in size and scope: 1,501,918 words as compared to the *Summa's* 1,657,689 words; no other work of Aquinas even attempts to be so comprehensive and detailed. Moreover, it includes topics that Aquinas never treated in the *Summa Theologiae* or anywhere else in his opus.⁶ On the other hand, the *Commentary on the Sentences* often contains explicit and in-depth accounts of arguments or positions that Aquinas refers to only implicitly or as subtext in his later works. And of course, the *Commentary on the Sentences* is crucial to any consideration of developments in Aquinas's thought over the course of his career.

However, the *Commentary on the Sentences* is not a commentary in the sense of Thomas's later commentaries on Scripture or works of Aristotle. The format of the *Scriptum* was not a careful, line-by-line analysis of Peter Lombard's work, but the product of a lively classroom discussion in which Aquinas enjoyed the liberty to take up any inquiry the Lombard's text inspired. As Tugwell observes, "The lectures on the *Sentences*, which preceded graduation as a Master, gave scope for the exploration of isolated topics, since the lecturer was quite free to take up any point he wanted and tease it out with little reference to the actual text of the Lombard."⁷ In many Distinctions, the Prologue containing the *divisio textus* and the Exposition that closes

⁵ Peter Kwasniewski, *On Love and Charity: Readings from the Commentary on the Sentences of Peter Lombard* (Thomas in Translation series. Washington DC: Catholic University Press, 2008), 6.

⁶ An example of the latter would be *In IV Sent.* d. 49, q. 1, a. 2, qa 5, "Whether beatitude is the same thing as the kingdom of God." There is no query quite like it elsewhere.

⁷ *Albert and Thomas*, 249.

the *Distinction* are the only points in the discussion where Thomas explicitly refers to the *Sentences*. Torrell notes:

Between these two markers [the *proemium* and the *expositio textus*] we can see the vestiges of the literal commentary, which was honored less and less. If we wish to get an idea of the proportions of the young professor's text compared with that of the Master, we can consider the example Father Chenu once gave: the two pages of distinction 33 of Book III provide Thomas with the occasion to pose 41 questions, which he develops over 88 pages.⁸

Thomas's apparent tangents and departures from the Lombard's discussions suggest that an incipient vision of an order, conciseness, and pedagogical tightness was forming in his mind during this academic exercise, to attain its maturity in his *Summa theologiae*. Yet the format of the *Commentary on the Sentences* also afforded a certain quality of expansiveness and exploration that the later *Summae* could not accommodate.

The Text

The *Commentary on the Sentences* follows the structure of Peter Lombard's *Sentences*,⁹ which is divided into four books; each book is subdivided into topics called "Distinctions".¹⁰ This set of volumes represents Book IV of this monumental work.

Within each Book of the *Commentary on the Sentences*, St. Thomas follows the division of Distinctions set down by Peter Lombard, and further divides each Distinction into questions, and then articles, and finally *quaestiunculae* or "sub-questions." We have preserved Thomas's own system of posing questions and objections in the series of *quaestiunculae*, then listing the responses and replies to all the *quaestiunculae* together.

The Latin text with which we began was our own corrected and revised version of Robert Busa's digital text. Until now, Renaissance and medieval scholars have been relying on the 1944 edition of Moos, which covers Distinctions 1–22.¹¹ The second half of Book IV is available in the

⁸ *The Person and His Work*, 41.

⁹ On the overall structure of Lombard's *Sentences*, see Rosemann, *Lombard*, 54–70; Colish, *Lombard*, passim; W. J. Hankey, *God in Himself: Aquinas' Doctrine of God as Expounded in the Summa Theologiae* (Oxford: Oxford University Press, 1987), 19–35; see also Vincent McNabb's analysis of the contents of classic summaries of theology: "Saint Thomas and Moral Theology," in *Xenia Thomistica*, ed. Sadoc Szabó (Rome: Vatican Press, 1925), 2:187–202. In an immensely useful publication from 1932, "Plan des *Sentences* de Pierre Lombard d'après S. Thomas" (*Bulletin Thomiste* 3 [1930–1933], Notes et communications, 131*–154*), Paul Philippe offered a complete structural overview of the *Sentences* from the perspective of Aquinas, a kind of aerial map for the would-be explorer of either the base text or the commentary. St. Thomas's own ingenious *divisio textus* of the four books may be found in the Prologue to Book I, which Ralph McInerny has translated in *Thomas Aquinas: Selected Writings* (London/New York: Penguin, 1998), 51–54; cf. Torrell, *Person and Work*, 42–44, for a brief discussion of the plan offered in this Prologue, and references to secondary literature.

