

REAL RELATIONS IN GOD TO CREATURES: THE ARISTOTELIAN TRADITION

Aristotle, Categories 7, 6a 36 - 8b 24. Metaphys. Delta 15, 1020b 26 / - 1021b 11

Boethius, In Categorias Aristotelis libri quattuor, ML 64 159-294
esp. lib. II, De relativis, 216D - 238D.

Quomodo Trinitas unus Deus ac non tres Dii,
ML 64, 1247-56; Stewart & Rand, Boethius, The Theological Tractates, Loeb Classical Library

Gilbert of Porreta, Commentaria in librum de Trinitate,
ML 64, 1255-1300; J. R. O'Donnell, Nine Medieval Thinkers,
Toronto 1955

Albertus Magnus, Logica, lib. II, De praedicamentis, tr. IV,
De praedicamento ad aliquid, (cc. vi - x)
ed. P. Jammy, Lyons 1651, I, 140 - 153

CC. Rheims 1148, Lateran IV 1215, Florence 1442.

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6a 36: Those things are called relative, which, being either said ^{/to be} of something or related to something else, are explained by reference to that other thing.

6b 3 : The significance of all these is explained by a reference to something else and in no other way.

6b 15: It is possible for relatives to have contraries.

6b 20: It also appears that relatives can admit of variation of degree.

6b 26: All relatives have correlatives... 33: So it is with every relative term; but the case we use to express the correlation differs in some instances (knowledge of of the knowable, apprehended by knowledge; perception of perceptible; apprehended by perception).

6b 36: Sometimes, however, reciprocity of correlation does not appear to exist. This comes about when a blunder is made, and that to which the relative is related is not accurately stated...

7a 5: Occasionally, perhaps, it is necessary to coin words....

7a 22: All relatives then, if properly defined, have a correlative.

7b 15: Correlatives are thought to come into existence simultaneously. This is for the most part true, as in the case of the double and the half. Similarly the existence of a master necessitates that of a slave, and that of a slave implies that of a master. Moreover, they cancel one another; for if there is no double, it follows that there is no half, and vice versa; this rule applies to all such correlatives.

22: Yet it does not appear to be true in all cases that correlatives come into existence simultaneously. The object of knowledge would appear to exist before knowledge itself...

. Cf. Sum. theol. I, q. 13, a. 7 ad 6m. Scibile in actu
and scientia secundum actum are simul natura.

8a 12: It may be questioned whether it is true that no substance is relative as seems to be the case or whether exception is to be made in the case of certain secondary substances (eg hand, head, defined by relation to whole animal).

8a 31: If however our definition was not complete, if those things only are properly called relative in the case of which relation to an external object is a necessary condition of existence, perhaps some explanation of the dilemma may be found.

B. Altaner, Patrology, E. T. Hilda Graef, New York: H & H, 1960
from fifth German edition, Freiburg: Herder, 1958.

#96, 6. Anicius Manlius Severinus Boethius, pp. 579-584.

p. 580: "Through his writings Boethius has exercised a decisive influence on the development of medieval scholarship. His greatest merit is probably that he communicated the knowledge of Aristotelian logic to subsequent generations by translating Aristotle's treatises on logic and several relevant Greek commentaries, as well as by his own logical writings. He opened new lines of approach through his theological works, using Aristotelian philosophy for the intellectual penetration of the doctrines of the Church. His philosophical treatise on consolation belonged to the most widely read books of the Middle Ages."

Never completed plan of translating all Aristotle and all Plato's dialogues. Extant:

Ar., Categ. trans and comm (in 4 bks)

Periherm. trans and two comm (one for beginners, other advanced)

Porphry, Isagoge, trans and two comm (one based on Marius Victorinus trans)

Extant from his own personal writings:

Introductio ad syllogismos categoricos

De syllogismo hypothetico

De differentiis topicis

Four minor theological writings (first two on Trinity)

Quomodo trinitas unus Deus ac non tres Dii (cf infra)

Utrum Pater et Filius et Spiritus sanctus de divinitate

substantialiter praedicentur (Loeb pp 32-37; ML 64 1299-1302)

lin. 14: "Quaecumque igitur de divina substantia praedicantur, ea tribus oportet esse communia; idque signi erit quae sint quae de divinitatis substantia praedicentur, quod quaecumque hoc modo dicuntur, de singulis in unum collectis tribus singulariter praedicabuntur... Si igitur eorum una deitas una substantia est, licet dei nomen de divinitate substantialiter praedicari.

lin. 35: Nam qui pater est, hoc ^{vocabulum} ~~nomen~~ non transmittit ad filium neque ad spiritum sanctum. Quo fit ut non sit substantiale nomen hoc inditum; nam si substantiale esset... de caeteris diceretur.

lin. 62: Quo fit ut neque pater n f n s s neque trinitas de deo substantialiter praedicetur sed ut dictum est ad aliquid.

