This edition makes available for the first time a previously lost work of Thomas Aquinas.

Ptolomeo of Lucca, the friend, confessor, and biographer of Aquinas, uniquely reported that Thomas, while in Rome, had written a second commentary on Book I of Peter Lombard’s Liber sententiarum. The Lectura romana is that commentary. It is a reportatio of Aquinas’ lectures on Peter Lombard given in Rome in 1265–1266. An entirely new commentary, the Lectura romana contains a prolog, ninety-seven articles covering distinctions 1–17 and 23, and three short notes on distinctions 3 and 24. These lectures cover the nature of sacra doctrina, the names and attributes of God, the Trinity, and charity.

The Roman Province of the Order of Preachers had established a new studium at Rome in which Thomas would teach his fellow Dominicans beginning their theological education. The Lectura romana constituted part of his teaching in this new studium. In this work, we have the only surviving reportatio of Thomas’ teaching other than biblical commentaries. Written with the trim precision of the Summa theologiae, the Lectura romana contains questions, arguments, and examples not found elsewhere in the works of Aquinas. The extended treatment of the Holy Spirit is the fullest to be found outside of the Parisian Scriptum. The Lectura romana generally reflects Thomas’ mature theological thinking. It is this work he abandons to begin the writing of his Summa theologiae. Because it can be precisely dated to 1265–1266, the Lectura romana is particularly promising for understanding the development of Aquinas’ thought on a number of central theological topics.

The Lectura romana survives in the margins and guard folia of a thirteenth-century manuscript of the Parisian Scriptum now in Lincoln College, Oxford.
THOMAS AQUINAS

Lectura romana
in primum Sententiarum
Petri Lombardi

Edited by
†LEONARD E. BOYLE, OP and JOHN F. BOYLE

PONTIFICAL INSTITUTE OF MEDIAEVAL STUDIES
ACKNOWLEDGEMENTS

This book has been published with the help of a grant from
the Canadian Federation for the Humanities and Social Sciences,
through the Aid to Scholarly Publications Programme, using funds
provided by the Social Sciences and Humanities Research Council of Canada.

LIBRARY AND ARCHIVES CANADA CATALOGUING IN PUBLICATION

Thomas, Aquinas, Saint, 1225?–1274.
Lectura Romana in primum Sententiarum Petri Lombardi /
Thomas Aquinas ; edited by Leonard E. Boyle and John F. Boyle.
(Studies and texts, ISSN 0082–5328 ; 152)
Text in Latin
Includes bibliographical references and index.
1. Peter Lombard, Bishop of Paris, ca. 1100–1160. Sententiarum libri
IV. Liber I.  2. God – Early works to 1800.  3. Catholic Church –
Doctrines – Early works to 1800.  I. Boyle, Leonard E., 1923–
1999. II. Boyle, John F., 1958–. III. Pontifical Institute of
Mediaeval Studies. IV. Lincoln College (University of Oxford).
Library. Manuscript. Lat. 95. V. Title. VI. Series: Studies and
texts (Pontifical Institute of Mediaeval Studies) ; 152.

Contents

Preface IX
Abbreviations X
Introduction (John F. Boyle) 1
Oxford, Lincoln College MS Lat. 95 2
“Alia lectura fratris Thomae” 2
The Sale and Dating of the Manuscript 3
Evidence from B for the Authenticity of the Lectura romana 5
Marginal Notes Indicating Authenticity 7
Hands B and C 8
The Lectura romana as a Commentary on Peter Lombard 10
The Thomistic Character of the Lectura romana 14
Thomas’ Classroom 16
Description of the Distinctions and Articles 19
The Principles of the Edition 56

“Alia lectura fratris Thome” (Leonard E. Boyle) 58

Lectura Romana in primum Sententiarum Petri Lombardi 71

Prologus 73
Prologus 73
Prol.1.1 Vrum haece doctrina sit scientia 75
Prol.2.1 Vrum Deus sit subjectum huius scientiae 76
Prol.3.1 Vrum haece scientia sit practica 77
Prol.4.1 Vrum modus procedendi in hac scientia sit conveniens 78
Prol.4.2 Vrum homo debeat intendere ad ea quae supra ipsum sunt 79
Prol.4.3 Vrum in sacra scriptura liceat uti auctoritatis sanctorum 80
Prol.4.4 Vrum in sacra scriptura liceat uti auctoritatis philosophorum 81
Prol.5.1 Vrum veritas possit esse odiosa 83

Distinctio 1 84
1.1.1 Quid sit frui 84
1.1.2 Quid sit uti 85
1.1.3.1 Vrum homo debeat seipso uti vel frui 86
1.1.3.2 Vrum verum sit quod dicit Augustinus, in quantum sumus, boni sumus 88
1.1.3.3 Vrum Deus utatur nobis 89
1.1.3.4 Vrum virtutibus sit fruendum 90
1.2.1 Vrum haece doctrina sit de rebus et signis 91