¹⁰ The division of Peter Lombard's *Sententiae* into Distinctions is attributed to Alexander of Hales (cf. Torrell, *Person and Work*, 40).

¹¹ *Scriptum super libros Sententiarum*, vols. 3 and 4 (containing Books III and IV, dd. 1–22), ed. Maria Fabianus Moos (Paris: Lethielleux, 1933 and 1947).

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Parma edition (1858).¹² It is standard procedure to cross-check problematic texts and lacunae with the older “Piana” edition, revised and reprinted by Vives in 1879.¹³ The Aquinas Institute has followed this procedure in refining the quality of our Latin text and correcting some inconsistencies that had crept in over time, particularly in digital transfers of these older editions. However, we owe an enormous debt of gratitude to Adriano Oliva and the Leonine Commission for allowing the Aquinas Institute access to the provisional version of the forthcoming critical edition of Book IV of the *Scriptum*. Since its founding 1870 to provide definitive editions of Aquinas’s works, the Leonine Commission has become the standard for the editing of medieval texts. At this writing, the Leonine’s critical edition of the Latin text of Book IV of the *Scriptum* is nearing completion. This generous collaboration has allowed us to correct our translation at certain key points, which are indicated by footnotes to the Latin text under the abbreviation PLE (Provisional Leonine Edition).

For the references Aquinas makes to other authors, we have provided sufficient data to locate the texts in a modern edition. Critical editions of Patristic authors have been used where available, substituting CCSL citations for the PL and PG citations in Moos. All quotations from authorities, especially from Scripture, have been translated directly from Thomas’s text, not taken from modern translations. As is well known, Thomas cites from memory and so his quotations are not always exact; he occasionally elides different texts or ascribes to one author or book what is to be found in another. (The same is true for his rather frequent citations from “the Gloss,” a notoriously complicated tangle of sources found in many forms and variants.¹⁴) These discrepancies are duly noted. It is all the more necessary to pay attention to *his* take on Scripture passages, since modern translations can fail to capture just the point that Thomas discerns in a particular verse as he knew it in Latin. Since Thomas cites Scripture by book and chapter, we have taken the liberty of inserting verse numbers. When Thomas refers to Psalms by number, he follows the numbering of the Vulgate. Because many people in modern times follow the Hebrew numbering (which is, in most cases, one ahead of the Vulgate’s), we have used this numbering in the English translation.

At the beginning of many articles, the reader will find a note indicating *loca parallela* or “parallel texts,” for readers who wish to consult other places in St. Thomas’s works where he deals with the same or similar topics. However, scholars such as Chenu have warned against the danger of using parallel texts to forge an artificial structure in a systemization that overlooks the object, method, and development of each passage in context.¹⁵ As Peter Kwasniewski advises:

¹² For Book IV, dd. 23–50: Sancti Thomae Aquinatis *Opera omnia*, vol. 7/2: *Commentum in quartum librum Sententiarum magistri Petri Lombardi* (Parma: Typis Petri Fiacadori, 1858), pp. 872–1259.

¹³ For the story of the revisions of this text and the Leonine Commission’s progress in producing its edition, see Adriano Oliva, OP: “The Leonine Commission, 125 Years after its founding, Settles in Paris” at <http://dspace.unav.es/dspace/bitstream/10171/16171/1/9.%20OLIVA.pdf>.

¹⁴ We do not enter into the exquisite minutiae of *Gloss* composition but are content, with a nod to the convenient PL edition, to refer in our notes to “Strabo’s *Gloss*”—aware that it is not really Strabo’s. See M. T. Gibson, “The Place of the *Glossa ordinaria* in Medieval Exegesis,” in *Ad litteram: Authoritative Texts and Their Medieval Readers*, ed. Mark D. Jordan and Kent Emery, Jr. (Notre Dame: University of Notre Dame Press, 1992), 5–27.

¹⁵ See Chenu, *Toward Understanding St. Thomas*, 272–73 and 276.

