

Teaching the Trinity: Scripture and Performance of the Psychological Analogy in Aquinas's *Summa Theologiae*

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Teaching the Trinity, for St. Thomas Aquinas, takes its point of departure from Sacred Scripture. He makes this explicit at the outset of the Trinitarian treatise in the *Summa theologiae*, citing Christ's words at John 8:42, "from God I proceeded," and affirming, "divine Scripture in the things of divinity, uses words that pertain to procession."¹ The order of teaching then continues through speculative effort to give an account of the scriptural witness to the distinction of persons in God, in order to return to the same Scripture with a deeper grasp of its meaning.²

Aquinas is a master of the sacred page, and his basic pedagogy for theology involves the "exercises of Sacred Scripture" of reading, disputing, and preaching.³ Recent scholarship draws attention to his reading of Scripture

¹ St. Thomas Aquinas, *Summa theologiae* [ST] I, q. 27, a. 1. Translations are my own. I refer to *Summa theologiae*, Cura et studio Instituti Studiorum Medievalium Otta-
viensis, emended ed., 5 vols. (Ottawa: Harpell, 1941–1945). For the *Lectura Super Ioannem*, I refer to the Latin-English *Commentary on the Gospel of John*, 2 vols., trans. Fabian R. Larcher (Lander, WY: Aquinas Institute for the Study of Sacred Doctrine, 2013).

² Gilles Emery, "Theologia and Dispensatio: The Centrality of the Divine Missions in St. Thomas's Trinitarian Theology," *The Thomist* 74, no. 4 (2010): 515–61, especially at 546–49.

³ Peter the Chanter, *Verbum abbreviatum*, cited in Jean-Pierre Torrell, *Saint Thomas Aquinas*, vol. 1, *The Person and His Work*, trans. Robert Royal (Washington, DC: Catholic University of America Press, 2005), 54. See also Aquinas's inaugural lecture *Rigans montes*.

expressed in biblical commentaries as foundational for his teaching and as an interpretive context for his summative works.⁴ My purpose is to illustrate this basic pedagogy in the Trinitarian treatise of the *Summa theologiae*, taking the *Lectura super Ioannem* as an interpretive context for the analogies of word and love—the psychological analogy—for the Trinity. Most scholarly discussion of the psychological analogy elaborates on its theoretical aspects, with some attention to its scriptural foundation.⁵ I wish to show the priority of Scripture in Aquinas's employment of this analogy in three respects, namely, its foundation in exegesis, performative aspects, and orientation toward preaching.

My investigation focuses on question 27 of the *prima pars* alongside pertinent sections of the *Super Ioannem*. I argue that citations from the Gospel of John (8:42, 15:26, and 14:16) in the sed contra of articles 1 and 3 function to ground the psychological analogy in scriptural exegesis and to prompt its performance. Turning to the corresponding commentary shows Aquinas leading the student to knowledge of Christ as divine Word and to love of him from the Holy Spirit that both leads to and follows upon such knowledge. This provokes an affective experience of loving Christ in knowing his divinity that is an actual performance of the psychological analogy. The magisterial responses then use this affective experience as a basis to facilitate a grasp of the analogy, the articulation of which is a further guided performance that reflects on this experience. Aquinas teaches the Trinity by exercising the student both affectively and intellectually in its scriptural foundation for a deeper grasp that prepares for preaching. I develop my argument in three

⁴ See Torrell, *Saint Thomas Aquinas*, 1:55; Thomas G. Weinandy, Daniel A. Keating, and John P. Yocum, "Preface," in *Aquinas on Scripture: An Introduction to his Biblical Commentaries*, ed. Weinandy, Keating, and Yocum (London: T&T Clark, 2005), ix; Piotr Roszak and Jürgen Vijgen, "Towards a 'Biblical Thomism': Introduction," in *Reading Sacred Scripture with Thomas Aquinas: Hermeneutical Tools, Theological Questions and New Perspectives*, ed. Roszak and Vijgen (Turnhout: Brepols, 2015), viii; *Thomas Aquinas, Biblical Theologian*, ed. Roger Nutt and Michael Dauphinais (Steubenville, OH: Emmaus Academic, 2021).

⁵ For discussion of the psychological analogy with contemporary biblical exegesis, see Matthew Levering, *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology* (Oxford: Blackwell, 2004). For further treatment of the analogy, see Bernard Lonergan, *Verbum: Word and Idea in Aquinas*, ed. Frederick E. Crowe and Robert M. Doran, vol. 2 of *Collected Works* (Toronto: University of Toronto Press, 1997); Gilles Emery, *The Trinitarian Theology of Saint Thomas Aquinas*, trans. Francesca Aran Murphy (Oxford: Oxford University Press, 2007); David B. Burrell, *Aquinas: God and Action* (Eugene, OR: Wipf & Stock, 2016); Lawrence Feingold, "The Word Breathes Forth Love: The Psychological Analogy for the Trinity and the Complementarity of Intellect and Will," *Nova et Vetera* (English) 17, no. 2 (2019): 501–32.

main steps. First, I specify the place of Scripture in Aquinas's teaching and review the composition of the Trinitarian treatise. Then, I examine the first four articles of question 27 and corresponding sections of the *Super Ioannem*, in the order of the analogies of word and of love. Lastly, I consider Aquinas's treatment of the Holy Spirit's proper name of Love and subsequent preaching to illustrate Scripture as a point of arrival through performance of the psychological analogy.

The Place of Scripture in Aquinas's Teaching

For Aquinas, Scripture is placed within his broader practice of *sacra doctrina* or holy teaching, attention to which assists in demonstrating how the Johannine citations ground the psychological analogy in Scripture and prompt its performance. *Sacra doctrina* has a primarily pastoral orientation, namely, to form Dominicans for preaching and hearing confessions.⁶ Though more speculative than practical, *sacra doctrina* as speculation or contemplation of the truth of Christian faith contained in Scripture is to be handed on to others.⁷ This requires training in the scriptural exercises of reading and disputing as preparation for preaching. These may be taken as "spiritual exercises" that engage not only thought, but also affectivity in service of personal transformation for the preacher's way of life.⁸ Aquinas's practice of *sacra doctrina* begins with reading Scripture as expressed in biblical commentaries, and develops in the *Summa theologiae*, which accesses Scripture through citations to offer a summative grasp of the truth contained therein. Here, I review the formal aspects of Aquinas's teaching from Scripture in these texts.