Distinctio 2 93
2.1.1 Vrum nomina de Deo dicta significant unum in Deo vel multa 93
2.2.1 Vrum aliquid sit summe bonum 95
2.2.2 Vrum sumnum bonum possit ante purgatissima mente videri 96
2.2.3 Vrum sit tantum unum sumnum bonum 98
2.2.4 Vrum in summo bono possit esse pluralitas personarum 99
2.3.1 Vrum hoc nomen “Deus” sit nomen operationis vel naturae 101
2.3.2 Vrum hoc nomen “Deus” predictet de tribus personis in plurali 103
2.3.3 Vrum hoc nomen “Deus” sit magis proprium nomen ipsius quam alia 104
Distinctio 3

3.1.1 Vtrum Deum esse sit per se notum 106
3.1.2 Vtrum per creaturas possimus devenire in cognitionem Dei 107
3.1.3 Vtrum per rationes naturales possit deveniri in cognitionem Trinitatis personarum in divinis 109
3.2.1 Vtrum in omnibus creaturis sit vestigium Trinitatis 110
3.3.1 Quid sit mens 113
3.3.2 Vtrum in mente secundum ista tria, scilicet memoriam, intelligentiam et voluntatem, sit imago Trinitatis 115
3.3.3 Vtrum in memoria, intelligentia et voluntate attendatur imago Trinitatis quantum ad quaecumque objecta vel solum quantum ad Deum 117
3.3.4 Vtrum memoria, intelligentia et voluntas insint substantialiter animae 119
Nota 1 121
Nota 2 121

Distinctio 4

4.1 Vtrum haec sit vera, “Deus genuit Deum” 122
4.2 Vtrum haec sit vera, “Deus est Trinitas” vel “Deus est tres personae” 123
4.3 Vtrum haec sit vera, “Deus genuit se vel alium Deum” 124

Distinctio 5

5.1.1 Vtrum haec sit vera, “essentia generat vel genita est” 126
5.1.2 Vtrum essentia sit principium generationis 126
5.2.1 Vtrum haec sit vera, “Filius est de substantia Patris” 127
5.2.2 Vtrum haec locutio sit vera, “Filius est Filius substantiae sive caritatis Patris” 129
5.2.3 Vtrum haec sit vera, “tres personae sunt unius essentiae” 130

Distinctio 6

6.1 Vtrum Deus Pater genuit Filium necessitate 131
6.2 Vtrum Deus Pater genuit Filium voluntate 131

Distinctio 7

7.1 Vtrum in Patre sit potentia generandi 134
7.2 Vtrum potentia generandi in divinis sit notionale vel essentiale 135
7.3 Vtrum potentia generandi sit in Filio 136
7.4 Vtrum Filius possit generare Filium 137