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Dedicated students of St. Thomas know they should handle with care . . . the variety of overlapping treatments he left behind: one pays close attention to the genre of the work, the exact question being investigated, the resources brought to bear on it, the purpose of the inquiry, and, of course, its place in the overall life and writings of its author. One treats an earlier text as, *ceteris paribus*, less definitive than a later text; one treats a disputed question or a *quodlibet* differently from a theological *summa*. . . One may say, in short, that the notion of a parallel text is valid provided one does not entertain false expectations of the completeness or exactness of any parallelism.¹⁶

For these reasons, our efforts to cross-reference *loca parallela* in other works of Aquinas have focused on including all *extensive* parallels on a given subject (bearing in mind that in many cases looser or broader parallels abound); hence, more oblique or generic ones are not mentioned.

Our thanks also go out to the Pontifical Institute for Mediaeval Studies (Toronto), for permission to use Giulio Silano's translation of Book IV of Peter Lombard's *Sentences* wherever Aquinas quotes the Lombard's words in the prologue and exposition of each Distinction.¹⁷ Silano's translation should allow students to locate the original passages Aquinas comments upon with much more ease and speed, illuminating references that would otherwise be completely abstruse. For efficiency, quotations from Peter Lombard's *Sentences* are marked only with their reference within the *Sentences*; British spelling in these quotations has been brought into conformity with American standards for consistency within the text.

Book IV

Book IV, as St. Thomas sets forth in his prologue to the whole Book, is the study of the "medicine" for the infirmity that is sin. This medicine was bestowed on humankind in the form of the Incarnation: "From this universal medicine," that is, the Word of God made flesh in Christ, "come forth other particular medicines resembling the universal medicine, and by these intermediaries the power of the universal medicine reaches the sick: and these are the sacraments."¹⁸

Thus Book IV treats the seven sacraments of the Christian church: efficacious signs that are offered to the faithful to give them the grace to reach the goal of human life. Each of the sacraments are investigated in turn in Distinctions 1-42; Distinctions 43-40 deal with the sacraments' aim in "beatitude," the blessedness or happiness that awaits the human soul in heaven.

When Aquinas died before finishing his master-work, the *Summa theologiae*, his followers filled in the missing sections on penance, marriage, and beatitude with passages copied and re-shuffled from Book IV of the *Scriptum*, using an order presumably handed down to them

¹⁶ Peter Kwasniewski, *On Love and Charity: Readings from the Commentary on the Sentences of Peter Lombard* (Washington, DC: The Catholic University of America Press, 2008), Full Introduction (available at <http://cuapress.cua.edu/res/docs/thomasaquinas-suppmaterials.pdf>), p.18-19.

¹⁷ Peter Lombard and Giulio Silano. *The Sentences, Book 4: On the Doctrine of Signs*. (Toronto: Pontifical Institute of Mediaeval Studies, 2010).

¹⁸ *In IV Sent.*, Proemium.

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from St. Thomas. This translation will make these passages available in English for the first time within the context of the work to which they belong organically.

The treatise on matrimony (Distinctions 26–42) is of special note, since it is the only place in Aquinas’s work where he gives an extensive treatment to marriage as a natural institution and a sacrament. In the midst of a careful legal analysis of marriage as a contract with the consequent “debt” it incurs, moments of unlooked-for sensitivity arise, such as St. Thomas’s mild admonition that

a wife is not subject to the power of her husband like a slave girl; rather there is a certain partnership between man and wife, which is terminated by the death of one of them, so that a dying man cannot leave his wife to another in his will. And so it is clear that wives do not have the same nature as possessions.¹⁹

A poetic conclusion (popularly attributed to 17th century Bible commentator Matthew Henry) drawn from the creation of woman in Genesis makes some of its earliest appearances in Book IV of the *Scriptum*:²⁰

She was not formed either from the highest part, nor from the lowest, but from the side of man. She seems to have been taken from the most excellent place: for the heart is the most important of the members, and the ribs are right beside it. And it must be said that the heart is the most noble as regards the origin of life, but the head as to the full complement of virtues, in which occur movement and sense, which the sensitive life consists in.