The Dominican convent and the university that inspired its curriculum began each day with lectures on a book from Scripture. In the convent, this reading focused on exegesis of the literal sense to promote a grasp of Scripture as a whole, providing a foundation to build toward the spiritual senses, especially the moral sense for preaching and hearing confessions. In the university, which is the setting of Aquinas's *Super Ioannem*, this reading

⁶ Frederick Christian Bauerschmidt, *Thomas Aquinas: Faith, Reason, and Following Christ* (Oxford: Oxford University Press, 2013), x. See especially M. Michèle Mulchahey, "First the Bow is Bent in Study . . .": *Dominican Education Before 1350* (Toronto: Pontifical Institute of Mediaeval Studies, 1998), 130.

⁷ See Olivier-Thomas Venard, *Thomas d'Aquin, poète théologien I: Littérature et théologie—Une saison en enfer* (Geneva: Ad Solem, 2002), 105–8, and Gilles Mongeau, *Embracing Wisdom: The Summa theologiae as Spiritual Pedagogy* (Toronto: Pontifical Institute of Mediaeval Studies, 2015), 10–15 and 80.

⁸ See Mongeau, *Embracing Wisdom*, 9 (citing the work of Pierre Hadot) and 16.

was more advanced, but followed the same pattern from the literal to the spiritual.⁹ The basic method of reading was to divide the text into smaller units of meaning that are more easily remembered and related to each other. In a culture that relies upon trained memory, this simplifies learning of the text and prepares for composing sermons.¹⁰ University biblical commentaries implement the method of *divisio textus*, or dividing as a formal compositional element.¹¹ After a prologue that presents the subject matter, *intentio* or aim, order, and author, the commentary begins with a *divisio textus* of the whole that best reflects its subject matter and shows a *ductus* or pathway through the text that leads to its aim.¹² Along the way, the *divisio textus* is performed for each chapter, units within a chapter, and even individual verses to facilitate reading and exegesis of the words in all their senses.

Presupposing and building upon the reading of Scripture in the biblical commentaries, the *Summa theologiae* has a summative aim and responds to a need to reform pastoral education. In addition to Scripture, lectures on the *Sentences* of Peter Lombard assisted students in making the bridge from the literal to the moral sense through theological science.¹³ However, the structure of the *Sentences* was ill-suited to moral formation, and there was also a tendency at this time to teach moral and sacramental theology apart from dogmatic matters.¹⁴ When Aquinas was sent to Rome in 1265 to experiment in Dominican curriculum, he abandoned use of the *Sentences* and began his own summation of theology, in order to place pastoral education on a more secure dogmatic basis with a commitment to improved pedagogy.

The *Summa theologiae* aims to provide a summative contemplation of the truth of Christian faith through theological science. This requires an order of teaching and pedagogy appropriate for “beginners” preparing to preach and hear confessions. Materially, the principal *intentio* to hand on

⁹ Gilbert Dahan, “Genres, Forms and Various Methods in Christian Exegesis of the Middle Ages,” in *Hebrew Bible/Old Testament: The History of its Interpretation*, vol. 1, pt. 2, ed. M. Sæbø (Göttingen: Vandenhoeck and Ruprecht, 2000), 196–236, at 212.

¹⁰ Mary Carruthers, *The Book of Memory: A Study of Memory in Medieval Culture* (Cambridge: Cambridge University Press, 1990), 174.

¹¹ Dahan, “Genres, Forms and Various Methods,” 214.

¹² See Mary Carruthers, “The Concept of *Ductus*, or Journeying through a Work of Art,” in *Rhetoric Beyond Words*, ed. Carruthers (Cambridge: Cambridge University Press, 2010), 190–213, at 200.

¹³ Mulchahey, *First the Bow is Bent in Study*, 139–41.

¹⁴ Mongeau, *Embracing Wisdom*, 81–83. Lombard’s *Sentences* follows the structure of the Nicene Creed and lacks a natural place for discussing the virtues. For a brief discussion, see Mark D. Jordan, *Teaching Bodies: Moral Formation in the Summa of Thomas Aquinas* (New York: Fordham University Press, 2017), 3–8.

knowledge of God leads to a *divisio textus* of the *Summa* in three parts: God in himself and as beginning of all things (*prima pars*); God as end of all things in general, through the movement of the rational creature into God (*secunda pars*), and in particular, through Christ as the most perfect way into God (*tertia pars*).¹⁵ This order corresponds to the requirements of theological science, proceeding from principles to conclusions, and from causes to effects. Formally, the material is to be presented briefly and clearly, avoiding unnecessary repetition.¹⁶ To do this, the *Summa* employs the basic literary form of the disputed question, which initially emerged to reconcile contradictory statements in Scripture and remains a formal compositional element in biblical commentaries.¹⁷ The developed form of the disputed question, as found in commentaries on the *Sentences* and collections of disputed and quodlibetal questions, exercises the student in a deeper grasp of the truth, consistent with the scientific aim of the text.

This formal pedagogy is assisted by the *divisio textus*, which constructs the questions into a whole, and textual reference, which creates links within the whole and to the foundational interpretive context of Scripture. By constructing a pathway through the material, the *divisio textus* implements the order of teaching required by theological science, ordering the questions to each other to shape content and promote learning.¹⁸ The further division of a question into articles orders their various determinations to each other as they respond to the virtual questions: “is it so?” (*an sit*); “what is it?” (*quid sit*); “in what way is it?” (*quomodo sit*).¹⁹ The various affirmations, explanations, and descriptions all lead to a deeper grasp of the particular truth in question.

Textual reference forms an interpretive context and promotes brevity and clarity. Intratextual reference appeals either to what has already been said to assist present explanation (*analepsis*), or to what will be explained more fully later but is needed to understand present material (*prolepsis*).²⁰ This strengthens the links that the *divisio textus* seeks to construct in the student and reduces repetition. A degree of repetition, however, does remain: the full meaning of recurring key terms, ideas, or citations emerges only through the entire course of the text. Extratextual reference to various authorities form

¹⁵ *ST I*, q. 2, proem.

¹⁶ *ST I*, proem.

¹⁷ Dahan, “Genres, Forms and Various Methods,” 222–24.

¹⁸ Mongeau, *Embracing Wisdom*, 97.

¹⁹ Richard McKeon, “Rhetoric in the Middle Ages,” *Speculum* 17, no. 1 (1942): 1–32, at 5.

²⁰ Mongeau, *Embracing Wisdom*, 99.

an enriching interpretive context of the material at hand. These citations are metonymies: “The ‘part’ that is cited calls the student to retrieve from trained memory the ‘whole’ of the *res*.”²¹ In particular, citations in the *sed contra* prepare for and set up the magisterial response, in which the master determines and articulates his own affirmation, explanation, or description on the specific question of the article.

