ABSTRACT
GREEK PATRICISTIC AND BYZANTINE EXEGESIS IN THE WORKS OF THOMAS AQUINAS, 1261–1274

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I. T. Eschmann remarked in 1956 that Thomas Aquinas's *Glossa continua super evangelia*, popularly known as the *Catena aurea*, marked a "turning point in the development of Aquinas's theology as well as in the history of Catholic dogma," due to the Greek sources acquired for the project. Significant research has uncovered many of the source texts for the project, and some scholars have also shown how Thomas redeployed passages in later works and sermons. But much more research is needed into Thomas's reception of the content of these texts, and why they caused a "turning point" in Thomas's thought.

This dissertation argues that Aquinas's reception of John Chrysostom, Theophylact of Ochrid, and Cyril of Alexandria is critical to understanding Aquinas's mature Christology, displayed in the *Lectura super Ioannem* and *ST* IIIa q. 1–59. These doctores enrich Thomas's exegesis of the literal sense of the Gospels, allowing him to bring the conciliar content he was reading to bear on the interpretation of Scripture, and prompting him to include a meditation on Christ's life in his own *Tertia Pars*.

Chapter 1 situates the *Catena aurea* in the context of East-West relations and argues that, while Aquinas intended the work for Latin preachers, the text presents a union between Greeks and Latins that ecclesiastical and political powers envisioned but failed to achieve. Chapter 2 argues that study of the *Catena aurea* is ideal for moving beyond the scholarly question of whether Aquinas allowed multiple interpretations of the literal sense. Chapter 3 challenges the "doctrine-exegesis" dichotomy by exploring Aquinas's reception of John Chrysostom's exegetical methods of θεωρία and συγκατάβασις. Chapter 4 examines Aquinas's reception of Cyril of Alexandria as exegete, attending to the Christological content of the nearly four hundred Cyrilline citations in the *Catena in Lucam*. Chapter 5 shows that Theophylact of Ochrid, a near-contemporary of Aquinas and heir to the conciliar and exegetical traditions of the Greek East, is instrumental in the unfolding of Aquinas's thought in the *Catena aurea* and the *Lectura super Ioannem*. The conclusion reiterates the importance of the *Catena aurea* for understanding Aquinas's mature theological work.