Book IV also boasts two of Aquinas’s little-known meditations on the Mass in the Expositions to Distinctions 8 and 12.²¹ Here he departs for a moment from the text of the Sentences to delve into the meaning of the rich manifold signs that enfold the sign that is the sacrament of the Eucharist. Distinction 8’s Exposition gives a *divisio* of the Mass that focuses on the effect on the congregation of each step in the liturgy. The Exposition to Distinction 12 opens the significance of every gesture of the priest in representing Christ’s Passion during the Canon of the Mass.

A Note on the Translation

In 2012, when the Aquinas Institute launched its project to publish Aquinas’s *Opera Omnia* in bilingual Latin-English editions, we did not imagine we would be making Thomas’s works available to the largest and broadest readership that he has ever enjoyed in history. Yet the

¹⁹ *In IV Sent.*, d. 38, q. 1, a. 1, qa. 1.

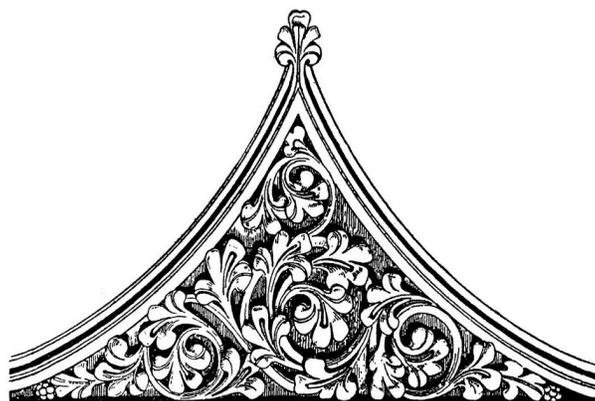
²⁰ Peter Lombard writes in *Sentences*, Book II, d. 18, q. 2 (104), 1 that “[Woman] was formed not from just any part of [man’s] body, but from his side, so that it should be shown that she was created for the partnership of love, lest, if perhaps she had been made from his head, she should be perceived as set over man in domination; or if from his feet, as if subject to him in servitude.” He raises this image again in Book IV, d. 28, q. 4 (176), 1, where Aquinas takes it up in this passage from his exposition to Distinction 28. Aquinas uses the argument also in *In IV Sent.*, d. 15, q. 2, a. 5, qa 1, in conjunction with a reference to the conjugal partnership in Augustine’s opening to *De Bono Conjugii*. Aquinas’s linking of these two texts seems to be the reason that the comparison is found vaguely attributed to Augustine in much modern literature, though its provenance has been traced no earlier than Hugh of St. Victor, (*De Sacramentis*, Book 1, VI, XXXV) and the Lombard himself.

²¹ See also <http://www.newliturgicalmovement.org/2015/07/st-thomas-aquinass-early-commentary-on.html#.WUWzRZBuJnI>

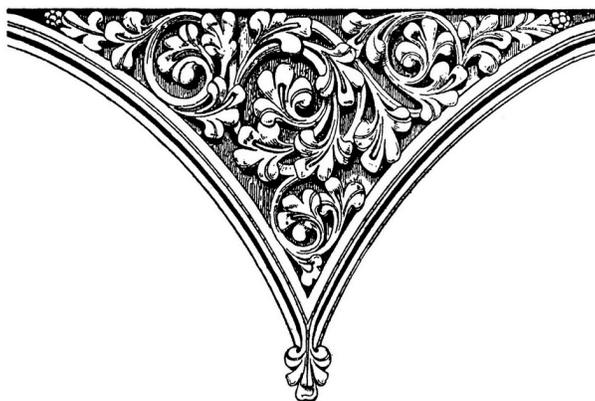
INTRODUCTION

bilingual format of our books means that they are useful to uninitiated students of Aquinas as well as seasoned scholars and everyone in between. The English translation has opened these works to readers in Russia and the Far East and has reached beyond universities and seminaries to the intellectually curious in every state of life.

This new and varied readership has emboldened us to depart somewhat from the revered ideal of translation handed down to us from William of Moerbeke, whose medieval translations of Aristotle from Greek to Latin preserved so nearly a one-to-one correspondence between key terms that they enabled Aquinas to penetrate the Philosopher's works despite little knowledge of Greek. Many of our readers come to Aquinas's works without the formation in Aristotelian expressions or medieval thought that were for centuries the normal preparation for reading Aquinas. While preserving most of the customary translations of technical terms, we have striven to avoid renderings whose only justification was their currency among Thomists in the last century, in favor of a translation in as plain English as possible. While it is obviously beyond our power to supply the background that would enable every reader to understand St. Thomas, we have offered the occasional glossary footnotes for key expressions that may seem misleadingly familiar to the new student of Aquinas (e.g. *species*, and *sacramentum et res*). We hope in this way to make Aquinas at least somewhat accessible to the neophyte while allowing his words to speak for themselves to his old friends.