In Aquinas’s practice of *sacra doctrina*, Scripture finds its place as both the source and aim of teaching.²² A structured set of exercises provides training in Scripture for preaching and hearing confessions. The exercise of reading promotes a grasp of Scripture as a whole, which is expressed in biblical commentaries such as the *Super Ioannem*. The exercise of disputing leads the student to a deeper grasp of the truth contained in Scripture, of which the *Summa theologiae* offers a summative contemplation. While not a biblical commentary, it helps to form the scriptural imagination through its order and formal pedagogy of theological science. In particular, the *Summa* accesses Scripture through citations, around which it may be said to be constructed.²³ Aquinas’s teaching of the Trinity, then, is founded upon Scripture through citations whose broader whole and commentary provide an interpretive context for his determinations and articulations, such as of the psychological analogy.

Composition of the Trinitarian Treatise

Having specified the place of Scripture within Aquinas’s practice of *sacra doctrina*, the place of his teaching of the Trinity now requires attention, to better disclose the function of the Johannine citations that initiate this teaching. In the *Summa theologiae*, the *divisio textus* of the *prima pars* constructs a pathway to contemplation of God in himself and as beginning of all things. Aquinas divides this into three parts: what pertains to the divine essence, the distinction of persons in God, and the procession of creatures from God.²⁴ The Trinitarian treatise is the second part of this division, and begins at question 27, which affirms procession in God as preparatory to treatment of the relations, and ultimately the persons of the Father, Son, and Holy Spirit. Here, I review this placement and the composition of the Trinitarian treatise and of question 27.

²¹ Mongeau, *Embracing Wisdom*, 98.

²² See Marie-Dominique Chenu, *La théologie comme science au XIIIe siècle* (Paris: Vrin, 1969), 84.

²³ Roszak and Vijgen, “Towards a ‘Biblical Thomism,’” ix.

²⁴ *ST I*, q. 2, proem.

The Trinitarian treatise is placed after a preparatory study of the divine essence. This initiates the basic exercise, for teaching the Trinity, of dynamically holding together unity of essence and distinction of persons in God. Aquinas conducts a negative approach to the divine essence, for “we are not able to know what God is, but what he is not.”²⁵ Because language signifies in a creaturely mode, its continued use in divine things requires removing from God whatever does not belong to him, such as composition and change. The affirmation of divine simplicity in question 3 of the *prima pars* initiates this exercise, to which the basic terms for teaching the Trinity—procession, relation, person—will be subjected. Negating the creaturely mode of signifying disciplines a proper and analogical use of terms to intimate what God is like.²⁶ The inherently analogous term *actus* or “act”/“action” spans treatment of God as one and triune to offer a way of “taking” what cannot be said.²⁷ Its paradigm case of psychological activity—knowing and willing—introduced in questions 14 and 19 will provide an analogy for making proper sense of the scriptural revelation of Father, Son, and Holy Spirit.

Aquinas composes the Trinitarian treatise by dividing it into three parts: the origin or procession of the persons, the relations of origin, and the persons themselves. Because the persons are distinguished by relations of origin, this pedagogical division already indicates theological content.²⁸ Treatment of processions and relations is therefore preparatory to that of the persons, which is the pedagogical aim, to name Father, Son, and Holy Spirit as distinct persons in unity of essence.²⁹ The psychological analogy is an aid in this division that offers a deeper grasp of the processions and relations by which the persons are distinguished.³⁰

Question 27 initiates the Trinitarian treatise through a *ductus* of five articles. These affirm that there is a procession in God (a. 1) called generation (a. 2), another procession (a. 3) not called generation (a. 4), and not more than two processions in God (a. 5). The citations in the *sed contra* of the first and third articles provide scriptural authorities for affirming procession in God. I propose that corresponding commentary in the *Super Ioannem* shows that these citations both ground the psychological analogy in scriptural exegesis and prompt an affective experience of loving Christ in knowing his divinity

²⁵ *ST I*, q. 3, proem.

²⁶ David B. Burrell, *Exercises in Religious Understanding* (Notre Dame: University of Notre Dame Press, 1974), 88–89.

²⁷ Burrell, *Aquinas: God and Action*, 130.

²⁸ *ST I*, q. 27, proem.

²⁹ *ST I*, q. 29, proem. See also Emery, *Trinitarian Theology*, 50.

³⁰ Lonergan, *Verbum*, 214–16.

that is an actual performance of the analogy. This shows Aquinas's teaching of the Trinity to be profoundly scriptural, which the magisterial responses carry through by articulating the analogy as a further guided performance upon this affective basis. In the next section, I examine the citation of John 8:42 in the first article, which establishes the procession of generation and the analogy of word. Then, I turn to the citations of John 15:26 and 14:15 in the third article, which establish the procession and analogy of love.

Procession and Analogy of Word

The *sed contra* of the first article of question 27 cites Christ's words at John 8:42 as the authority for affirming procession in God: "From God I proceeded."³¹ Christ, the teacher of *sacra doctrina*, teaches about procession in God.³² Christ is also the subject of procession in God, which Aquinas proposes as the *intentio* of the Gospel of John: to manifest the divinity of Christ as Son/Word of the Father. His commentary on John 8:42 shows how this citation both grounds the analogy of word in scriptural exegesis and prompts its performance in the student.

Commentary on John 8:42 and 1:1

On first glance, Aquinas's commentary on John 8:42 does not appear to contribute much to the understanding of procession in God or the analogy of word. Yet, after glossing that Christ "proceeds" as "only begotten from eternity, of the substance of the Father," Aquinas makes an *analepsis* to John 1:1, "in the beginning was the Word," to show that Christ's procession is understood according to the procession of the Word in God.³³ Citation of John 8:42 engages and forms the scriptural imagination: not only does it confirm that Scripture uses words that pertain to procession in God, but it also recalls John 1:1, which indicates procession of the Word in God, suggesting an analogy to the procession of a word in us. While the *Summa theologiae* does not require a grasp of the detail of the commentary on John 1:1 at this point, two important features of the latter show the emergence of the analogy of word from Scripture, preparing for and prompting its performance both there and in the continuation of commentary at John 8:42.

First, Aquinas's commentary on John 1:1 establishes the *divisio textus*

³¹ *ST* I, q. 27, a. 1, sc.

³² Mongeau, *Embracing Wisdom*, 125–26.

³³ *Super Ioan* 8, lec. 5, no. 1236. A *prolepsis* is also made to John 16:28—"I came forth from the Father"—where Christ's procession is treated through analysis of the word "came forth." The analogy of word has prominence in the *ST*.

of the entire Gospel and of the first two verses, which show the matter and order for teaching the divinity of the Word. From the prologue, he recalls that the Gospel of John intends to show the divinity of Christ, and divides the text into two main parts: first, it introduces (*insinuat*) Christ's divinity (chapter 1); and second, it manifests his divinity through the things he did in the flesh (ch. 2–21).³⁴ The verb *insinuare* denotes indirect statement or assertion, suggesting that Christ's divinity is more clearly shown by the narration of his deeds in the flesh, rather than by the statements of John 1.³⁵ Yet it may also be translated as “to introduce by windings or turnings” or “to penetrate” or “to make one's way.”³⁶ This suggests that Aquinas will propose an order or pedagogy in his exegesis of the statements of John 1 to lead to contemplation of the mystery of Christ's divinity. The citation of the Gospel of John in the *Summa theologiae* presupposes and recalls this *intentio*.

