

Objection 1. It would seem that all will rise again of the male sex. For it is written (Eph. 4:13) that we shall all meet “unto a perfect man,” etc. Therefore there will be none but the male sex.

Objection 2. Further, in the world to come all pre-eminence will cease, as a gloss observes on 1 Cor. 15:24. Now woman is subject to man in the natural order. Therefore women will rise again not in the female but in the male sex.

Objection 3. Further, that which is produced incidentally and beside the intention of nature will not rise again, since all error will be removed at the resurrection. Now the female sex is produced beside the intention of nature, through a fault in the formative power of the seed, which is unable to bring the matter of the fetus to the male form: wherefore the Philosopher says (*De Anima* xvi, i.e. *De Generat. Animal.* ii) that “the female is a misbegotten male.” Therefore the female sex will not rise again.

On the contrary, Augustine says (*De Civ. Dei* xxii): “Those are wiser, seemingly, who doubt not that both sexes will rise again.”

Further, at the resurrection God will restore man to what He made him at the creation. Now He made woman from the man’s rib (*Gn.* 2:22). Therefore He will also restore the female sex at the resurrection.

I answer that, Just as, considering the nature of the

individual, a different quantity is due to different men, so also, considering the nature of the individual, a different sex is due to different men. Moreover, this same diversity is becoming to the perfection of the species, the different degrees whereof are filled by this very difference of sex and quantity. Wherefore just as men will rise again of various stature, so will they rise again of different sex. And though there be difference of sex there will be no shame in seeing one another, since there will no lust to invite them to shameful deeds which are the cause of shame.

Reply to Objection 1. When it is said: We shall all meet “Christ unto a perfect man,” this refers not to the male sex but to the strength of soul which will be in all, both men and women.

Reply to Objection 2. Woman is subject to man on account of the frailty of nature, as regards both vigor of soul and strength of body. After the resurrection, however, the difference in those points will be not on account of the difference of sex, but by reason of the difference of merits. Hence the conclusion does not follow.

Reply to Objection 3. Although the begetting of a woman is beside the intention of a particular nature, it is in the intention of universal nature, which requires both sexes for the perfection of the human species. Nor will any defect result from sex as stated above (ad 2).