

“LA VERDAD EN EL HOMBRE”

DISCURSO

LEÍDO EN LA

APERTURA ANUAL DE LOS ESTUDIOS

DE LA

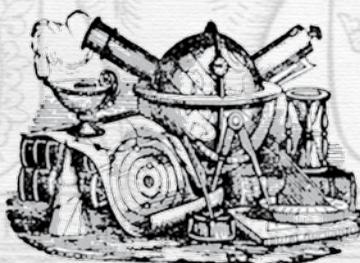
REAL Y PONTIFICIA
UNIVERSIDAD DE SANTO TOMÁS DE MANILA

EL DÍA 2 DE JULIO DE 1880

POR EL

R.P. FR. MATÍAS GÓMEZ ZAMORA
DEL ORDEN DE PREDICADORES

PROFESOR EN LA MISMA UNIVERSIDAD



(EDICIÓN OFICIAL)

MANILA

ESTABLECIMIENTO TIPOGRÁFICO DEL COLEGIO DE STO. TOMÁS

A CARGO DE D. GERVASIO MEMIJE

1880

FOREWORD

THE TRUTH IN MAN

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The Professor-Lecturer on the Annual Opening of Classes on July 2, 1880 was Rev. Fr. Matias Gomez Zamora, OP, of the Royal and Pontifical University of Santo Tomas, Manila. He expressed his desire to simply speak about the simplest things and he pleaded with the Giver of all light, the Holy Spirit, to enlighten him in chanting the wonders of creation or set him into an abysmal virtue of the First Cause.

In the said year, the celebration of the Patron Saint of the University, St. Thomas Aquinas, was so extraordinarily festive that it was felt the Encyclical of Pope Leo XIII, *Aeterni Patris*, must have deeply inspired the University in holding the celebration for the Angelic Doctor.

Father Zamora introduces that he would dwell on man and man's relations with the truth. He states that "man is image of God, and that image is in the understanding, seat of the truth, which comes from God." He would later demonstrate what anti-Christian modern philosophy thinks about these things. The main idea of his lecture would be: THE TRUTH IN MAN.

St. John the Evangelist (1,1,3,9) professes "In the beginning was the Word, and the Word was with God, and the Word was God... All things were made by Him... and nothing that was made was made without Him....He was the true Light that overshadows all men that come to this world..."

And the Word is the Truth, because all things were made by Him, and nothing that was made was made without Him (S. Juan E. C. 1,v.3). And nothing could be made without the Word, because the Word was the interior Word of God, was the Wisdom of God (The Word denotes the eternity of the Word. (S. Agustin Biblia de Scio, nota I Del I.cap.del Evang. de S. Juan.). If, then, the Word is the Truth, and the Word is God, God is Truth (S.Thom, Summa Theol. I. part, q. 34.3). Effectively, God is Truth : Infinite Truth, because God is infinite; First Truth because without God there would not be truth.

There is nothing outside of God whose existence would be necessary.

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That which exists by itself is the only necessary one, with absolute and complete independence from all other things. That which exists by itself is unlimited, because there is no one that limits him. The lecturer does not know with those who put on themselves, because before being one, nobody could work nor love; and because all would like perfection and being.

There is not any creature whose essence would be unlimited and infinite because that would be a contradiction, as metaphysics shows it, and almost the common sense, then, later, there is not any creature whose essence would be unlimited and infinite and absolutely necessary. It then results in only God is necessary; and all outside of God, is contingent. This absolute necessity of God puts us in possession of the origin of the Truth.

There is truth in being, truth in knowing, and truth in speaking. The first is the reality itself of things; the second, the knowing of that reality, the third, the expression of that knowledge.

Calling the first as real truth or transcendental; the second as formal or of knowledge; and the third, moral, we have the moral depending upon the formal, and the formal, upon the real; and that, with a dependence so absolute and complete, the moral is everything that is for the formal, and the formal for the real.

Father Zamora posed questions that lead to answers bearing the omnipotence and magnificence of the Summum Bonum, la Primera Verdad (Primary Truth). The Sacred Scriptures chant of God's omnipotence, principally alluded to in Job, the Psalms, and the Proverbs.

Who will be the owner of the skies and the earth with all that it contains; and who will be the lord of the day and of the night; and who will give us the dawn and the sun, the summer and other seasons? Who will be capable of spinning the globe of the earth, and draw the circle of the suns, the stars, the planets; make the skies, the plains and consistencies as if these were molded for bronze; spread the light on its way, share warmth on the bodies, and order Lucero and Vespero to rise over the inhabitants of the earth? Who will suspend the clouds on high, showing the sidewalks on which they have to go; and who will give weight to the winds, rules to the rains; who will condense the clouds into dew, and with his blow congeal into ice, and with his blow return it and convert it into a great abundance of water?

