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Divi Thomae Aqvinatis Doctoris Angelici Opera Omnia

Summa diligentia ad exemplar Romanæ Impreßionis restituta

Secunda secundae Summa Theologiae

Thomas <von Aquin, Heiliger>

Venetiis, 1593

2 Quid sit obseruantia.

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¶ *Super Quæſtio. centeſimaſecunda arti culum ſecundum.*

Q.58. art.6.

IN ar.2.eiuſdē 102. q. in reſponſione ad primum, nota ꝙ cultus nomen abſolute habetur cōmune ad honorem, & reliquos decētes actus, vt in litera dr̄: ſed in propoſita diffinitione Tulij, ubi contra honorem diſtinguitur, cultus ſumitur pro reliquis decentibus actibus tantum, ne ſuperfluitas, aut incongruum aliquid incurratur.

Lib. 10. c.1. in medio tomo. 5.

¶ In eodem articulo in reſponſione ad ſecundum, vide hinc, ꝙ omiſsio honoris præſidentib. proprijs debiti, non ſolū eſt peccatum, ſed eſt punibilis per humanā legē. Omiſsio aūt honoris extraneorū præſidentiū punibilis non eſt pro quanto ad legale debitū non ſpectat: peccatum tamen quandoque eſt, pro quanto quādoq; præter morem eſt, & a morali propterea debito declinat.

ſtitia vero legalis ſe extendit ad actus omnium virtutum, vt ſupra dictum eſt.*

Articvlvs II.

Vtrum ad obſeruantiam pertineat exhibere cultum & honorē his, qui ſunt in dignitate conſtituti.

AD secvndvm ſic proceditur. Vr̄, ꝙ ad obſeruantiam non pertineat exhibere cultum, & honorē his, qui ſunt in dignitate conſtituti: Quia ut Aug. dicit in * 10. de ciui. Dei, colere dicimur illas perſonas, quas ī quodā honore habemus: & ſic idem eſſe vr̄ cultus, & honor. inconuenienter ergo determinatur, ꝙ obſeruātia exhibet in dignitate conſtitutis cultū, & honorem.

¶ 2 Præt. Ad iuſtitiā pertinet reddere debitum, vnde & ad obſeruantiā, quæ ponitur iuſtitiæ pars ptinet: ſed cultū, & honorē non debemus oīb. in dignitate cōſtitutis, ſed ſolū his, qui ſuper nos p̄latione hēnt. ergo incōuenienter determinatur, ꝙ eis obſeruātia exhibet cultum, & honorē.

¶ 3 Præt. Superiorib. nr̄is in dignitate conſtitutis non ſolū debemus honorē, ſed ēt timorem, & aliquā munerū largitionē, ſ͂m illud ad Rom. 13. Reddite oībus debita, cui tributum, tributum: cui vectigal, vectigal: cui timorem, timorem: cui honorem, honorem. Debemus ēt eis reuerentiā, & ſubiectionē, ſ͂m illud Heb. 13. Obedite præpoſitis veſtris, & ſubiacete eis. non ergo cōuenienter determinatur, ꝙ obſeruantia exhibet cultum, & honorem.

Lib. 2. de inuentione in fol. 4. ante fin. libri.

Sed contra eſt, quod Tullius * dicit, ꝙ obſeruantia eſt, per quam homines aliqua dignitate antecedentes, quodam cultu, & honore dignantur.

Respon. Dicendū, ꝙ ad eos qui ſunt in dignitate conſtituti, pertinet gubernare ſubditos. Gubernare aūt eſt mouere aliquos in debitū finem, ſicut nauta gubernat nauem ducendo eā ad portū: omne aūt mouens hēt excellētiā quandā, & virtutem ſupra id, qđ mouetur. Vnde oportet, ꝙ ī eo qui eſt in dignitate cōſtitutus, primò conſideret̄ excellentia ſtatus cū quadā ptāte in ſubditos: ſecūdo, ipſum gubernationis officium. Rōne igitur excellētiæ debetur ei honor, qui eſt quædā recognitio excellentiæ alicuius. Rōne autem officij gubernationis debetur ei cultus, qui in quodam obſequio conſiſtit, dum ſcilicet aliquis eorum obedit imperio, & vicem beneficijs eorum pro ſuo modo rependit.

Ad primvm ergo dicēdū, ꝙ in cultu nō ſolū intelligit̄ honor, ſed ēt quæcunque alia, q̄ ptinent ad decentes actus, quibus homo ad alium ordinatur.