The *divisio textus* of John 1:1–2 proposes the pedagogical order of these verses. The first two clauses—“In the beginning was the Word, and the Word was with God”—pertain to the *an sit* question (whether it is so), and the last two clauses—“and the Word was God. He was in the beginning with God”—pertain to the *quid sit* question (what it is).³⁷ Aquinas explains that this division most congruently follows the order of teaching, appropriately leading to contemplation of Christ's divinity and his procession: “since the Word was with God by origin, it was necessary to show first that the Word was in the Father and with the Father before showing that the Word was God.”³⁸ Scripture itself teaches, in proper order, that there is procession of a Word in God, and that this Word is God. The *prima pars* retains this order, reflected in the positions of questions 27 and 34, with the latter affirming Word as a proper name of the Son.

Second, Aquinas articulates and guides a performance of the analogy of word through exegesis of the literal sense of “word.” Citing a definition from Aristotle—“vocal sounds are signs of the affections that exist in our soul”—Aquinas directs the student from the familiar to the unfamiliar, from the exterior use of words in speech to the inner word that is presupposed.³⁹

³⁴ *Super Ioan* 1, lec. 1, no. 23.

³⁵ Frederick Christian Bauerschmidt, “That the Faithful Become the Temple of God’: The Church Militant in Aquinas’s *Commentary on John*,” in *Reading John with St. Thomas Aquinas*, ed. Michael Dauphinais and Matthew Levering (Washington, DC: Catholic University of America Press, 2005), 293–311, at 306.

³⁶ *Cassell’s Latin Dictionary* (New York: Houghton Mifflin Harcourt, 1968), 314. *Insinuare* does not carry the negative overtones of “insinuate” in English.

³⁷ *Super Ioan* 1, lec. 1, no. 23.

³⁸ *Super Ioan* 1, lec. 1, no. 54. See also no. 53.

³⁹ *Super Ioan* 1, lec. 1, no. 25. See also *ST* I, q. 34, a. 1.

He proposes a grasp of the inner word by elaborating a theory of knowing, which appeals to experience and makes us more conscious of our knowing; hence, “statements designed to evoke that awareness should be allowed to accumulate.”⁴⁰ The ordered series of statements in Aquinas’s commentary lead to a grasp of the inner word as a relational term that may be said properly and analogously of God. He guides the performance of discovering the difference and relation between understanding a thing and expressing it in a word through an example: the exterior word “stone” signifies neither the substance of the intellect, nor the species by which the intellect understands, nor the act of understanding itself. Rather, since the exterior word signifies the inner word, the latter is something formed by the intellect, “something that *proceeds* from an intellect existing in act,” and also “a *ratio* and likeness of the thing understood.”⁴¹ Citing Augustine, Aquinas confirms that when the thing understood is oneself, meaning when the intellect understands itself, there is a likeness or analogy of the Trinity in the mind.

To complete the exegesis of “word,” Aquinas asks if the inner word is produced in all intellects. He affirms this in three kinds of intellectual nature: human, angelic, and divine. Because the word of John 1:1 was “in the beginning,” it cannot be a human or angelic word, since these have a cause and principle of their being and operation. Aquinas alludes to John 1:3—“all things were made through him”—to argue that this word is divine: “The word the Evangelist had in mind he shows by saying that this word was not made, since all things were made by it. Therefore, the word about which John speaks here is the Word of God.”⁴²

While this articulation of the analogy of word goes beyond the scope of question 27, it illuminates the scriptural foundation of Aquinas’s teaching of the Trinity. The *Super Ioannem* follows the order of the scriptural text, which shows the order of teaching that the *Summa theologiae* retains. The latter, however, is not strictly subject to the order of the scriptural text, and spreads out and adapts the teaching for beginners to grasp the truth of Christian faith. Question 27 answers the *an sit* question about the Word in God, and is supported by earlier affirmation of understanding in God in question 14, which outlines some of the theory of knowing. Question 34 answers the *quid sit* question about the Word as God, prepared for by the affirmation of procession in God, the definition of persons as subsistent relations, and the procedure for proper naming of the persons according to principle and term.

⁴⁰ Burrell, *God and Action*, 165.

⁴¹ *Super Ioan* 1, lec. 1, no. 25 (emphasis added).

⁴² *Super Ioan* 1, lec. 1, no. 25.

Its treatment of the Word is therefore concise, for it need only indicate from the word analogy a relation of principle and term to properly disclose the person of the Son. Though question 34 does not explicitly cite the Gospel of John, it is an outworking of the scriptural pedagogy initiated in question 27 and enriched by the *Super Ioannem*. The procession of the Word in God is affirmed and understood through exegesis of the literal and proper sense of “word” by analogy to the procession of a word in us.⁴³

The performance of the analogy of word in the commentary on John 1:1 comes to a height at John 8:42. In John 8, Aquinas presents the power of Christ’s teaching to enlighten, which is a spiritual benefit that manifests his divinity. Christ is arguing with some Jewish leaders, rejecting their claim of origin from God. At verse 41, he proposes the true sign of divine sonship, which is love of God: “If God were your Father, you would indeed love me.” Aquinas notes that we are made children of God through a *communicatio* or sharing of the Holy Spirit, according to Rom 8:15: “You did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship.” This is because the Spirit causes love of God, according to Rom 5:5: “God’s love has been poured into our hearts through the Holy Spirit which has been given to us.”⁴⁴ Verse 42 in John 8 gives the reason for the sign of divine sonship: “I proceeded from God.” The *analepsis* to John 1:1 recalls its performance of the word analogy, which Aquinas now heightens in explaining Christ’s argument. Since friendship is founded on a union, such as when brothers and sisters love each other on the basis of having the same parents, if these Jewish leaders say they are children of God, then they should love Christ, because he proceeds from God.⁴⁵ Aquinas suggests that if one loves Christ, since he proceeds from God, then one loves God. Since charity from the Spirit is needed to love God, it is needed to love Christ in his divinity and affirm his procession in God. Love of God is a condition for knowledge of procession in God; hence, the performance of grasping the inner word is properly based upon love of the Word that leads to some grasp of this mystery in God.