Moreover, who knows how to put the foundation of the earth, draw its measurements, and place its angular rock; who and will give form and beauty to the world, settling mountains and hills, opening fountains and streams, and pointing the riverbeds? Who has the power to master the angers of the sea, to tame the movement of its waves, to walk through the deepest of the abyss, and to plant islands in the heart of the ocean itself,

and to dry, when it occurs, the currents of Ethan, to give firmness to the sea, humiliate the superb Pharaoh and spread his army like dust.

When the dust was spilled out over the earth, uniting the lumps, who ascended to heaven and descended? Who contained the wind in his hands? Who collected the waters like in a dress? Who raised the ends of the earth? What is His name and what is the name of His Son?

The Lord, God of powers, who has truth in His midst, He who is the owner of opening and closing the doors of life, and who made the small and the grand, and takes care of all; He who eternally lives, and with His word put in order all things, and with His wisdom molded these, giving each creature peculiar nature, attributes, properties, activity and movement. God!!! (S. Thom. Sum. Theol.2.2 q. 23,2 ad2.m)

So, God is the bow of all Truth and the source of all beings. Man is united with God by means of reason or the mind, in which he is the image of God. (Sum. Theol.1a, 2.q. 100, art.2)

The Lecturer, citing St. Thomas, notes the following: God perfectly knows His essence, that is He knows all models of that which is cognizable. The essence of the Lord can be known, not only as is Himself, but also as participable by creatures according to some mode of likeness. Everyone of the creatures has proper species (determined essence, proper nature), as it participates in some way in the likeness of the divine essence. And that, as God knows His essence as imitable that way by that creature, He knows it as proper reason and idea (type) of that creature. (Sum.Theol.1. part. q.15,2)

The century was grand with its progress. It was indisputable and indubitable. Material prosperity had been one of the proper characteristics of the century. It was notable that all the activities of the spirit were applied to the body as a gift. But there is no need to be so conceited because there was much lack of discovery through the long journeys of humanity. Society, science, and truth necessitate more than material prosperity; if these would have to live and would not appear victims of skepticism, these necessitate self-rectification in applying all the activities of the spirit – the entire force of understanding, seat of truth and living image of God – to matter, as gift and comfort to the body.

Moreover, one of the gravest evils in these times was the practice to treat questions in details, and in a way superficial, dispensing with the relations which had questions with others, and with all the universal and fundamental principles of sciences: so, much time was lost in useless dissertations, and in almost completely sterile speeches and polemics.

From there proceeded much evil, and among others, vagueness and confusion in the concepts, limited faith in the doctrines being defended, the consequent facility with what

occurred from some rows to others, from one school to the other, the illusion in which many fall in being some learned men as they achieve writing a pamphlet or a book of regular volume; and above all, and this is the worst and most prejudicial, the facility that it was proportionate to the error of opening the way to all directions: disoriented like the intelligences that lack certainty in cardinal points, for example, those of learned men, most studious but are not entrenched in principles.

We shall be cautious in our scientific researches if we always have at hand the torch of the universal and necessary principles, and if, moreover, we follow the footprints of the Doctor of Aquino, who, according to the statement of His Holiness Leo XIII, “saw the philosophical conclusions in the essences and in the same principles of things, which are grandiosely transcendental, and close as in his heart the seeds of almost infinite truths,” and for having “utilized this method to philosophize in the refutation of errors, by himself, was able to undo the errors of times past, and supply invincible arms to refute those which would be perpetually suggested in the coming centuries. (Encyclical, *Aeterni Patris*. 4 August 1879). In St. Thomas, we shall find a counselor, a teacher, and a guide; and in the eternal principles of truth the sincere Word, true and rational, imitation of the Word of God, Who is His Son. (ECCLI.cap.37,v.20)

We shall be sober in knowing, if we are knowing, how we ought to be contented in having in God, the Primary Truth, and in the scientific principles, imitation of the Word or Eternal Word, the key to an infinity of questions, we respectfully pause in the confines of the mystery, of the incomprehensible, and of that which does not have distinct solution in itself, because it could not be explained by any other thing.

Above all, we shall be prudent, if in our doubts, in the obscurity that covers mortal miseries, in the eclipses that intelligences suffer, in those forlorn and sad nights that surprise a man of study in the height of his career, we knock on the doors of Catholicism, and we take refuge in that adorable sanctuary of the purest and richest truth, and we humbly implore the teaching of Jesus Christ, Who is the Word of God made flesh, and Who handed over to His Spouse, the Church, the key of the mysterious door, where with total security passes from the finite to the Infinite Being, from the contingent to Necessary Being, from the particular and isolated truth to the Primary Truth, from the glorious and everlasting Ocean from where all truth goes out and returns.■

