

St Thomas Aquinas On The Incarnation

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Aquinas on Doctrine: Thomas Gerard Weinandy 2004-02-01 This book provides a critical study of the main Christian doctrines as understood and explained by Thomas Aquinas. The whole Thomistic revival of the last century focused almost exclusively on Aquinas as the Christian philosopher. Thus books and articles developed his understanding of being, his epistemology, natural theology, etc. However little has been done, even to this day, by way of examining Aquinas' teaching on the major Christian doctrines. This book of essays by an international team of recognised scholars will help fill this gap. Such a book will be indispensable in every theological library.

The Oxford Handbook of Aquinas Brian Davies 2012-01-25 Thomas Aquinas (1224/6-1274) lived an active, demanding academic and ecclesiastical life that ended while he was still comparatively young. He nonetheless produced many works, varying in length from a few pages to a few volumes. The present book is an introduction to this influential author and a guide to his thought on almost all the major topics on which he wrote. The book begins with an account of Aquinas's life and works. The next section contains a series of essays that set Aquinas in his intellectual context. They focus on the philosophical sources that are likely to have influenced his thinking, the most prominent of which were certain Greek philosophers (chiefly Aristotle), Latin Christian writers (such as Augustine), and Jewish and

Islamic authors (such as Maimonides and Avicenna). The subsequent sections of the book address topics that Aquinas himself discussed. These include metaphysics, the existence and nature of God, ethics and action theory, epistemology, philosophy of mind and human nature, the nature of language, and an array of theological topics, including Trinity, Incarnation, sacraments, resurrection, and the problem of evil, among others. These sections include more than thirty contributions on topics central to Aquinas's own worldview. The final sections of the volume address the development of Aquinas's thought and its historical influence. Any attempt to present the views of a philosopher in an earlier historical period that is meant to foster reflection on that thinker's views needs to be both historically faithful and also philosophically engaged. The present book combines both exposition and evaluation insofar as its contributors have space to engage in both. This Handbook is therefore meant to be useful to someone wanting to learn about Aquinas's philosophy and theology while also looking for help in philosophical interaction with it.

Knowing the Love of Christ Michael Dauphinais 2015-11-15 *Knowing the Love of Christ* provides a thorough introduction to the theology of St. Thomas Aquinas in accessible language. As a complement to the many short introductions to St. Thomas's philosophy, this book fills a gap in the literature on Thomas—a comprehensive introduction to his thought written by theologians. With enthusiasm and insight,

Michael Dauphinais and Matthew Levering make available the vast theology of Thomas Aquinas. Focusing upon the *Summa Theologiae*, Dauphinais and Levering illumine the profoundly biblical foundations of Thomas's powerful vision of reality. Drawing upon their own experience, the authors guide readers into grappling with the fresh and penetrating insights of St. Thomas. Students at all stages of theological education will find this book an enriching introduction to the mysteries of the Christian faith.

The Summa theologica of St. Thomas

Aquinas Saint Thomas (Aquinas) 1924

The Summa theologica, II. Saing Thomas Aquinas 1952

The Passions of Christ's Soul in the Theology of St. Thomas Aquinas

Paul Gondreau 2002 St. Thomas Aquinas' theology of Christ's human passions comes at the height of a medieval debate centering on the reality and extent of Christ's experience of affective suffering. Weighing in on the debate, Aquinas forges a defense of Christ's full humanity that stretches far beyond the inquiry into Christ's passions and seeks to uphold the realism of the dogma of the Incarnation. St. Thomas' doctrine of Christ's human affectivity owes much to patristic and medieval thought. Yet no less does it charter a course in Christology that stands out for its originality and depth of analysis.

A Thomistic Christocentrism Dylan Schrader 2021-08-13 "Examines the theory of the motive behind Christ's incarnation developed by the Samanticenses (Disalced Carmelites of Salamanca) in the 17th century, showing how it perpetuates the tradition of Thomas Aquinas and refutes the more modern theories put forward by Karl Rahner and Hans Urs von Balthasar"--

[The Trinitarian Christology of St Thomas](#)

Aquinas Dominic Legge 2017 This work brings to light the Trinitarian riches in Thomas Aquinas's Christology.