In this way, Christ’s words and authority at John 8:42 are used to evoke an affective experience as a basis for the analogy for understanding procession in God. His words may be addressed directly to the student: “If God were your Father, you would indeed love me; for I proceeded and came forth from God.” This ought to provoke love for Christ in his divinity, who proceeds as

⁴³ For the development of Aquinas’s understanding of “word,” see Venard, *Thomas d’Aquin, poète théologien II*, 344–59.

⁴⁴ *Super Ioan* 8, lec. 5, no. 1234.

⁴⁵ *Super Ioan* 8, lec. 5, no. 1236.

the Word in God. Insofar as love proceeds from a word, which itself proceeds in knowing, this affective experience is an actual performance of the analogy for understanding procession in God.⁴⁶ Aquinas prompts this performance as a basis for facilitating a grasp of the analogy through its articulation in the magisterial response in the *Summa theologiae*.

*Magisterial Responses in Articles 1 and 2 of Question 27
in the Prima Pars*

The citation of John 8:42 is not only a scriptural authority that indicates procession in God, but it also recalls John 1:1 and provokes love of Christ in his divinity, such that a student performs the analogies of word and love. In the magisterial response of the first article of question 27, Aquinas articulates the word analogy according to the basic exercise in Trinitarian theology of holding together both unity of essence, against Arius, and distinction of persons, against Sabellius.⁴⁷ To determine a correct understanding of procession in God, these two extreme positions must be avoided. Arius took procession as an effect proceeding from its cause, such that the Son and Holy Spirit proceed as creatures. Sabellius took procession as a cause proceeding to its effect, such that Father, Son, and Spirit are the same, differing only in the effects of taking flesh and sanctification.

The central problem in the positions of Arius and Sabellius is that both view procession as something exterior and do not posit procession in God himself. But Aquinas explains that since every procession is from some action, just as there is outward procession in actions tending toward exterior matter, so there is inward procession in actions remaining in an agent. Having prompted the affective experience of loving Christ in knowing his divinity, Aquinas guides a further performance that reflects on this experience to grasp the inner word. He appeals to the clear evidence of the intellect that its action, “to understand,” remains in the one who understands. When we understand an object, something interior proceeds: the concept of the object understood. The concept proceeds from actual knowledge of the object by our intellectual power and is signified by the spoken word and called the “word of the heart.” Because God is above all things, what is

⁴⁶ The importance of the experience of knowledge and love of God is confirmed in *ST* I, q. 43, a. 5, ad 2, and q. 93, aa. 7–8. See Torrell, *Saint Thomas Aquinas*, vol. 2, *Spiritual Master*, trans. Robert Royal (Washington, DC: Catholic University of America Press, 2003), 94–98.

⁴⁷ For discussion of Aquinas’s scriptural framework for refuting the heresies, see Levering, *Scripture and Metaphysics*, 151–52. See also *Super Ioan* 1, lec. 1, nos. 44–45, for a grammatical approach to this basic exercise.

understood of God must be taken from likenesses of the highest creatures. Hence, procession in God is taken as an intelligible emanation, understood by likeness or analogy to the intelligible word of the speaker that remains in the speaker.⁴⁸

Though anticipated by citation of John 8:42, the word analogy is not yet explicitly linked to the Word of God as at John 1:1, awaiting its proper place in question 34. Still, Aquinas advances this linkage by explaining in the second article why procession of the Word in God is called generation. The word “generation” properly signifies the origin of a living being from a conjoined living principle. What is generated is called “begotten” if it proceeds in a likeness of specific nature, such as a human from a human or a horse from a horse. While in these examples generation includes a sense of change from non-being to being, this must be excluded in God, who does not change, while retaining the proper sense. In this manner, the procession of the Word in God is taken as a generation. The Word proceeds: by mode of intelligible action, which is a living operation; from a conjoined principle, the intellect of the speaker; in a likeness, because the concept is a likeness of the thing understood; and existing in the same nature, because in God to understand is the same as to exist. Hence, procession of the Word in God is understood as generation, and the Word proceeding is called Son.⁴⁹

By the end of the first two articles of question 27, Aquinas has exercised the student in the scriptural affirmation of procession in God through analogy with the procession of a word in us. His citation and commentary on John 8:42 ground this analogy in Scripture and prompt its performance. The citation recalls John 1:1, which explicitly affirms that there is a Word in God and that this Word is God. Exegesis of the literal sense takes “Word” properly in God, allowing for an analogy with the human word, which is a likeness of the thing understood proceeding from the intellect in act. The magisterial response of the first article engages the positions of Arius and Sabellius to come to a proper understanding of procession in God analogous to intellectual procession, which prepares for use of the word analogy in its proper place in question 34. The citation is also used to provoke love of God needed to grasp procession in God, knowing Christ in his divinity that presupposes love of him, as an actual performance of the analogy. The articulation of a theory of knowing guides a further performance in which the student reflects upon this affective experience to grasp the word analogy, in order to come to a deeper grasp of Christ’s procession as Word of the Father.

⁴⁸ *ST I*, q. 27, q. 1.

⁴⁹ *ST I*, q. 27, a. 2.

Procession and Analogy of Love

The third article of question 27 affirms a second procession in God other than generation. The *sed contra* again cites Christ's words, teaching that the Holy Spirit "proceeds from the Father" at John 15:26, and is distinct from the Son at John 14:16: "I will ask my Father, and he will give you another Paraclete."⁵⁰ The Scriptural context and Aquinas's commentary ground the analogy of love in scriptural exegesis and continue to prompt its performance similar to and building upon the use of John 8:42.

Commentary on John 14:16 and 15:26

In Aquinas's commentary on John 14 and 15, Christ's words evoke a more stirring affective experience, building upon 8:42, that is again a performance of the psychological analogy. While Christ argues pointedly with Jewish leaders in John 8, he now speaks directly to his disciples, consoling them about his imminent departure and their future tribulations. In John 14, Christ promises them the presence of the persons of the Trinity, particularly the Holy Spirit as "another Paraclete" or consoler. This word indicates the Spirit as "Spirit of love," for love produces spiritual consolation and joy, according to Gal 5:22: "The fruit of the Spirit is charity, joy, etc."⁵¹ In John 15, Christ exhorts the disciples to abide in him, as branches with the vine, by keeping the commandment of charity. Facing future tribulations (the pruning of the vine), Christ will console them by excluding the excuses of their persecutors through sending the Paraclete, "the Spirit of truth, who proceeds from the Father."⁵² Christ's words continue to provoke love of him, needed for knowing the truth of his divinity and eternal procession, and now extending to truths about his divinity, meaning the procession of the Spirit. Aquinas invites recalling experience of the Spirit of love and truth, who brings consolation and joy even in the midst of tribulations, as an affective basis for understanding this procession.