Distinctio 8

8.1.1 Vtrum Deus sit suum esse 139
8.1.2 Vtrum hoc nomen “qui est” sit proprium nomen Dei 140
8.1.3 Vtrum Deus mensuretur aeternitate 141
8.2.1 Vtrum Deus sit immutabilis 143
8.2.2 Vtrum solus Deus sit immutabilis 144
8.3.1 Vtrum solus Deus sit simplex 145
8.3.2 Vtrum Deus sit in praedicamento substantiae 146
8.3.3 Vtrum Deus sit corpus 147
8.3.4 Vtrum in Deo sint accidentia 149
<table>
<thead>
<tr>
<th>Distinctio 9</th>
<th>151</th>
</tr>
</thead>
<tbody>
<tr>
<td>9.1 Vtrum generatio sit in divinis</td>
<td>151</td>
</tr>
<tr>
<td>9.2 Vtrum Filius possit dici alius a Patre</td>
<td>152</td>
</tr>
<tr>
<td>9.3 Vtrum Filius sit coeternus Patri</td>
<td>153</td>
</tr>
<tr>
<td>9.4 Vtrum debeat dici quod Filius nascitur semper</td>
<td>155</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distinctio 10</th>
<th>157</th>
</tr>
</thead>
<tbody>
<tr>
<td>10.1 Vtrum Spiritus Sanctus procedat ut amor</td>
<td>157</td>
</tr>
<tr>
<td>10.2 Vtrum amor in divinis dicatur essentialiter vel personaliter</td>
<td>158</td>
</tr>
<tr>
<td>10.3 Vtrum Spiritus Sanctus sit unio sive nexus Patris et Fili</td>
<td>160</td>
</tr>
<tr>
<td>10.4 Vtrum hoc nomen “Spiritus Sanctus” conveniat tertiae in Trinitate personae</td>
<td>160</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distinctio 11</th>
<th>163</th>
</tr>
</thead>
<tbody>
<tr>
<td>11.1 Vtrum Spiritus Sanctus procedat a Patre tantum</td>
<td>163</td>
</tr>
<tr>
<td>11.2 Vtrum Spiritus Sanctus distingueretur a Filio si non procederet ab eo</td>
<td>165</td>
</tr>
<tr>
<td>11.3 Vtrum Spiritus Sanctus procedat a Patre et Filio in quantum sunt unum vel in quantum sunt duo</td>
<td>167</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distinctio 12</th>
<th>168</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.1 Vtrum sit aliquis ordo processionis Spiritus Sancti ad generationem Filii</td>
<td>168</td>
</tr>
<tr>
<td>12.2 Vtrum Spiritus Sanctus secundum aliquem ordinem procedat a Patre et Filio</td>
<td>169</td>
</tr>
<tr>
<td>12.3 Vtrum Spiritus Sanctus procedat a Patre per Filium</td>
<td>169</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distinctio 13</th>
<th>171</th>
</tr>
</thead>
<tbody>
<tr>
<td>13.1 Vtrum in divinis sit una processio tantum vel plures</td>
<td>171</td>
</tr>
<tr>
<td>13.2 Vtrum processiones dierunt re vel ratione tantum</td>
<td>172</td>
</tr>
<tr>
<td>13.3 Vtrum Spiritus Sanctus positus dici genitus</td>
<td>173</td>
</tr>
<tr>
<td>13.4 Vtrum Spiritus Sanctus positus dici ingenitus</td>
<td>174</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distinctio 14</th>
<th>175</th>
</tr>
</thead>
<tbody>
<tr>
<td>14.1 Vtrum Spiritus Sancti sit aliqua missio temporalis</td>
<td>175</td>
</tr>
<tr>
<td>14.2 Vtrum processio Spiritus Sancti positis dici datio sive donatio</td>
<td>176</td>
</tr>
<tr>
<td>14.3 Vtrum detur Spiritus Sanctus vel dona eius tantum</td>
<td>177</td>
</tr>
<tr>
<td>14.4 Vtrum sancti viri possint dare Spiritum Sanctum</td>
<td>178</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distinctio 15</th>
<th>179</th>
</tr>
</thead>
<tbody>
<tr>
<td>15.1 Vtrum alicui personae divinae conveniat mitti</td>
<td>179</td>
</tr>
<tr>
<td>15.2 Vtrum personae Patris conveniat mitti</td>
<td>180</td>
</tr>
<tr>
<td>15.3 Vtrum Filius mittat seipsum vel Spiritus Sanctus mittat seipsum vel Filium</td>
<td>181</td>
</tr>
<tr>
<td>15.4 Vtrum sint duo modi missionis Filii</td>
<td>183</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Distinctio 16</th>
<th>184</th>
</tr>
</thead>
<tbody>
<tr>
<td>16.1 Vtrum Spiritus Sanctus mittatur visibiliter vel conveniat visibiliter mitti</td>
<td>184</td>
</tr>
<tr>
<td>16.2 Ad quos missio visibilis Spiritus Sancti fieri debet</td>
<td>186</td>
</tr>
<tr>
<td>16.3 Vtrum Spiritus Sanctus secundum missionem visibilem sit minor Patre</td>
<td>188</td>
</tr>
<tr>
<td>16.4 Vtrum secundum divinitatem Pater sit maius Filio et Filius non sit minor Patre secundum quod dicit Hilarius</td>
<td>189</td>
</tr>
</tbody>
</table>
Distinctio 17 190
17.1.1 Vtrum ad diligendum Deum requiratur aliquod lumen supernatural 190
17.1.2 Vtrum illud sit quid creatum vel increatum 191
17.1.3 Vtrum illud sit accident 193
17.1.4 Vtrum homo possit scire certitudinaliter se habere caritatem 193
17.2.1 Vtrum caritas augeatur 194
17.2.2 Quantum caritas augeatur 196
17.2.3 Vtrum caritas crescat per additionem 198
17.2.4 Vtrum caritas minuatur 199

Distinctio 23 202
23.1 De distinctione nominum “essentia,” “subsistentia,” “substantia,” “persona” et “hypostasis” 202
23.2 Vtrum hoc nomen “persona” dicatur proprie in divinis 203
23.3 Vtrum hoc nomen “persona” significet essentiam vel relationem 204
23.4 Vtrum hoc nomen “persona” praedicetur pluraliter in divinis 205