[The Incarnation](#) Timothy J. Pawl 2020-10-22 The Doctrine of the Incarnation, that Jesus Christ was both truly God and truly human, is the foundation and cornerstone of traditional Christian theism. And yet, this traditional teaching appears to verge on incoherence. How can one person be both God, having all the perfections of divinity, and human, having all the limitations of humanity? This is the fundamental

philosophical problem of the incarnation. Perhaps a solution is found in an analysis of what the traditional teaching meant by person, divinity, and humanity, or in understanding how divinity and humanity were united in a single person? This Element presents that traditional teaching, then returns to the incoherence problem to showcase various solutions that have been offered to it.

A Discussion of the Doctrine of the Incarnation as Set Forth in the Summa Theologica, Part Three of St. Thomas

Aquinas Norman R. Kelley 1946

A Digest of the Doctrine of S. Thomas on the Incarnation (Classic Reprint) William Humphrey 2018-02-13 Excerpt from A Digest of the Doctrine of S. Thomas on the Incarnation The writer dare not publish a Digest of the Doctrine of S. Thomas on the Incarnation, without warning his younger readers that the view presented in the following pages is not the only one taught and received in the Church of God. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. *Aquinas on the Metaphysics of the Hypostatic Union* Michael Gorman 2017-06-22 This book is an insightful exploration of Aquinas's views on how Christ could be both divine and human but still only be one person.

The "Summa Theologica" of St. Thomas Aquinas ... Saint Thomas (Aquinas) 1924

Summa Theologiae: Volume 48, The

Incarnate Word Thomas Aquinas 2006-10-26 Paperback reissue of one volume of the English Dominicans' Latin/English edition of Thomas Aquinas' *Summa Theologiae*.

A Digest of the Doctrine of S. Thomas on the Incarnation

William Humphrey 2012-01 Unlike some other reproductions of classic texts

(1) We have not used OCR(Optical Character Recognition), as this leads to bad quality books with introduced typos. (2) In books where there are images such as portraits, maps, sketches etc We have endeavoured to keep the quality of these images, so they represent accurately the original artefact. Although occasionally there may be certain imperfections with these old texts, we feel they deserve to be made available for future generations to enjoy.

Libellus Pro Sapiente Gyula Klima 1984

The "Summa Theologica: 1. QQ.I-XXVI. Treatise on the incarnation Saint Thomas (Aquinas) 1922

Should the Divine Mission of the Incarnate Son be Understood Solely as Redemptive? Faustinus Uchenna Anyamele 2006

A Digest of the Doctrine of S. Thomas on the Incarnation Saint Thomas (Aquinas) 1868

St. Thomas Aquinas on the Incarnation William Beattie Monahan

A Digest of the Doctrine of Saint Thomas on the Incarnation Saint Thomas (Aquinas) 1868

Christ the Teacher Michael Dauphinais 2000
 "Contemporary theology struggles to articulate the relationship between Christ and the moral life between Christ and revelation. According to some theologians, the revelation of God must be greater than Jesus Christ. According to others, the moral life must be intelligible to autonomous reason apart from reference to God's redemptive action in Christ. By retrieving the inquiry of St. Thomas Aquinas, this dissertation addresses these two relationships and presents a coherent vision of how Christ operates within theology. Towards this purpose, this dissertation retrieves from St. Thomas the image of Christ the Teacher."--

Jesus Christ the Word Incarnate Aquinas

Thomas, Saint 2014-02-12 The title itself of this book, intelligent and devout reader, gives you to understand the matter treated of, the source from which it is taken, in what manner and to what end it is proposed. The matter is Jesus Christ, not viewed however in every respect, but simply as the Word Incarnate. If it shall please God to grant us life, time and sufficient strength, we shall endeavor to offer you some time other considerations, drawn from the same pure sources of the angelic doctor, which regard Jesus Christ in his sacraments, especially in the