The emergence of the analogy of love from exegesis is not as direct as for the analogy of word. Aquinas must first affirm that there is a second procession in God. He glosses John 14:16—"the Father] will give you another Paraclete"—adding "although not without the Son."⁵³ The word "another" indicates distinction of persons in God against Sabellius. To the question of

⁵⁰ *ST* I, q. 27, a. 3, sc. Aquinas likely prioritizes John 15:26 because it contains the verb *procedit*.

⁵¹ *Super Ioan* 14, lec. 4, no. 1911.

⁵² *Super Ioan* 15, lec. 5, no. 2044.

⁵³ *Super Ioan* 14, lec. 4, no. 1911.

whether “another Paraclete” suggests that the Spirit has another nature than the Son, because different actions indicate different natures, Aquinas replies by differentiating the persons. Each is a consoler in his own way according to personal property: the Spirit is a consoler inasmuch as he is formally love, and the Son is a consoler inasmuch as he is the Word, through his teaching and by giving the Spirit to inflame love in our hearts.⁵⁴ For Aquinas, John 14:16 clearly affirms a second procession in God other than generation.

The next verse introduces the phrase “Spirit of truth,” from which Aquinas draws out the analogy of love for understanding the second procession. The word “spirit” indicates subtleness of nature, hiddenness, and invisibility, as well as impulsion or power that moves us to act and to work well, according to Rom 8:14: “All who are impelled by the Spirit of God are sons of God.” Next, “of truth” is added because the Spirit “proceeds from truth and speaks the truth,” for he “is nothing other than love.”⁵⁵ While Aquinas has affirmed that the Son and Spirit are distinct persons, he has not yet explicitly affirmed that the Spirit proceeds from the Son. The words “Spirit of truth” suggest the latter, since Christ is the truth, as he teaches at John 14:6: “I am the way, and the truth, and the life.” Hence, Aquinas proposes the analogy of love: “Just as from truth conceived and considered in us follows love of that truth, so from truth conceived in God, which is the Son, proceeds love.”⁵⁶ Love proceeding from truth leads to cognition of truth, according to John 16:14: “He will glorify me; because he will receive of mine and will show it to you.” Any truth, regardless of who speaks it, is from the Spirit, according to 1 Cor 12:3—“no one can say Jesus is Lord except by the Holy Spirit,”—and John 15:26, which begins, “when the Paraclete comes, whom I will send you, the Spirit of truth,” and continues, “who proceeds from the Father.” There, Aquinas argues that the Spirit also proceeds from the Son.⁵⁷ Because the Son is “the truth,” the words “Spirit of truth” are equivalent to “Spirit of the Son” as at Gal 4:6, “God has sent the Spirit of his Son into our hearts.” Also, because the word “spirit” indicates impulsion, and the effect of every motion is fitting to its principle, the Spirit makes those to whom he is sent like the one whose Spirit he is: as Spirit of truth, “he will teach you all truth,” according to John 16:13, and as Spirit of the Son, he makes children of God, according to Rom 8:15.

⁵⁴ *Super Ioan* 14, lec. 4, no. 1912.

⁵⁵ *Super Ioan* 14, lec. 4, no. 1916. Aquinas’s exegesis of “Spirit of truth” is fuller here than at John 15:26. Analysis of the word “spirit” is paralleled in *ST* I, q. 36, a. 1.

⁵⁶ *Super Ioan* 14, lec. 4, no. 1916.

⁵⁷ *Super Ioan* 15, lec. 5, no. 2062. Nos. 2063–65 present a full argument that the Spirit proceeds from the Son, paralleled in *ST* I, q. 36, a. 2.

Aquinas's commentary on John 15:26 and 14:16, building upon John 8:42, shows that the affective experience of being made children of God by the Spirit of the Son is a performative basis for the analogy for understanding procession in God. Christ teaches us to love him in his divinity, knowing that he proceeds from God. Such love of God comes from the Spirit who proceeds from and leads to the Son, just as love follows upon and leads to truth conceived. Aquinas leads the student to attend to the truth conceived of Christ's divinity, and the love that follows upon and leads to it that comes from the Spirit. Scripture explicitly indicates the word analogy by using "Word" to name the Son, but the analogy of love derives from analysis of "Spirit of truth" to name the distinct person of the Holy Spirit who proceeds from the Son.⁵⁸

Magisterial Responses in Articles 3 and 4 of Question 27

The citations of John 15:26 and 14:16 not only indicate a second procession in God, but also provoke love of Christ from the Holy Spirit, such that the student again performs the psychological analogy as an affective basis for facilitating its grasp. Focusing on the analogy of love for understanding the second procession, Aquinas begins his magisterial response in the third article of question 27 by recalling what the first article established, that procession in God is conceived according to action remaining in the agent, as in the intellect. But he now directs the student's attention to action in the will, which involves a procession distinct from that of a word. He guides the further performance of discovering that this other procession is love, "according to which the beloved is in the one who loves; just as through conception of the word, the thing spoken or understood is in the one who understands."⁵⁹ This analogy requires a clarification in light of divine simplicity. An objector argues that because God's will is not other than his intellect, there is only one procession in God, that of the Word. Aquinas concedes the former but notes that the will and intellect require a certain order between them, for nothing can be loved by the will unless it is conceived in the

⁵⁸ Gilles Emery notes that the analogy of love is not on the same level as the analogy of word, since Scripture has a textual opening for the latter, but not the former ("Biblical Exegesis and the Speculative Doctrine of the Trinity in St. Thomas Aquinas's *Commentary on St. John*," in Dauphinais and Levering, *Reading John with St. Thomas Aquinas*, 23–61, at 32). This indicates why the *Super Ioan* does not explain the Spirit's procession using love's *ratio* of inclination, as in the *ST*. I suggest that the latter is pedagogical shorthand for accounting for the scriptural witness.

⁵⁹ *ST* I, q. 27, a. 3, resp.

intellect.⁶⁰ The processions of the Word and Love in God are distinguished according to their order.

The fourth article further explains the difference between the processions in terms of the operations of intellect and will. The intellect is in act according to the likeness of the thing understood being in the intellect. The will is in act not by a likeness of the thing willed in the will, but according to the will having an inclination to the thing willed.⁶¹ Intellectual procession is a likeness and called "generation." Procession in the will is not a likeness, but an impulse and movement toward something. But an objector has difficulty with the principle that likeness is a cause of love. Aquinas's reply clarifies how likeness pertains to a word in one way, and to love in another. A word is itself a likeness of the thing understood, just as something begotten is a likeness of its generator. Love is not a likeness of the thing loved; rather, the likeness of the thing understood is the principle of loving. Hence, love is not begotten, but the one begotten is the principle of love.⁶² Aquinas uses this clarification to explain that the Son, the likeness and Word of the Father, is a principle of the Love that is the Holy Spirit.