COMMENTARY ON THE SENTENCES
BOOK IV, DISTINCTIONS 1-13



PROLOGUE

Misit verbum suum, et sanavit eos, et eripuit eos de interitionibus eorum. Psal. 106, 20.

Ex peccato primi hominis humanum genus duo incurrerat, scilicet mortem, et infirmitatem. Mortem propter separationem a vitae principio, de quo in Psalm. 35, 10, dicitur: *apud te est fons vitae*; et qui separatur ab hoc principio, de necessitate moritur: et hoc factum est per primum hominem. Unde dicitur Rom. 5, 12: *per unum hominem peccatum in mundum intravit, et per peccatum mors*. Infirmitatem vero propter destitutionem gratiae, quae est hominis sanitas, quae petitur Hierem. 17, 14: *sana me Domine, et sanabor*; et ideo in Psalm. 6, 3, dicitur: *miserere mei Domine, quoniam infirmus sum*.

Ad hoc autem sufficiens remedium haberi non poterat, nisi ex verbo Dei, quod est *fons sapientiae in excelsis*, Eccli. 1, et per consequens vitae: quia sapientia vitam tribuit possessori, Eccli. 7; unde dicitur Joan. 5, 21: *sicut pater suscitavit mortuos et vivificavit; sic filius quos vult, vivificat*.

Ipsam etiam est virtus Dei, quo omnia portantur; Hebr. 1, 3: *portans omnia verbo virtutis suae*; et ideo est efficax ad infirmitatem tollendam. Unde in Psalm. 32, 6, dicitur: *verbo Domini caeli firmati sunt*; et Sap. 16, 12: *neque herba neque malagma sanavit eos, sed sermo tuus, Domine, qui sanat omnia*. Sed quia *vivus est sermo Dei et efficax, et penetrabilior omni gladio ancipiti*, ut dicitur Heb. 4, 12, necessarium fuit ad hoc quod nobis medicina tam violenta proficeret, quod ei carnis nostrae infirmitas adjungeretur, ut nobis magis congrueret. Hebr. 11, 17: *debuit per omnia fratribus assimilari, ut misericors fieret*. Et propter hoc, *verbum caro factum est, et habitavit in nobis*; Joan. 1, 14. Sed quia haec medicina tantae est efficaciae ut omnes sanare possit (*virtus enim exibat de illo, et sanabat omnes*, ut dicitur Luc. 6, 19), ideo ab hac universali medicina et prima aliae particulares medicinae procedunt universali medicinae conformes, quibus mediantibus virtus universalis medicinae proveniat ad infirmos: et haec sunt sacramenta, *in quibus sub tegumento rerum visibilium divina virtus secretius operatur salutem*, ut Augustinus dicit.

He sent his Word and healed them, and delivered them from all their destructions (Ps 107 [106]:20).

By the sin of the first man, the human race incurred two things, namely, death and infirmity. Death, because of its separation from the principle of life, of which it is said, *with you is the font of life* (Ps 36 [35]:9); whoever is separated from this principle necessarily dies, and this happened through the first man. Hence it is said, *by one man sin entered the world, and by sin, death* (Rom 5:12). But the human race incurred infirmity because it forsook grace, which is man's health. Jeremiah seeks this health when he says: *heal me, Lord, and I shall be healed* (Jer 17:14); and similarly the Psalm says, *have mercy on me, Lord, for I am weak* (Ps 6:2).

But a sufficient remedy could be obtained for this only from the word of God, which is the *font of wisdom on high* (Sir 1:5) and, accordingly, the source of life: for wisdom endows its possessor with life (cf. Sir 7). Thus it is said, *as the Father raises up the dead and gives life, so the Son also gives life to whom he will* (Jn 5:20).