Eucharist and in his Sacred Heart. But for this time we confine ourselves to consider him only as the Word of God, and the Word Incarnate, that is, we limit ourselves to that matter which is dealt with by St. Thomas in his *summa theologica*, both in the first part where he treats of the Person of the Word, and in the third part where he treats of the Incarnation. With this we have now indicated from what source the whole matter of the present volume is taken. It is taken from the works of the angelic doctor St. Thomas, chiefly from the *summa theologica*, but sometimes also from his other works, according as suited the various subjects which we had to explain. This will give you the reason why we omitted several points, by treating which we would have been able to render our labor more complete. We have omitted them, because they were not found in St. Thomas. For it was our intention in writing these pages, to confine ourselves, in explaining them, to the doctrine of St. Thomas and no other. Nor is it even said in the title that these considerations are composed by us, but only gathered, for such they are in truth; and, therefore, whatever is found praiseworthy in them, is all to be ascribed to the merit of the holy doctor, not to our credit. Imagine a gardener who goes about through the beds of his garden, rich with every kind of flowers, selecting and putting those together which suit his purpose. Is it he that gives to these flowers the loveliness of their tints, or the elegance and variety of their forms, or the fragrance of their odors? Not at all; he does nothing more than to cull them, and join them together in a bunch. The same we have done ourselves. From the works of the angelic doctor, which are truly a most flowery garden, we have gone about selecting and gathering that which served our argument, and we have put it together, arranging it in the form of considerations. But why have we preferred a form like this? Because best adapted to the aim we had in view. By considerations, at least in common use, is understood not indeed any study of truth, but a study which tends directly, it is true, to enlighten the understanding with the knowledge of truth, but is also indirectly calculated to inflame the will with the love of good. This is precisely what we proposed to ourselves in compiling this little work; that is, to

invite and assist you to study Jesus Christ in order to know him, and to know him in order to love him. Hence it is that we have chosen the form and manner of considerations.

Compendium of Theology By Thomas Aquinas

Saint Thomas (Aquinas) 2009-11-05 Towards the end of his life, St. Thomas Aquinas produced a brief, non-technical work summarizing some of the main points of his massive *Summa Theologiae*. This 'compendium' was intended as an introductory handbook for students and scholars who might not have access to the larger work. It remains the best concise introduction to Aquinas's thought. Furthermore, it is extremely interesting to scholars because it represents Aquinas's last word on these topics. Aquinas does not break new ground or re-think earlier positions but often states them more directly and with greater precision than can be found elsewhere. There is only one available English translation of the *Compendium* (published as 'Aquinas's Shorter *Summa*: Saint Thomas's Own Concise Version of his *Summa Theologiae*,' by Sophia Institute Press). It is published by a very small Catholic publishing house, is marketed to the devotional readership, contains no scholarly apparatus. Richard Regan is a highly respected Aquinas translator, who here relies on the definitive Leonine edition of the Latin text. His work will be received as the premier English version of this important text.

Digest of the Doctrine of St. Thomas on the Incarnation Saint Thomas (Aquinas) 1968 "By William Humphry, S.J." - Halkett & Laing. Includes indexes.

The Metaphysics of the Incarnation Richard Cross 2002-02-14 The period from Thomas Aquinas to Duns Scotus is one of the richest in the history of Christian theology. The *Metaphysics of the Incarnation* aims to provide a thorough examination of the doctrine in this era, making explicit its philosophical and theological foundations. Medieval theologians believed that there were good reasons for supposing that Christ's human nature was an individual. In the light of this, Part 1 discusses how the various thinkers held that an individual nature could be united to a divine person. Part 2 shows how one divine person could be incarnate without any other. Part 3 deals with questions of Christological predication, and Part 4 shows how

an individual nature is to be distinguished from a person. The work begins with a full account of the metaphysics presupposed in the medieval accounts, and concludes with observations relating medieval accounts to modern Christology.

De Incarnatione Verbi Dei Saint Patriarch of Alexandr Athanasius 2014-02-03 This is a reproduction of a book published before 1923. This book may have occasional imperfections such as missing or blurred pages, poor pictures, errant marks, etc. that were either part of the original artifact, or were introduced by the scanning process. We believe this work is culturally important, and despite the imperfections, have elected to bring it back into print as part of our continuing commitment to the preservation of printed works worldwide. We appreciate your understanding of the imperfections in the preservation process, and hope you enjoy this valuable book.

All in the Name Mark McNeil 2018-10-15 In *All in the Name*, Mark tells his story first of trading his conventional Baptist upbringing for the emotional buzz and fiery preaching of Oneness Pentecostal worship, and for the thrill of thinking that he was among an elite group of believers who followed the true faith where so many others had strayed. His experience echoes that of many other Christians who are leaving orthodox Christianity for a growing movement that claims: -Speaking in tongues is a necessary sign of receiving the Holy Spirit and thus a condition for salvation; -Only those baptized "in the name of Jesus" not "in the name of the Father, and of the Son, and of the Holy Spirit" are true Christians; -Jesus is not the eternal Son of God but rather the Father manifested on earth. But an inquisitive mind, careful study, and the action of the Holy Spirit finally led Mark out of Oneness Pentecostalism and into the Catholic Church. A faith-strengthener for Catholics and an intriguing challenge to those who reject the Trinity.