By the end of the fourth article of question 27, Aquinas has led the student to affirm and understand two processions in God. Scripture itself indicates procession in God, of the Word and of the Spirit of truth who causes the love of God in our hearts. Aquinas articulates the analogies of word and love to make proper sense of the meaning of Scripture and uses the same Scripture to prompt the affective experience of being made children of God as a performative basis for guiding the student through the analogies. Our love of God based upon our knowledge of God is an actual performance in us of the analogies for the Trinity, and the further performance of being guided through it leads to a deeper grasp of each procession. The truth of Christ's divinity conceived in a word is a likeness of the Word, and love of him, founded upon this likeness, is an impulse, movement, or inclination toward him as beloved that discloses the procession of the Spirit. The Word proceeds in likeness from the Father, and the Spirit of truth proceeds from them both as the Love who makes us children of God through this knowledge and love to lead us to God who is Father, Son, and Holy Spirit.

⁶⁰ *STI*, q. 27, a. 3, ad 3.

⁶¹ *STI*, q. 27, a. 4, resp.

⁶² *STI*, q. 27, a. 4, ad 2.

The Holy Spirit's Proper Name of Love and Preaching

The scriptural pedagogy for the Trinity initiated in question 27 comes to a height in question 37, which affirms “Love” as a proper name of the Holy Spirit. Aquinas uses the analogies of word and love to maximal effect in order to distinguish the Spirit from the other persons. Within this deepening contemplation of the Trinity, an opening to return to Scripture appears. To complete tracing the priority of Scripture in Aquinas’s employment of the psychological analogy—its foundation in exegesis, performative aspects, and orientation toward preaching—I examine his affirmation of the Spirit as Love and his preaching on the Spirit on this basis.

Article 1 of Question 37

The first article of question 37 asks whether “Love” is a proper name of the Holy Spirit. The first objection cites Augustine’s traditional formulation of this question: how is charity, which is God’s essence, also the distinctive name of the person of the Spirit?⁶³ Augustine was concerned with exegesis of Scripture, which speaks of the Spirit of the Father and of the Son, suggesting their common charity, yet it does not say, “the Spirit is charity,” but that “God is charity.”⁶⁴ Augustine responds by arguing that 1 John 4:13 and 16 show that the Spirit is love: “The Holy Spirit of which he has given us . . . makes us abide in God and him in us. But this is precisely what love does. He then is God who is love.”⁶⁵

Though Augustine introduces Love as a proper name of the Holy Spirit, Aquinas cites Gregory the Great as the authority in the *sed contra*: “The Holy Spirit himself is love.”⁶⁶ This is taken from a homily on Pentecost Sunday and confirms Aquinas’s pedagogy in three ways. First, as in Aquinas’s exegesis of John 8:42, 15:26, and 14:16, Gregory articulates the condition for loving God, which is having the Spirit who is love and who is God. At Pentecost, the Spirit came to the disciples, and so they received God and were enflamed by love, for “the Holy Spirit is love, and so John says: ‘God

⁶³ ST I, q. 37, a. 1, obj. 1, citing Augustine, *De Trinitate* 15.17.28.

⁶⁴ Augustine, *De Trinitate* 15.17.27.

⁶⁵ Augustine, *De Trinitate* 15.17.31, trans. Edmund Hill (Brooklyn, NY: New City, 1991), 420–21 (trans. modified). He also notes that 1 John 4:7–8 shows that the Spirit is love, but that 1 John 4:13 and 16 shows it more clearly.

⁶⁶ ST I, q. 37, a. 1, sc, citing Gregory, Homily 30 on the Gospels. Transmission of Gregory’s homilies through the Office of Matins renders them “a sort of official commentary on the Sunday Gospel.” (Santha Bhattacharji, translator’s preface, *Reading the Gospels with Gregory the Great: Homilies on the Gospels*, 21–26, trans. Bhattacharji [Petersham, MA: St. Bede’s Publications, 2001], 8).

is love,” echoing Augustine. Gregory adds, “no one could love God unless he possessed the one he loves.”⁶⁷ Second, Gregory invites us to perform an examination of our loving: “Dearly beloved, enter into yourselves and inquire if you truly love God. But let no one believe the answer his heart gives in his own case apart from testimony of his works.”⁶⁸ For, “the proof of love is its manifestation in deeds,” which Aquinas often cites.⁶⁹ Third, Gregory proposes how to love the Spirit whom we do not know visibly. While we cannot see God, we can look at God’s servants in their virtues and miracles. By walking in their light, loving God and neighbor with our whole heart, “we may sometimes raise our eyes to observe him in heaven.” Since we cannot truly love our neighbor without love of God, “let us love the one who is near us, so that we may be able to reach the love of the one who is above us.”⁷⁰ By citing Gregory, Aquinas invites a further performance of examining our love of God and neighbor, in order to grasp the distinction and proper name of the Spirit who is Love, whom we have received and who inflames our love, which is the affective basis of the psychological analogy.

In his magisterial response, Aquinas affirms that “Love” is a proper name of the Holy Spirit by distinguishing between taking Love essentially and personally in God.⁷¹ He explains this by making an *analepsis* to question 27 to refine the analogies of word and love. When I understand a thing, “to understand” signifies my regard to the thing understood. This act of understanding results in the procession of a word, or intellectual conception, which, though interior, may be said “to be spoken.” In God, “to understand” is said only essentially, because of itself it does not indicate relation to the word proceeding; “word” is said personally, because it signifies that which proceeds; and “to speak” is said notionally, because it indicates relation of the principle of a word to the word itself. Similarly, when I love someone, “to love” signifies my regard to the beloved. This act of love results in an “impression” of the beloved in my affection, such that the beloved is said to be in me. This impression is analogous to the word proceeding. Lack of terminology, however, requires use of the same term “love” to indicate both the regard of lover for beloved and the proceeding impression of the beloved.

Aquinas completes his explanation by distinguishing the uses of “to love” in God, similar to the use of “to understand,” “word,” and “to speak.” “To

⁶⁷ Gregory, Homily 30 on the Gospels, in *Forty Gospel Homilies*, trans. David Hurst (Kalamazoo, MI: Cistercian, 1990), 236–48, at 236.

⁶⁸ Gregory, Homily 30 on the Gospels (p. 237).

⁶⁹ Gregory, Homily 30 on the Gospels (p. 236).

⁷⁰ Gregory, Homily 30 on the Gospels (p. 247).

⁷¹ *ST I*, q. 37, a. 1, resp.

love” taken essentially indicates the relation of lover to beloved. “Love” taken personally expresses that which proceeds by way of love, the impression of the beloved or “love proceeding.” In this way, “Love” is a proper name of the Holy Spirit, since it is a term distinguished from its principle. “To love” taken notionally indicates the relation of the principle of love proceeding to love proceeding itself. Since the Son is the likeness and Word of the Father, the Father and the Son love each other, and the Holy Spirit is their proceeding Love.