Q. 80. per totum.

Ad secvndvm dicēdū, ꝙ ſicut ſupra dictū eſt, * duplex eſt debitū. Vnū quidē legale, ad qđ reddendum homo lege cōpellitur: & ſic dēt homo honorē, & cultū his, qui ſunt in dignitate conſtituti, p̄lationem ſuper ipſum habentes. Aliud aūt eſt debitū morale, qđ ex quadā honeſtate debetur: & hoc modo debemus cultum, & honorē his, qui ſunt in dignitate conſtituti, etiam ſi non ſimus eis ſubiecti.

F Ad tertivm dicendū, ꝙ excellē[illegible]
ſunt in dignitate conſtituti, debe[illegible]
ſublimioris gradus: timor aūt rōne [illegible]
habent ad coercendum. Officio vero [illegible]
nis ipſorum debetur obedientia, per [illegible]
mouentur ad imperium præſidentium [illegible]
quæ ſunt quædam ſtipendia laboris [illegible]

Articvlvs III.

Vtrum obſeruantia ſit potior virtus q[illegible]

AD tertivm ſic proceditur. Vr̄, q[illegible]
ſit potior virtus, q̄ pietas. Princ[illegible]
G tus per obſeruantiam exhibetur, cō[illegible]
trē, q pietate colitur, ſicut uniuerſal[illegible]
ad particularem: nam familia quæ [illegible]
pars ciuitatis q̄ gubernatur a principe [illegible]
lis virtus potior eſt, & magis ei inte[illegible]
ergo obſeruantia eſt potior virtus, q[illegible]
¶ 2 Prę̄t. Illi qui ſunt in dignitate co[illegible]
gerunt boni cōis: conſanguinei a[illegible]
bonum priuatū, quod eſt pp bonum [illegible]
nendum, unde laudabiliter aliqui pro[illegible]
riculis mortis ſeipſos exponunt. ergo [illegible]
per quam exhibetur cultus his, qui ſu[illegible]
te conſtituti, eſt potior virtus, quàm p[illegible]
hibet cultum perſonis ſanguine iunctis [illegible]
H ¶ 3 Præt. Honor, & reuerentia ma[illegible]
virtuoſis poſt Deū: ſed virtuoſis exhi[illegible]
& reuerentia per obſeruantiæ virtute[illegible]
eſt.* ergo obſeruantia eſt præcipua p[illegible]
Sed contra eſt, ꝙ præcepta legis [illegible]
bus uirtutum: immediate autem poſt [illegible]
gionis, quæ pertinent ad primam ta[illegible]
tur præceptum de honoratione pa[illegible]
pertinet ad pietatem. ergo pietas imm[illegible]
tur religionem ordine dignitatis.
Respon. Dicendum, ꝙ perſonis in [illegible]
ſtitutis, pōt aliquid exhiberi dupliciter [illegible]
do, in ordine ad bonum cōe, puta, cu[illegible]
ſeruit in adminiſtratione reipub. & h[illegible]
tinet ad obſeruātiam, ſed ad pietatem, [illegible]
I exhibet non ſolum patri, ſed etiam pa[illegible]
modo, exhibetur aliquid perſonis in c[illegible]
ſtitutis pertinens ſpecialiter ad perſona[illegible]
vtilitatem, & gloriam, & hoc propri[illegible]
obſeruantiam ſecundum quod a pieta[illegible]
tur. Et ideo comparatio obſeruantiæ a[illegible]
ceſſe eſt, ꝙ attendatur ſecundum di[illegible]
dines diuerſarum perſonarum ad nos, [illegible]
vtraque virtus. Manifeſtum eſt autem, [illegible]
parentum, & eorum qui ſunt nobis ſ[illegible]
iuncti, ſubſtantialius nobis coniun[illegible]
perſonæ quæ ſunt in dignitate conſt[illegible]
ad ſubſtantiam pertinet generatio, & [illegible]
ius principium eſt pater, quàm ex[illegible]
K tio, cuius principium ſunt illi, qui [illegible]
ſtituuntur. Et ſecundum hoc pietas [illegible]
præeminet, inquantum cultum [illegible]
magis coniunctis, quibus magis obl[illegible]
Ad primvm ergo dicendum, ꝙ p[illegible]
paratur ad patrem, ſicut uniuerſalis [illegible]
cularem, quātum ad exteriorem g[illegible]
non autem quātum ad hoc, ꝙ pater e[illegible]
generationis. Sic enim comparatur [illegible]
tus diuina, quæ eſt omnium produ[illegible]
Ad secvndvm dicēdū, ꝙ ex c[illegible]
in dignitate cōſtitutæ ordinant ad [illegible]