Distinctio 24 207
Nota 207

Bibliography 208
Index 212
Preface

In his Gilsion Lecture of 7 March 1982, delivered at the Pontifical Institute of Mediaeval Studies and subsequently published as *The Setting of the “Summa theologica” of Saint Thomas*, Leonard Boyle announced the existence, at least in part, of a lost work of St. Thomas Aquinas, a second commentary on Book I of Peter Lombard’s *Liber sententiarum*. Shortly thereafter, Fr. Boyle invited me to serve as his co-editor in preparing the edition here at hand. The next year, he presented his thinking more fully in “Alia lectura fratris Thome” published in *Mediaeval Studies*. When Fr. Boyle left for Rome as Prefect of the Vatican Library in 1985, he cleared his desk of many projects, but this one he kept. In the course of the years that followed, the edition took shape. In the months before his death in 1999, he was reviewing the typescript. He planned a trip to Oxford to examine the manuscript again.

In our discussions of the introduction, Fr. Boyle thought he would revise his “Alia lectura fratris Thome” in the light of his fresh examination of the manuscript. Declining health prevented his trip to Oxford and thus any revision of his article. It is only right that Leonard Boyle should introduce this text. Thus, his “Alia lectura fratris Thome” is reprinted here. I would not presume to imagine how he might have revised it, although he surely would have. With the exception of very minor corrections, it is here as he wrote it.

A particular debt of gratitude is owed to those who made my all too short trips to Oxford productive. Dr. Martin Kauffmann, Mr. William Hodges and the staff of Duke Humphrey’s at the Bodleian Library made possible my consultation of Lincoln College, Lat. 95. Fr. Joseph Munitiz, SJ and Fr. Gerald Hughes, SJ, Masters of Campion Hall, were most kind in providing guest lodgings for a visiting scholar.

Essential financial assistance was provided by several grants from the Aquinas Foundation of the University of St. Thomas. I am grateful to the late Msgr. Terence Murphy, chancellor of the University of St. Thomas, who, as director of the Aquinas Foundation, consistently supported this project.

The work on the source apparatus was done during a sabbatical year supported by a fellowship from the National Endowment for the Humanities, an independent federal agency of the United States.
Abbreviations

Books of the Bible are cited using the standard abbreviations. References to Aristotle adopt the modern internal divisions and Bekker numbers. Citations to other primary sources also follow the conventional divisions of the work, supplemented, where necessary, by parenthetical reference to the modern edition used (full details of which are provided in the Bibliography).

Series

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>CCL</td>
<td>Corpus Christianorum, Series Latina (Turnhout: Brepols, 1953–)</td>
</tr>
<tr>
<td>CCCM</td>
<td>Corpus Christianorum, Continuatio Mediaevalis (Turnhout: Brepols, 1977–)</td>
</tr>
<tr>
<td>CSEL</td>
<td>Corpus scriptorum ecclesiasticorum latinorum (Vienna: F. Tempsky, and various imprints, 1866–)</td>
</tr>
</tbody>
</table>

Peter Lombard

*Sent.* *Sententiae in IV libris distinctae [Liber sententiarum]*

Thomas Aquinas

*CCEG* *Contra errores graecorum*

*CT* *Compendium theologiae*

*De pot.* *De potentia Dei*

*De ver.* *De veritate*

*SCG* *Summa contra Gentiles*

*ST* *Summa theologiae*

*Super Sent. (Scriptum)* *Scriptum super libros Sententiarum*

Other works

Boyle, “‘Alia lectura’”


Reprinted, with minor corrections, pp. 58–69 below; all references to this version.

Dondaine, “‘Alia lectura’”


The fifteen sequentially numbered articles edited in this essay, referred to by “Dondaine” followed by the roman numeral assigned to each, correspond to the articles of the *Lectura romana* as follows:

<table>
<thead>
<tr>
<th>Dondaine I: <em>Prol.1.1</em></th>
<th>Dondaine IX: <em>2.3.3</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dondaine II: <em>Prol.4.2</em></td>
<td>Dondaine X: <em>3.3.2</em></td>
</tr>
<tr>
<td>Dondaine III: <em>Prol.4.4</em></td>
<td>Dondaine XI: <em>2.1.1</em></td>
</tr>
<tr>
<td>Dondaine IV: <em>Prol.4.3</em></td>
<td>Dondaine XII: <em>8.1.2</em></td>
</tr>
<tr>
<td>Dondaine V: <em>2.2.1</em></td>
<td>Dondaine XIII: <em>9.2</em></td>
</tr>
<tr>
<td>Dondaine VI: <em>2.2.3</em></td>
<td>Dondaine XIV: <em>10.1</em></td>
</tr>
<tr>
<td>Dondaine VII: <em>2.2.4</em></td>
<td>Dondaine XV: <em>10.2</em></td>
</tr>
<tr>
<td>Dondaine VIII: <em>2.3.2</em></td>
<td></td>
</tr>
</tbody>
</table>