By the end of article 1, I suggest, it confirms the function of the scriptural citations in question 27. The authority of Gregory recalls Aquinas’s citation and exegesis of John 8:42, 15:26, and 14:16, from which the analogies of word and love emerge, and invites a further performance of examining our love of God and neighbor that the Holy Spirit gives to us and is in person. Within this proper context, Aquinas refines the analogies of word and love in order to affirm that “Love” is a proper name of the Spirit.⁷² Just as our love of God results in an affective impression of or inclination toward the beloved, so the Holy Spirit is distinguished as the proceeding Love of the Father and the Son. This contemplation of the Spirit, in turn, provides a basis for sound preaching, of which Gregory’s homily is an authoritative source. Aquinas often cites a memorable saying from this homily—“The proof of love is shown in works”—for use not only in speculative theology but also in his own preaching.⁷³

Aquinas’s Sermon for Pentecost

Completing our tracing of Aquinas’s teaching of the Trinity from Scripture to Scripture, his sermon for Pentecost Sunday offers a glimpse of sound preaching based upon contemplation of the Holy Spirit through the analogy of love and building on the authority of Gregory. In the preamble, Aquinas asks the Spirit to give him the words to speak and cites Gregory’s words, “those whom he fills, he makes wise.”⁷⁴ The theme for the sermon is from

⁷² An anonymous reviewer emphasizes “Love” not simply as an appropriated name for the Spirit, but as a proper name. Our love of God, as performed in the psychological analogy, is the work of all three persons and appropriated to the Spirit. Yet this appropriation is possible precisely because of the notional Love that the Spirit is in person, which the analogy helps to disclose. For further discussion, see Emery, *Trinitarian Theology*, 243–44, 330–31, 389–90.

⁷³ Two uses in the *Super Ioan* are illustrative. On John 3:16, it indicates why God “gave his only-begotten Son” (*Super Ioan* 3, lec. 3, no. 476). On John 14:23, it indicates why we must keep Christ’s commandment to love, “if anyone loves me he will keep my word” (*Super Ioan* 14, lec. 6, no. 1942).

⁷⁴ Aquinas, *Emitte Spiritum*, citing Gregory, Homily 30 on the Gospels. I refer to

Psalm 103:30: “Send forth your Spirit and they shall be created, and you shall renew the face of the earth.” Aquinas proposes a fourfold division: the Spirit’s properties, sending, power or effects, and recipients. His preaching on the Spirit’s properties illustrates the use of the analogy of love, and his preaching on the Spirit’s effects explicitly builds upon Gregory’s preaching.

As in the *Super Ioannem*, he here takes the word “spirit” to suggest properties of the Holy Spirit: hidden origin, impulse of motion, subtleness of substance, and holiness of life. Aquinas uses the analogy of love to ground his discussion of the first three properties. Hidden origin indicates the cause of things, which is God, who creates not from need, but from a will of love: “This love is the Holy Spirit . . . whose property is love.” Impulse of motion indicates that all things in the world are moved by the Spirit. God is the first mover, moving by will; the first motion of the will is love; and the operation of love is that one moved by love rejoices by love over the thing loved. Subtleness of substance is from the fact that the Spirit is the love “of God and of those who love God.” The Spirit is “the love by which God loves God and by which the Father loves the Son.” Just as love moves to rejoice over the beloved, so the Spirit as Love creates, moves, and makes us lovers of God so that we may love the Son as the Father loves him.

Aquinas then turns to preach on the effects of the Spirit, based upon his properties and grounded in the analogy of love. Since the Spirit is the love that creates, our renewal by grace is taken as a re-creation: just as when one comes into existence the first thing obtained is life, so in the existence of grace there must be something through which one lives, namely, charity. Thus, Aquinas exhorts to love of neighbor, for whoever does not do this is dead. Charity is the life of the soul, which lives through God dwelling in us through charity, according to 1 John 4:16: “He who abides in charity abides in God, and God abides in him.” Citing John 14:23, from the Gospel of the day—“if a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him”—Aquinas warns that whoever does not do the will of God does not perfectly love him, for “it belongs to friends to will and not will the same thing.” He reinforces this by citing Gregory: “Love’s proof is in love’s work.” Aquinas exhorts against doubting our power to fulfill God’s commands by positioning John 14:23 as a response to such doubt: God’s presence enables us to dedicate our powers to fulfill God’s commands, and the charity for fulfilling them comes from the Spirit, according to Rom 5:5. Just as one has a share of daylight from

the sun, so one has charity from the Spirit, who is the love “of God and of those who love God.” Returning to the theme, Aquinas glosses, “therefore: ‘Send forth your Spirit, and they shall be created,’ namely, in the being of the life of grace, through charity.” Aquinas preaches and prays that we would have the Spirit and charity which makes us children of God, knowing God by knowing Christ as the divine Word and by loving him, just as the Father loves him by the same Spirit. Through the analogies of word and love, we perform in ourselves that which we seek to contemplate more deeply, God in three persons.

Conclusion

In this essay, I have sought to demonstrate the function of the Scripture citations at the outset of the Trinitarian treatise in the *Summa theologiae*. Aquinas initiates his teaching of the Trinity by citing John 8:42, 15:26, and 14:16, where Christ teaches about his procession in God and that of the Holy Spirit. The corresponding commentary in the *Super Ioannem* grounds the analogies of word and love in exegesis of the literal sense of the Word in God and of the Spirit of truth. The citations and commentary also prompt actual performance of the psychological analogy by provoking knowledge of Christ as the divine Word and love of him from the Holy Spirit that both leads to and follows upon such knowledge. The articulation of the analogies is a further guided performance that reflects on this affective experience to facilitate grasp of the analogy, in order to come to a deeper grasp of the processions of the Word and Love in God. This pedagogy comes to a high point in Aquinas’s consideration of “Love” as a proper name of the Holy Spirit, refining the analogy and preparing for preaching, as evidenced by his sermon for Pentecost Sunday. Aquinas’s teaching invites students and teachers of the Trinity to continually return to Scripture, which is both the source and aim of all theological effort. “Intellectualism” in such efforts, at least for Aquinas, is not simply taking a philosophical position, but an affective and intellectual exercise of Scripture within the lived Christian life. The Spirit of truth makes us lovers of the Word, children of God who seek to understand this God revealed in Scripture more deeply so as to grow in love of him.⁷⁵

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⁷⁵ I am grateful to an anonymous reviewer for this and other helpful suggestions, as well as to Gilles Mongeau, S.J., and Gordon Rixon, S.J., for helping me think through material in this essay.