Summa Theologica, Part III (Tertia Pars) Thomas Aquinas 2021-12-12 *Summa Theologica Part III (Tertia Pars)* Thomas Aquinas - The *Summa Theologiae* (Latin: *Compendium of Theology* or *Theological Compendium*; also subsequently called the *Summa Theologica* or simply the *Summa*, written 1265-1274) is the best-known

work of Thomas Aquinas (c.1225-1274), and although unfinished, "one of the classics of the history of philosophy and one of the most influential works of Western literature." It is intended as a manual for beginners in theology and a compendium of all of the main theological teachings of the Church. It presents the reasoning for almost all points of Christian theology in the West. The Summa's topics follow a cycle: the existence of God; Creation, Man; Man's purpose; Christ; the Sacraments; and back to God. (courtesy of wikipedia.com). This is part 3, 'Tertia Pars'. The way which leads to God is Christ, the theme of part III. It can be asserted that the incarnation was absolutely necessary. The Unio between the Logos and the human nature is a "relation" between the divine and the human nature which comes about by both natures being brought together in the one person of the Logos. An incarnation can be spoken of only in the sense that the human nature began to be in the eternal hypostasis of the divine nature. So Christ is unum since his human nature lacks the hypostasis. The person of the Logos, accordingly, has assumed the impersonal human nature, and in such way that the assumption of the soul became the means for the assumption of the body. This union with the human soul is the gratia unionis which leads to the impartation of the gratia habitualis from the Logos to the human nature. Thereby all human potentialities are made perfect in Jesus. Besides the perfections given by the vision of God, which Jesus enjoyed from the beginning, he receives all others by the gratia habitualis.

The Summa Theologica: Complete Edition

Saint Thomas Aquinas 2014-07-16 THE SUMMA THEOLOGICA: COMPLETE EDITION SAINT THOMAS AQUINAS — A Classic in Western Philosophy and the Catholic Church — Complete and Unabridged, contains the Complete Text and Supplements — Three Parts, 38 Tracts, 631 Questions, 3,000 Articles, 10,000 Objections and Answers — Over 2.5 Million words — Includes an Active Index and multiple Table of Contents to every Part, Question and Article — Includes Layered NCX Navigation — Includes Illustrations by Gustave Dore The Summa Theologica, or 'Summary of Theology' was written from 1265 to 1274. It is the greatest achievement of Saint Thomas Aquinas and one of

the most influential works of Western literature and Philosophy. His influence on Western thought is considerable, and much of modern Philosophy was conceived as a reaction against, or as an agreement with, his ideas, particularly in the areas of Ethics, Natural Law, Metaphysics, and Political Theory. It is intended as a manual for beginners in Theology and a Compendium of all of the main Theological teachings of the Roman Catholic Church. It presents the reasoning for almost all points of Christian Theology in the West. The book is famous, among other things, for its five arguments for the existence of God, the *Quinque viae*. The Summa Theologica's topics follow a cycle: The Existence of God; Creation, Man; Man's Purpose; Christ; The Sacraments; and back to God. The first part is on God. In it, he gives five proofs for God's existence as well as an explication of His attributes. He argues for the actuality and incorporeality of God as the unmoved mover and describes how God moves through His thinking and willing. The second part is on Ethics. Thomas argues for a variation of the Aristotelian Virtue Ethics. However, unlike Aristotle, he argues for a connection between the virtuous man and God by explaining how the virtuous act is one towards the blessedness of the Beatific Vision (*beata visio*). The last part of the Summa is on Christ and was unfinished when Thomas died. In it, he shows how Christ not only offers salvation, but represents and protects humanity on Earth and in Heaven. This part also briefly discusses the sacraments and eschatology. The Summa remains the most influential of Thomas's works. Saint Thomas Aquinas was a Dominican Priest, born near Aquino, Sicily in 1225. He was an immensely influential Philosopher and Theologian in the tradition of Scholasticism, known as Doctor Angelicus. He died in 1274. As one of the 33 Doctors of the Church, he is considered the Church's greatest Theologian and Philosopher. Thomas is held in the Catholic Church to be the model teacher for those studying for the priesthood. He was canonized in 1323. PUBLISHER: CATHOLIC WAY PUBLISHING