The word is the power of God, by which all things are upheld: *upholding all things by the word of his power* (Heb 1:3). And this is why it is efficacious for removing infirmity. Thus it is said, *by the word of the Lord the heavens were established* (Ps 33 [32]:6); and *neither herb nor poultice cured them, but your word, O Lord, which heals all things* (Wis 16:12). But because *the word of God is living and effectual, and more piercing than any two-edged sword* (Heb 4:12), for a treatment so violent to be effective for us it was necessary that the infirmity of our flesh might be joined to it, so that it might be more suited to us; therefore, *he had to become like his brethren in all things, so that he could be a merciful and faithful high priest* (Heb 2:17). And for this reason, *the Word became flesh and dwelt among us* (Jn 1:14). But because this treatment is so powerful that it can cure all men (*for power went out from him and he cured all*, as it says in Luke 6:19), therefore from this universal medicine come forth other particular medicines resembling the universal medicine, and by these intermediaries the power of the universal medicine reaches the sick: and these are the sacraments, *in which, under the cover of visible things, divine power works our healing in a hidden way*, as Augustine says.¹

1. This definition is not found verbatim in Augustine; cf. Isidore, *Etymologiarum* (ed. Lindsay), Bk. 6, ch. 19, par. 40: "Quae ob id sacramenta dicuntur, quia sub tegumento corporalium rerum uirtus diuina secretius salutem eorumdem sacramentorum operatur; unde et a secretis uirtutibus uel a sacris sacramenta dicuntur"; and Gratian, *Decretum*, Pt. 2, causa 1, qu. 1, can. 84: "Sunt autem sacramenta: baptisma, crisma, corpus et sanguis, quae ob id sacramenta dicuntur, quia sub tegumento corporalium rerum diuina uirtus secretius salutem eorumdem sacramentorum operatur" (ed. E. Friedberg, 388).

Sic ergo in verbis propositis tria tanguntur: scilicet confectio medicinae, sanatio ab infirmitate, et liberatio a morte.

Confectio medicinae tangitur in hoc quod dicit: *misit verbum suum*; quod quidem referendum est et ad Verbi incarnationem, quod dicitur a Deo missum, quia caro factum; Gal. 4, 4: *misit Deus filium suum factum ex muliere*; et ad sacramentorum institutionem, in quibus *accedit verbum ad elementum, et fit sacramentum*, ut sic sit conformitas sacramenti ad Verbum incarnatum. Sanctificatur enim creatura sensibilis per Verbum Dei et orationem; 1 Timoth., 4.

Sanatio autem ab infirmitate peccati et reliquiarum ejus, tangitur in hoc quod dicitur: *et sanavit eos*; quae quidem sanatio per sacramenta fit: unde ipsa sunt unguenta sanitatis, quae Christus quasi unguentarius confecit; unde et in Psalm. 102, 3, dicitur: *qui propitiatur omnibus iniquitatibus tuis*, quantum ad peccata; *qui sanat omnes infirmitates tuas*, quantum ad peccatorum reliquias.

Liberatio autem a morte tangitur in hoc quod dicitur: *et eripuit eos de interitionibus eorum*. Et quia interitus in mortem violentam sonare videtur, ideo congrue ad poenalem mortem referri potest: quia ratio poenae est ut contra voluntatem sit, sicut ratio culpae ut sit voluntaria; et ideo culpa ad infirmitatem reducitur, poena ad mortem: quia via ad poenam est culpa, sicut infirmitas ad mortem. Non solum autem separatio animae a corpore mors dici potest, sed etiam omnes praesentis vitae poenalties: et ideo pluraliter *interitiones* nominantur, sicut et 2 Cor. 11, 23: *in mortibus frequenter*. A morte ergo corruptionis naturae eripiet Verbum incarnatum per resurrectionem: quia *in Christo omnes vivificabuntur*; 1 Corinth. 25, 22, Isai. 26, 19: *vivent interfecti mei* etc.; sed a mortibus poenalties per gloriam: tunc enim absorpta erit mors per victoriam; 1 Corinth. 25; et de his in Psalm. 102, 4, dicitur: *qui redimit de interitu vitam tuam*, quantum ad primum: *qui coronat te in misericordia*, quantum ad secundum.

Sic ergo ex verbis propositis tria possumus accipere circa hunc quartum librum, qui prae manibus habetur, scilicet materiam: quia in eo agitur de sacramentis, et de resurrectione et gloria resurgentium.

