Aquinas Reader On Aristotle or The Philosopher

St. Thomas Aquinas is often referred to as one of the greatest commentators of Aristotle. The aim of this work is to make St. Thomas the philosopher more accessible for a concentrated study. In order to accomplish this, his principle work, the Summa Theologica has been currated to only sections including the mention of 'Aristotle' or 'The Philosopher'. This subset of articles has been further divided by book from the Aristotelian corpus. Keywords and a simple summary have been added to enrich the learning experience with overarching snapshots. We have added a reference distribution to illustrate the prominence of his citations. The sections presented are as they appear in the Summa Theologica for each reference book identified by headers. Each reference book in study is highlighted throughout in yellow for convenience. Books identified with multiple matching references have been adjudicated arbitrarily.

This is a smaller reader of Aquinas in so far as Aristotle is referenced in **Prior. Anal..**

We hope you enjoy this study of Aristotle as he is depicted through the lens of St. Thomas.

# Prior. Anal.

**Keywords:**

proofs, sign, prior, tully, text, occasionally, luke, forth, christ, sense.

## Volume 4 - Question 55. The manifestation of the Resurrection

**Article 5. Whether Christ should have demonstrated the truth of His Resurrection by proofs?**

But if the term "proof" be taken in the second sense, then Christ is said to have demonstrated His Resurrection by proofs, inasmuch as by most evident signs He showed that He was truly risen. Hence where our version has "by many proofs," the Greek text, instead of proof has tekmerion, i.e. "an evident sign affording positive proof" [Cf. **Prior. Anal.** ii]. Now Christ showed these signs of the Resurrection to His disciples, for two reasons. First, because their hearts were not disposed so as to accept readily the faith in the Resurrection. Hence He says Himself (Luke 24:25): "O foolish and slow of heart to believe": and (Mark 16:14): "He upbraided them with their incredulity and hardness of heart." Secondly, that their testimony might be rendered more efficacious through the signs shown them, according to 1 John 1:1-3: "That which we have seen, and have heard, and our hands have handled . . . we declare."

I answer that, The word "proof" is susceptible of a twofold meaning: sometimes it is employed to designate any sort "of reason in confirmation of what is a matter of doubt" [Tully, Topic. ii]: and sometimes it means a sensible sign employed to manifest the truth; thus also Aristotle occasionally uses the term in his works [Cf. **Prior. Anal.** ii; Rhetor. i]. Taking "proof" in the first sense, Christ did not demonstrate His Resurrection to the disciples by proofs, because such argumentative proof would have to be grounded on some principles: and if these were not known to the disciples, nothing would thereby be demonstrated to them, because nothing can be known from the unknown. And if such principles were known to them, they would not go beyond human reason, and consequently would not be efficacious for establishing faith in the Resurrection, which is beyond human reason, since principles must be assumed which are of the same order, according to 1 Poster. But it was from the authority of the Sacred Scriptures that He proved to them the truth of His Resurrection, which authority is the basis of faith, when He said: "All things must needs be fulfilled which are written in the Law, and in the prophets, and in the Psalms, concerning Me": as is set forth Luke 24:44.

## Volume 4 - Question 60. What is a sacrament?

**Article 4. Whether a sacrament is always something sensible?**

Objection 1. It seems that a sacrament is not always something sensible. Because, according to the Philosopher (**Prior. Anal.** ii), every effect is a sign of its cause. But just as there are some sensible effects, so are there some intelligible effects; thus science is the effect of a demonstration. Therefore not every sign is sensible. Now all that is required for a sacrament is something that is a sign of some sacred thing, inasmuch as thereby man is sanctified, as stated above (Article 2). Therefore something sensible is not required for a sacrament.