Philosophy and Theology in the Long Middle Ages Kent Emery 2011-03-05 The title of this Festschrift to Stephen Brown points to the

understanding of medieval philosophy and theology in the longue durée of their traditions and discourses. The 35 contributions are disposed in five parts: Metaphysics and Natural Philosophy, Epistemology and Ethics, Philosophy and Theology, Theological Questions, Text and Context.

St. Thomas Aquinas on the Incarnation Saint Thomas (Aquinas)

On the Incarnation St. Thomas Aquinas 2015-06-27 Thomas Aquinas was an Italian Dominican friar and Catholic priest who was an immensely influential philosopher, theologian and jurist in the tradition of scholasticism, within which he is also known as the "Doctor Angelicus" and "Doctor Communis." He is heralded as the most influential Western medieval legal scholar and theologian. "Aquinas" is from the county of Aquino, an area where his family held land until 1137. He was the foremost classical proponent of natural theology and the father of Thomism. His influence on Western thought is considerable, and much of modern philosophy was conceived in development or opposition of his ideas, particularly in the areas of ethics, natural law, metaphysics, and political theory. Unlike many currents in the Church of the time, Thomas embraced several ideas put forward by Aristotle - whom he referred to as "the Philosopher" - and attempted to synthesize Aristotelian philosophy with the principles of Christianity. The works for which he is best known are the *Summa Theologica* and the *Summa contra Gentiles*. His commentaries on Sacred Scripture and on Aristotle are an important part of his body of work. Furthermore, Thomas is distinguished for his eucharistic hymns, which form a part of the Church's liturgy. Thomas is honored as a saint by the Catholic Church and is held to be the model teacher for those studying for the priesthood, and indeed the highest expression of both natural reason and speculative theology. In modern times, under papal directives, the study of his works was long used as a core of the required program of study for those seeking ordination as priests or deacons, as well as for those in religious formation and for other students of the sacred disciplines (philosophy, Catholic theology, church history, liturgy, canon law).

On the Motive of the Incarnation The Salmanticenses 2019-08-02 The Catholic University of America Press is pleased to announce a new series, Early Modern Catholic Sources, edited by Ulrich L. Lehner and Trent Pomplun. This series - the only one of its kind - will provide translations of early modern Catholic texts of theological interest written between 1450 and 1800. The first volume in this series is *On the Motive of the Incarnation*, the first English translation of the seventeenth-century Discalced Carmelites at the University of Salamanca treatise on the motive of the Incarnation. Originally intended for students of their order, it became a major contribution to broader theological discourse. In this treatise, they defend the assertion that God intended Christ's Incarnation essentially as a remedy for sin, such that if Adam had not sinned Christ would not have become incarnate, and that, at the same time, God intended all other works of nature and grace for the sake of Christ at their end. The Salmanticenses' position thus combines elements of the Franciscan and Dominican traditions, stemming from the thought of Blessed John Duns Scotus and Saint Thomas Aquinas. This treatise is an exhaustive effort to show how the Scotistic emphasis on the primacy of Christ as the first willed and intended by God can be articulated within a Thomistic framework that acknowledges the contingency of the Incarnation on the need for redemption. In addition to the translation, the volume will include a brief introduction and extensive notes for theologians, historians, and students.

The Incarnate Lord Thomas Joseph White 2015 The Incarnate Lord, then, considers central themes in Christology from a metaphysical perspective. Particular attention is given to the hypostatic union, the two natures of Christ, the knowledge and obedience of Jesus, the passion and death of Christ, his descent into hell, and resurrection. A central concern of the book is to argue for the perennial importance of ontological principles of Christology inherited from patristic and scholastic authors. However, the book also seeks to advance an interpretation of Thomistic Christology in a modern context. The teaching Aquinas, then, is central to the study, but it is placed in conversation with various modern theologians, such as Karl Barth,

Karl Rahner and Hans Urs von Balthasar.

Ultimately the goal of the work is to suggest how traditional Catholic theology might thrive under modern conditions, and also develop fruitfully from engaging in contemporary controversies.

