Vol. 44, 1 : *Sermones.*
Collected and edited by Fr. L. J. Bataillon, Thomas’ sermons show his ability to apply the fruits of his theological speculation to his preaching, at once accessible and profound, adapted to his audience, and rich in practical instruction. What emerges is a previously unseen portrait of Thomas as a religious, a thinker and a preacher.


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Vol. 1*, 1: *Expositio libri Perymenias.*

2: *Expositio libri Posteriorum.*

Published in 1889, volume I of the Leonine edition was critically and historically out of date. The new edition establishes on a more secure basis the critical text of these commentaries on two logical works by Aristotle, composed by St. Thomas towards the end of his life. The introduction provides an elaborate account of the state of logic among the Dominican master’s predecessors and successors.


The work’s original title, “The Truth of the Catholic Faith Against the Errors of the Infidels” expresses well this *summa’s* object—to defend, over and against objections drawn especially from pagan philosophers, all that is accessible to human reason in Christian doctrine: book I on God, book II on creation (volume 13), book III on providence and divine government (volume 14); then to show that what depends only on faith is not contrary to reason, book IV (volume 15). The edition derives benefit from the existence of a partially preserved autograph. The text is accompanied by the sixteenth-century commentary of Sylvester of Ferrara.


Vol. 16: Indices.

Notwithstanding the development of digital resources, these diverse indices to the *Summa Theologiae* and the *Summa contra Gentiles*, as well as to the commentaries on these works by Cajetan and Sylvester of Ferrara, remain a highly valuable tool for research.


Vol. 22, 1-3: *Quaestiones disputatae de veritate.*

The *Questions on Truth*, disputed by St. Thomas during his first period of teaching in Paris (1256-1259), are a good example of thirteenth-century university disputations. The first two volumes offer a thorough presentation of St. Thomas’ epistemology. The third is primarily concerned with God’s will, the good and grace. The main part of the text is based on the original manuscript dictated by St. Thomas (ed. A. DONDÂINE).


Vol. 23: *Quaestiones disputatae de malo.*

The first fifteen questions on evil, most probably disputed in Paris around 1270, treat of the nature, causes and various aspects of evil and sin, as well as the seven capital sins. Question 16, on devils, was added in 1272. The edition is based on the *exemplar* (model) of the University of Paris (ed. P.-M. GIÈLS).


Vol. 24, 1: Quaestiones disputatae de anima.

2: Quaestiones disputatae de spiritualibus creaturis.

St. Thomas has left us two series of disputed questions on the problems of psychology, both of which date to his period of teaching in Italy. The first (ed. B. C. BAZÁN) is anterior to the Prima pars of the Summa Theologiae for which it lays some groundwork. The second (ed. J. COS) dates to the end of St. Thomas’ Italian teaching and was published in Paris.


Vol. 25, 1-2: Quaestiones de quolibet.

The questions de quolibet allowed anyone in attendance to put highly varied questions to the master, often those on controversial issues. The manuscript and printed tradition is highly complex and required a comprehensive study, not only to provide a reliable text, but also to secure the chronology (especially for Quodlibeta VI and XII), to elucidate the problems presented, and in particular, to establish firmly the unity of Quodlibeta VII and IV (ed. R.-A. GAUTHIER).


Vol. 26: Expositio super Iob.

The commentary on the book of Job dates back to St. Thomas’ stay at Orvieto around 1260. The work is important for its theology of providence, and is a fine example of the usage of Aristotelian philosophy in biblical commentary (ed. A. DONDAINE).


Vol. 28: Expositio super Isaiam.

The commentary on Isaiah dates back to St. Thomas’ time as a biblical bachelor at the priory of St. Jacques in Paris. This youthful work is a rapid (cursory) commentary on the biblical text, with annotations allowing for spiritual digressions. The autograph, partially preserved, serves as basis to the edition (ed. H. F. DONDAINE and L. REID).


Vol. 40 – 43: Opuscula I-IV.

Besides his major works, St. Thomas had occasion to compose shorter treatises. Appearing among them are replies to questions that had been sent to him (on the movements of the heart, the mixing of elements, usury). Others are elements of polemical discussions, either on philosophy (De unitate intellectus, De aeternitate mundi), or on the defense of mendicant religious (De perfectione spiritualis vitae). Still others are treatises in the strict sense (De ente et essentia, De principiis naturae). Traditionally added to this collection are a few more important yet incomplete works (Compendium theologiae, De substantiis separatis, De regno ad regem Cypri). These works, of very unequal length, are often of considerable theological, philosophical or historical interest (ed. H.-F. DONDAINE).

Vol. 45, 1: *Sentencia libri De anima.  
2: Sentencia libri De sensu, De memoria.

The edition provides the critical text of St. Thomas’ commentaries on Aristotle’s psychological treatises. It also includes the critical text of the Latin translations of the latter, which are partial recensions of William of Moerbeke’s revisions. The edition endeavors to situate the work in its historical context (ed. R.-A. GAUTHIER).


Dated of 1271-1272, the commentary on the *Nicomachean Ethics* is contemporary to the *Secunda pars* (on morals) of the *Summa Theologiae*. Based on a revision of Grosseteste’s translation, it is heavily influenced by Albert the Great and the Parisian Masters of Arts (ed. R.-A. GAUTHIER).


The commentary on Aristotle’s *Politics* ends at chapter six of Book III. The text, very corrupt in earlier editions, has been restored according to the Parisian exemplar (ed. H. F. DONDAINE and L. J. BATAILLON). The *Tabula libri Ethicorum* is an alphabetical lexicon for the preparation of the *Sententia* (ed. R.-A. GAUTHIER). The end of the volume offers a remarquable restatement of Fr. Gauthier on the place of the *Ethics* in the thought of St. Thomas.


Vol. 50: *Super Boetium De Trinitate. Expositio libri Boetii De ebdomadibus.*

The commentary on Boethius’ treatise *De trinitate* was written at the end of St. Thomas’ first period of teaching in Paris and is unfinished. It examines thoroughly what the human mind can know about God. Due to the survival of a good part of the autograph, the edited text is very accurate (ed. P.-M. GILS). The other, later, commentary on Boethius is concerned mainly with the metaphysical question of participation (ed. L.-J. BATAILLON and G. A. GRASSI). An important appendix, “Saint Thomas, écrivain,” by Fr. Gils is based upon an exhaustive study of St. Thomas’ autographs. It shows how he actually wrote his works and analyzes a few traits of his personality.


*Codices manuscripti operum Thomae de Aquino.*

Vol. I (Autographa et Bibliothecae A-F), éd. H.-F. Dondaine et H. V. Schooner, Roma 1967,

Following the publication of A. Dondaine’s *Secrétaires de saint Thomas* in 1956 as the first volume of the collection “Editores operum sancti Thomae de Aquino”, these two volumes continue the series, presenting the fruit of an investigation pursued over the course of many years in the public and private libraries of Europe and North America. By illustrating the history of the diffusion of St. Thomas’ writings up to the end of the fifteenth century, this tool for research offers many possibilities for meeting the needs of medievalists and codicologists.


*Secrétaires de saint Thomas, par A. Dondaine*