One of the most thought-providing ideas that the Bible presents is the notion that man has been created in the image of God. Since the age of the Fathers of the Church, in particular since Augustine, Catholic theologians have seen the image of God as an image of the Trinity. Thomas Aquinas inherited and developed this tradition in his own teaching.

Augustine’s *De Trinitate* is the foundation on which Thomas built. Augustine himself conceived of the image of the Trinity as the mind’s acts of remembering, knowing, and loving God, but at the end of that work he emphasized the analogy between the formation of the inner word and of love in the mind on the one hand, and the eternal processes of the Word and the Holy Spirit in God on the other. By examining in depth the principal passages on the image in the *Scriptum super Sententiis*, the *De veritate*, and the *Summa theologiae* we find that the development of Thomas’ position is largely based on the appropriation of Augustine’s conception of the image in terms of the two processes. Although Thomas does not explicitly apply this notion of the image to the spiritual life, it is clear that the image of the Trinity as he conceives it is the foundation in man’s nature that makes him capable of being raised to participate in the eternal life of the Trinity.