Item continuationem ad tertium librum: quia in tertio agebatur de missione Verbi in carnem, in hoc autem libro de effectibus Verbi incarnati; ut quartus respondeat tertio, sicut secundus primo.

Item divisionem istius libri. Dividitur enim in partes duas: in prima determinat de sacramentis; in secunda

Therefore in this way three things are touched upon in the words above: namely, the preparation of this medicine, healing from infirmity, and liberation from death.

The preparation of the medicine is touched upon when it says, *he sent his word*. This should be understood as referring to the Incarnation of the Word, who is said to be sent by God because he became flesh: *God sent his Son, born of a woman* (Gal 4:4). It should also be understood as referring to the institution of the sacraments, in which *the word is combined with the element and the sacrament is made*;² so that in this way a sacrament is similar to the Incarnate Word. For sensible creation is sanctified by the Word of God and prayer (1 Tim 4:5).

But healing from the infirmity of sin and all it leaves behind is referred to when it says, *and healed them*. This healing happens indeed through the sacraments, and so they are themselves the ointments of healing, which Christ, like an apothecary, prepared. Hence it also says, *who forgives all your iniquities*, as to sin, and *who heals all your infirmities*, as to the effects of sin (Ps 103 [102]:3).

But deliverance from death is referred to when it says, *and delivered them from all their destructions*. And since ‘destruction’ suggests violent death, this text can be taken as referring to penal death, for the notion of punishment is that it is against one’s will, just as the notion of fault is that it is voluntary; and thus fault is related to infirmity and punishment to death, for fault is the way to punishment just as infirmity is the way to death. But besides the separation of the soul from the body all the punishments of this present life can also be called death, and therefore it says *destructions* in the plural, just as it says in 2 Cor 11:23, *often in deaths*. Therefore, from the death of nature’s corruption the Incarnate Word will deliver us by his resurrection: *for in Christ all will be made alive* (1 Cor 15:22); and *my slain shall rise again* (Isa 26:19). But from deaths of punishment the Incarnate Word will deliver us through glory, for then death will be swallowed up by victory (cf. 1 Cor 15); and concerning this the Psalm says, *who redeems your life from destruction*, with regard to the first (Ps 103 [102]:4); *who crowns you with mercy*, with regard to the second.

And so from the words quoted we can gather three things concerning this fourth book, which is now at hand. First, the matter: for it is about the sacraments, the resurrection, and the glory of those rising again.

Next, that it is a continuation of the third book: for the third was about the sending forth of the Word in flesh, but this book is about the effects of the Incarnate Word, so that the fourth book corresponds to the third just as the second does to the first.

Lastly, the division of this book, for it is divided into two parts: in the first, the sacraments are examined; in the sec-

2. Augustine, *In Iohannis euangelium tractatus* (CCSL 36), Tract. 80, par. 3.

determinat de resurrectione, et gloria resurgentium, 43 distinct., ibi: *postremo de conditione resurrectionis et modo resurgentium . . . breviter disserendum est*. Item prima dividitur in duas. In prima determinat de sacramentis in generali; in secunda descendit ad sacramenta novae legis, 2 dist., ibi: *jam ad sacramenta novae legis accedamus*.

ond, the resurrection and the glory of the resurrected, as it says at Distinction 43: *lastly, we must briefly discuss the condition of the resurrection and the manner of the risen*.³ Likewise, the first part is divided into two parts. In the first, he defines the sacraments in general; in the second, he moves to the sacraments of the New Law at Distinction 2: *let us now proceed to the sacraments of the New Law*.⁴

3. *Sent. IV*, 43.1 (244), 1.

4. *Sent. IV*, 2.1 (11), 1.

DISTINCTION 1

SACRAMENTS IN GENERAL

Prima in duas: in prima dicitur de quo est intentio: in secunda prosequitur, ibi: *sacramentum est sacrae rei signum*. Circa primum duo facit: primo proponit materiam de qua agendum est. Secundo ostendit quid de ea primo dicendum sit, ibi: *de quibus quattuor primo consideranda sunt*.