Reading John with St. Thomas Aquinas

Michael Dauphinais 2005 This volume fits within the contemporary reappropriation of St. Thomas Aquinas, which emphasizes his use of Scripture and the teachings of the church fathers without neglecting his philosophical insight.

A Digest of the Doctrine of S. Thomas on the Incarnation

S. Thomas Aquinas 2014-10-11

Three theories of the Incarnation are, or have been current in the schools, and they are these: - 1. That taught by Raymond Lully, and since his time by various modern optimists. Admitting that the Incarnation is not simply and absolutely necessary to God—a proposition which could not be asserted without impiety, it maintains that, given the Creation, the Incarnation must follow as its necessary consequence. God, decreeing Creation, was bound to decree the best and most perfect kind of creation; but that involves the union of a created nature with an uncreated Person: and so God could not decree creation, without at the same time decreeing the Incarnation, which was its perfection. There is in this view much truth and great beauty, but it is founded more on what theologians call convenience than on necessity. 2. The second theory of the Incarnation is that formulated by S. Thomas, and generally taught by that school of theological thought which from him takes its name of Thomist. The Thomists teach that Jesus not only came principally to save sinners, in which all agree, but that, if there had been no sin, there would have been no Incarnation. They say that His coming was altogether remedial, and that He could not have come otherwise, so far as God's present decrees alone concerned. In support of this view there is a large amount of Scripture evidence, that would seem at first sight to decide the question in their favour, especially when taken in connection with several congenial expressions in the Hymns and Offices of the Church. The greatest modern exponent of this view is Vasquez. 3. The third view of the Incarnation is that taken by the Scotists, by Suarez, and by many other theologians both ancient and modern. It teaches—and so far in

accordance with Thomist theology, that Jesus came principally to save sinners, and for that end came in passible flesh; but here its agreement ceases. It asserts that even if Adam had never sinned, Jesus would yet have come, and come by means of Mary, in impassible flesh; that He was predestinated the Firstborn of creatures before the decree which permitted sin; that the Incarnation was from the first an intentional and integral part of the scheme of creation; that it was not merely occasioned by sin, but that sin only determined the manner of it, and its accompaniments of suffering and death. And it is as regards the manner of the Incarnation alone, as speaking of our Lord's coming in passible and mortal flesh, that the Scotists understand those passages in Holy Scripture, in the writings of the Fathers, and in the Office Books of the Church, which at first sight seem to make for the Thomist view. The Scotists dwell very much on the doctrine that Jesus was decreed before all creation, and therefore before the permission of sin. They hold that all men exist because of Christ, and not Christ because of them, that all creation was for Him, and was not only decreed subsequently to His predestination, but for His sole sake

A meditation on the incarnation of Christ

Thomas (à Kempis) 1907

A Digest of the Doctrine of S. Thomas on the Incarnation J. T. Hayes 2017-08-22 Every Christmas, it's the same old story. Every television show doesn't teach that Jesus is God, Christ's incarnation doesn't make sense, there is discontinuity between Christ's divinity and humanity, and so on—it's all so terribly unoriginal. These so-called "free thinkers" seem to believe that they have duped Christian theologians or discovered the hidden chink in the intellectual armor of the Christian faith. While they fancy themselves to be courageous and intrepid in their criticisms, the reality is that they are cowards who attack a Christian faith which is fit for a first grader. The fact of the matter is that their arguments cannot stand up to a mature Christianity meant for full-grown men. If the faithful are to stand up to these intellectual bullies then we need to put down the milk and dig into the meat of the Catholic doctrine on Christ. In this volume, you will find a full-course meal on the doctrine of Incarnation

written by none other than St. Thomas Aquinas Himself as skillfully prepared and compiled by William Humphrey. From front to back, A Digest of the Doctrine of St. Thomas on the Incarnation will give you everything you need to understand the intricacies, necessity, and beauty of the Word made flesh. Open this up and partake in a feast which will nourish your mind and soul and help you learn to imitate the mature stature of Christ. By the end of the book, you'll be more than equipped to refute the absurd non-sense spouted by the feeble attacks on Christ's incarnation.

[The Trinitarian Shape of the Mystery of the Incarnation According to St. Thomas Aquinas](#)
Dominic Legge 2014

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