Anicius Manlius Severinus Boethius c. 480 - c. 524

Quomodo Trinitas unus Deus ac non tres Dii

ML 64, 1247-56: De trinitate liber.

Loeb Classical Library, Stewart & Rand: The Theological Tractates
CSEL

ad Q. Aurelium Memmium Symmachum socerum

Of the two possible questions

If there are three ^{divine}/persons, why are there not three Gods?

If there is one God, how can there be three divine persons?

Boethius concerned with the former and, it would seem, his solution does not answer the latter.

Titles of chapters from ML

1.	Sententia catholica de trinitate et unitate Dei	1249
2.	Substantia divina forma est	1250
3.	In divina substantia non est numerus	1251
4.	Quomodo Deus sit in praedicamentis	1252
5.	Quomodo Deus in relatione	1253
6.	Quomodo unitas et trinitas in Deo	1254

Contrast of 'master' from 'servant' and 'white' from 'whiteness'

Remove servant and you eliminate master

Remove whiteness and you eliminate white

In both cases a predicate of white master is eliminated

but only in second case is a change intrinsic to master effected

A can be on B's right or left without any change in B

ML 64 1254 A; Loeb V, 17 ff., p. 24 f.:

Non igitur dici potest praedicationem relativam quidquam rei,
de qua dicitur, secundum se vel addere vel minuere vel mutare.
Quae tota non in eo quod est esse consistit, sed in eo quod est
in comparatione aliquomodo se habere, nec semper ad aliud, sed
alioquotiens ad idem.

ML 64 1254 B; Loeb V, 30 ff., p. 26:

Quare quae, secundum rei alicuius in eo quod ipsa est proprietatem,
non faciunt praedicationem, nihil alternare vel mutare queunt
nullamque omnino variare essentiam.

Gilbert of Porreta, 1076 - 1154

Commentaria in librum de trinitate, ML 64, 1255-1300

In c. V, col. 1291 C - 1298 D

J. R. O'Donnell CSB, *Nine Medieval Thinkers*, Toronto 1955

in which N. M. Haring, pp. 23-98, crit edd of two opuscula on Trinity

Divisions of c. V in ML edition of commentary

1291 C: Age nunc...

1292 C: Non igitur...

1293 B: Quocirca...

1296 A: Omnino enim

1296 D: Ac si meminimus...

1297 B: Nihil autem...

1297 B: Trium igitur...

1298 C: Sane...

DS 745: "De primo tantum [capitulo (c. Remensis, 1148)] Romanus Pontifex (Eugenius III) diffinivit, ne aliqua ratio in theologia inter naturam et personam divideret, neve Deus divina essentia diceretur ex sensu ablativi tantum, sed etiam nominativi.

Cf. Boethius de trin., c. 2: Substantia divina forma est.

Gilberti Porretae commentaria in librum de praedicatione trium personarum. ML 64, 1301-1310

Gilberti Porretae commentaria in librum quomodo substantiae bonae sint, ML 64, 1313-1334

Gilberti Porretae commentaria in librum de duabus naturis et una persona Christi, ML 64, 1353-1412

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nominativi.

DS 804, C. Lateranense IV, A. D. 1215

"Nos autem, sacro approbante con^cilio, credimus et con-
fitemur cum Petro Lombardo, quod una quaedam summa res est,
incomprehensibilis quidem et ineffabilis, quae veraciter est
Pater et Filius et Spiritus sanctus; tres simul personae, ac
singillatim quaelibet earundem; et ideo in Deo solummodo
Trinitas est non quaternitas; quia quaelibet trium personarum
est illa res, videlicet substantia, essentia, vel natura divina;
quae sola est universorum principium, praeter quod aliud inveniri
non potest; et illa res non est generans, neque genita, nec
procedens; sed est Pater qui generat, et Filius qui gignitur,
et Spiritus sanctus qui procedit; ut distinctiones sint in
personis, et unitas in natura.

DS 1330, C. Florentinum, Decr. pro Iacobitis (4 febr. 1442).

"... omniaque sunt unum ubi non obviat relationis oppositio."