Sacramentum est sacrae rei signum. Hic determinare incipit de sacramentis in communi; et dividitur in partes duas: in prima determinat de sacramentis secundum se; in secunda de divisione sacramenti in suas partes, ibi: *duo autem sunt in quibus sacramentum consistit*. Prima in duas: in prima ostendit quid est sacramentum; in secunda necessitatem institutionis sacramentorum, ibi: *triplici autem ex causa sacramenta instituta sunt*. Prima in duas: in prima venatur genus sacramenti; in secunda differentias, ibi: *signorum vero alia sunt naturalia . . . alia data*. Circa primum duo facit: primo ponit sacramentum in genere signi; secundo definit signum, ibi: *signum vero est res praeter speciem quam ingerit sensibus, aliquid aliud ex se faciens in cognitionem venire*.

Signorum vero alia sunt naturalia . . . alia data. Hic venatur differentias: et primo unam differentiam communem omnibus sacramentis, quae est ut imaginem gerat; secundo aliam quae est propria sacramentorum novae legis, in quibus est perfecta ratio sacramenti, scilicet ut causa existat, ibi: *sacramentum enim proprie dicitur, quod ita signum est gratiae Dei, et invisibilis gratiae forma, ut ipsius imaginem gerat et causa existat*.

Duo autem sunt in quibus sacramentum consistit. Hic dividit sacramentum in duas partes: et primo in partes integrales; secundo in partes subjectivas, ibi: *jam videre restat differentiam sacramentorum veterum, et novorum*. Et circa haec, duo facit: primo ostendit differentiam inter sacramenta veteris et novae legis; secundo determinat de quodam sacramento veteris legis, quod maxime cum sacramentis novae legis communicat, ibi: *fuit autem inter illa sacramenta sacramentum quoddam, scilicet circumcisionis, idem conferens remedium contra peccatum quod*

The first part is divided into two: in the first, the intention is stated; in the second, it is pursued, at *a sacrament is a sign of a sacred thing*.¹ Concerning this he does two things. First, he proposes the matter to be discussed. Second, he shows what will be said about it: first, at: *concerning which, four things must first be considered*.²

A sacrament is a sign of a sacred thing. Here he begins to define the sacraments in general, and it is divided into two parts: in the first, he defines the sacraments in themselves; in the second, he divides the sacraments into their parts, at: *a sacrament consists of two elements*.³ The first is in two parts: in the first, he shows what a sacrament is; in the second, the necessity of the institution of the sacraments, at: *The sacraments were instituted for a threefold cause*.⁴ The first is in two parts: in the first, he seeks out the genus of sacraments; in the second, the differences, at *But some signs are natural . . . others are conventional*.⁵ Concerning the first point he does two things: first, he places the sacrament in the genus of signs; second, he defines signs, at *A sign is a thing which, over and above the form which it impresses on the senses, causes something else to come into the mind through itself*.⁶

But some signs are natural . . . others are conventional. Here he delineates the differences: first, one difference common to every sacrament, which is that it bears an image; second, another difference which is proper to sacraments of the New Law, in which the nature of a sacrament is perfectly realized, namely, that it acts as a cause, at: *For a sacrament is properly so called because it is a sign of God's grace and a form of invisible grace in such a manner that it bears its image and is its cause*.⁷

A sacrament consists of two elements. Here he divides a sacrament into two parts: the first is essential parts, and the second, subjective parts, at: *it now remains to note the difference between the old and new sacraments*.⁸ And concerning these, he does two things: first, he shows the difference between the sacraments of the Old Law and of the New Law; second, he examines a certain sacrament of the Old Law which shares the most with the sacraments of the New Law, at: *And yet there was one among those sacraments, namely circumcision, which conferred the same remedy against sin as*

1. *Sent.* IV, 1.2.1, citing Augustine, *De civitate Dei*, Bk. 10, ch. 5.

2. Peter Lombard, *Sententiae* IV, 1.1.2.

3. *Sent.* IV, 1.5.6.

4. *Sent.* IV, 1.5.1.

5. *Sent.* IV, 1.4.1, citing Augustine, *De doctrina christiana*, Bk. 2, ch. 1, n. 2.

6. *Sent.* IV, 1.3.1, citing Augustine, *De doctrina christiana*, Bk. 2, ch. 1, n. 1.

7. *Sent.* IV, 1.4.2.

8. *Sent.* IV, 1.6.1.

nunc baptismus praestat. Quarum prima pars cum praecedentibus est de lectione praesenti. *baptism does now.*⁹ The first of these parts with everything preceding it is the topic of the present lecture.

9. *Sent.* IV, 1.7.1.